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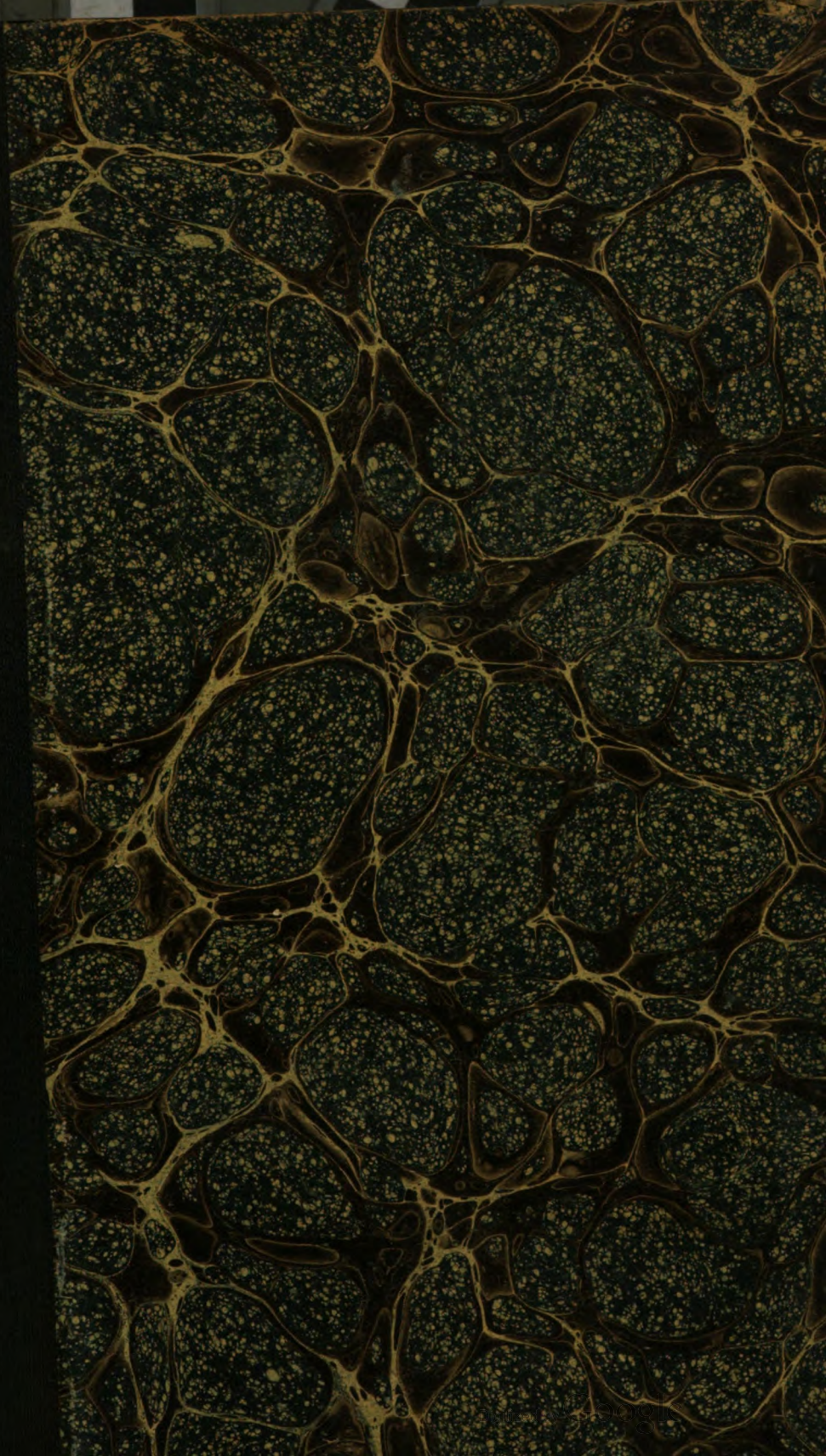

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TABLE OF CONTENTS

Roman numerals preceding the page reference indicate the number of each instalment in the series.

The Study of Religious Education. 3 . . . . . *Theodore Gerald Soares*
A Christian's Appreciation of Buddhism. 15 . . . . . *Gilbert Reid*
The Attitude of the Modern Theologian toward Jesus Christ. 25 . . . . . *George Cross*
Good-Will *versus* Non-Resistance. 33 . . . . . *John Wright Buckham*
The Ethical Teaching of Jesus. IV, 54 . . . . . *Clyde Weber Votaw*
The Religious and Social Ideals of Israel. IV, 63; V, 133; VI, 207; VII, 279; VIII, 351; IX, 421 . . . . . *Herbert L. Willett*
Theological Seminaries as Schools of Religious Efficiency. 75 . . . . . *Shailer Mathews*
If Religion Is Life, What Is the "Sabbath"? 86. . . . *Laurens H. Seelye*
The Abuse of Biblical Archaeology. I, 94; II, 174 . . . *G. H. Richardson*
The "New" American Religion. 99 . . . . . *Edith A. Talbot*
The Preaching Task of the Modern Minister. I, 124; II, 200; III, 272; IV, 344; V, 414 . . . . . *Theodore Gerald Soares*
The Faith of a Middle-Aged Man. I, 147; II, 219; III, 223; IV, 317; V, 324; VI, 394 . . . . . *Henry Kingman*
The Place of Doubt in Religious Belief. 151 . . . . . *James H. Snowden*
The Downtown Church. 156 . . . . . *John Gardner*
Scientific Management and Sunday-School Superintendence. 161 . . . . . *Warren P. Grant*
The Supremacy of the Bible. 167 . . . . . *Joseph Fort Newton*
Natural Selection in Religious Evolution. 231 . . . . *Durant Drake*
Some Methods of Old Testament Exegetes before Modern Times. 237 . . . . . *Ira M. Price*
The Modern Pulpit. 244 . . . . . *Arthur S. Hoyt*
Jesus and Socrates. 248 . . . . . *William F. Bostick*
The Wish That Prays. 291 . . . . . *Elliot Field*
Some Methods and Problems of the Modern Old Testament Exegetes. 298 . . . . . *Ira M. Price*
What Are the Christian Fundamentals? 305 . . . . *Paul Moore Strayer*
Paul the Deaf. 311 . . . . . *Margaret L. Knapp*
The Person of Jesus Christ. 363 . . . . . *Alfred Williams Anthony*
America, Arabic, and Islam. 371 . . . . . *M. Sprengling*
The Value of Biblical Archaeology. I, 381 . . . . . *G. H. Richardson*
The Church in the Country. 388 . . . . . *Arthur E. Holt*

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THE BIBLICAL WORLD

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THE GLORY OF THE MINISTRY

Are ministers ashamed of the ministry? Sometimes it would seem as though they were. We are often told that a minister's influence depends on himself as a "manly man," that the authority of his calling is past, that a good mixer is more needed than a prophet.

There is some truth in these statements, but more error. The ministry as a calling is still respected. When an ordinary man mounts the pulpit, his position is out of the ordinary. A little man in the pulpit often has great influence. Men who have no particular respect for his mental ability, his financial standing, his good looks, or his knowledge of literature, take him seriously because he is a minister. Go into any town or any city, and you will find that men often respect the ministry more than they respect the ministers.

Of course there are men in the ministry who are little more than social chaplains co-operatively sustained. They are bits of social rococo plastered on a community by a salary. But even these poor souls get significance because they are in the ministry. Without it they might have been physical instead of spiritual valets, manicuring men's finger nails instead of their morals.

The more a minister magnifies his calling the more effect he will have in a community. Seriousness of purpose, a contagious faith in God, a saving sense of humor, a sensible wife, and a reckless devotion to duty are vastly more important than an ability to swap stories or make flippant after-dinner speeches.

It would be a mistake to turn a country minister into an agricultural expert. A minister's spiritual success will only incidentally be dependent on his knowledge of how to raise hogs. Loyalty to the ideals of the vocation of which he is the representative, coupled with

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whatever common-sense he may have inherited or acquired, must be central in the country minister's life as truly as in the city minister's. If he is to head a community center, he must show men that this center is based on religion and not on better crops.

True, the ministry has its irritations. So have other callings. But a minister has one luxury which his congregation does not dare to afford: sacrifice in the service of others. Many a shopkeeper cannot afford to support a reform. He fears he would lose the trade of the people whom he would reform. The lawyer seldom dares to afford the luxury of giving up a client whose cause he thinks is unjust. Even the doctor tempers his fees to the unshorn patient. But the minister, just because he is a minister, has more influence in town affairs than the shopkeeper, a larger share in shaping public opinion than the lawyer, and more opportunities to do good than the doctor. But he does not make the community or the sinner or the unfortunate pay for such service. Because he is in the ministry, he can afford the luxury of self-sacrifice. Verily, he gets his reward.

There is nothing more pathetic than to see a minister feel complimented when someone tells him he does not seem like a minister. Does a doctor like to be thought un-doctor-like? Or a lawyer un-lawyer-like? Or a plumber un-plumber-like? If such a minister had been among the disciples would he have preferred to have Jesus appear Pilate-like, or Pharisee-like, or anything except Teacher-like, and ultimately, to those who loved him, Christ-like?

The ministry of today is no place for petty little souls who want to utter beautiful thoughts picked up from dictionaries of quotations. But it is a commanding place for earnest souls who want to build their lives into their nation and their world. Such men you will never hear speak slightingly of the vocation which furnishes them opportunity and influence they could never have reached single-handed. For these true ministers of the Gospel of Jesus Christ know that the ministry is both opportunity and power.

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THE STUDY OF RELIGIOUS EDUCATION

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During the last ten years the subject of religious education has been receiving increasing attention. Those practically engaged in the task have been seeking guidance and training. Leading educators have concerned themselves with the discussion of the principles and practice of moral and religious education. Schools for the training of the clergy have begun to realize a responsibility for making serious study of a subject which is fundamental in the task of the church.

If there can be said to be a science of religious education it is at least still in its infancy. The time has come, however, when the field of its operation and the direction of its activity may be indicated. There is available a considerable body of literature dealing with the various phases of the subject. Much of this is of a popular character and can lay little claim to scientific accuracy, but, on the other hand, much of it is well founded in scientific principle and in careful and discriminating observation.

I. Definition and Scope of Religious Education

Under the title "catechetics" practical theology has always concerned itself with the problems of the religious education of the young. As that name implies, it has been a study of the means by which the fundamental doctrines of the church and the social duties of its members might be made clear to children. The principal method employed until recent times was the catechism, with illustrations, explanatory sermons, etc. It has always been regarded as the duty of the pastor to supervise the religious training of the children of his parish, and personally to prepare them for church membership. The development of the Sunday school somewhat enlarged the task of practical theology, but until lately the educational work of the church has not been a very serious matter of theological consideration. In the curriculum of the theological seminary of twenty years ago a few lectures on the pastor's relation to the Sunday school covered all that was done in this field.

It is now coming to be recognized that religious education is to be so broadly conceived that it will cover a very large part of the function of the church. Faunce in *The Educational Ideal in the Ministry* presents very definitely this consideration as fundamental to the effective modern church.

Religious education considered as a science is a study of the developing moral-religious experience in order to determine the principles of its healthiest growth and the methods, materials, and activities by which that growth may be furthered. While a theoretical difference does exist between morality and religion, practically they cannot be separated.

II. The History of Religious Education

This is a vast field. It must suffice simply to indicate the ground to be covered.

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1. *Primitive religious education.*—There is little education, properly so called, among primitive peoples. There is rather a training in the technique of living, which is acquired by imitation. At puberty, however, among many peoples elaborate and significant initiation ceremonies, generally of a religious character, take place. There is often some body of instruction given to the youth by the elders; sometimes the secrets of the tribes are then revealed. Recent scholars have called attention to the significant parallel between these practices and the confirmation ritual or the conversion experience in Christian churches at the period of early adolescence. Ames has discussed the subject in *The Psychology of Religious Experience.*

2. *Hebrew religious education.*—The Hebrew elementary-school system probably arose shortly before, or shortly after, the time of Christ. There were no "schools of the prophets" in early Israel. Religion was a training developed by the sacrifices, festivals, and customs, and later by the synagogue service, with its prayers, scriptures, and instruction. The Hebrew life at its best was deeply religious, and the child grew into religion as his inheritance. The article "Education," in Hastings' *Dictionary of the Bible,* may be consulted for details; also Schürer, *The Jewish People in the Time of Jesus Christ,* II, chap. ii, 47–83.

3. *Greek and Roman religious education.*—The developed education of the Greek and Roman youth was intimately connected with religion. It is the individualism of Christianity that has made its religious education so different from that of other peoples. When religion is the national possession, every youth comes into an appreciation of its significance just as he acquires patriotism and the moral standards of his group. We have much to learn from an understanding of this acquisition of moral and religious ideals by means of the social inheritance.

4. *Early Christian education.*—There is very little reference to education in the New Testament. Education being so largely a discipline in the communal life, the disciples took for granted that the children of Christians would grow up in the practice of the Christian life. The catechumenate was established especially for the instruction of the heathen before their reception into the church. Later it became customary for children to receive catechetical instruction before their confirmation. The details of this matter have never been thoroughly studied. Geraldine Hodgson's *Primitive Christian Culture* is rather a study of the relation of the early Christian leaders to the Greco-Roman learning.

5. *Religious education in the Middle Age.*—The church councils constantly laid emphasis upon the duties of pastors to catechise. There was evidently great laxity on the part of the priesthood. Religion was largely conformity to the festivals and ceremonials of the common religious life. The most notable education, which was not without its religious character, was that of chivalry. Here the child began a system of discipline which was not acquired from books but from the activities of life. He learned how to live and to behave as a page. In due time he learned the duties of a squire. At last, with the most solemn and impressive religious ceremonial, he took the vows of knighthood. Our

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modern book education, so little related to life, and bereft of pageantry and ceremonial, has much to learn from the extraordinary effectiveness with which the ideals of knighthood were so often achieved in that rude age.

In a less degree a similar life-training was effected by the trade apprenticeships, and in the homes, both high and low, by the teaching of the girls to perform housewifely duties.

6. *Humanism and its effect on religious education.*—Humanism with its great appreciation of learning brought about the change from discipline to instruction. The youth must learn the things that could be known, especially the classic literature, and in religion he must know the Bible and the creed. To be sure, there was great emphasis upon the exercises of religion, but there was far more upon the material. That emphasis characterizes the schools of Germany and of Great Britain to this day, and persists in many of the American churches. Its fundamental methods were the memorizing of scripture and of catechism, and the explanation of these in terms of duties, moral and religious. The educational error is in exalting the significance of material above the needs of the developing human personality. See Watson, *English Grammar Schools to 1660.* For the great educational influence of Luther, Painter's *Luther and Education* may be consulted. The Jesuits, in order to meet the new Protestant education, developed their own characteristic system, which is well described in Hughes's *Loyola and the Educational System of the Jesuits.*

7. *The Sunday school.*—The great development of religious education arose from the voluntary efforts of the laity to give religious instruction to neglected children. While the clergy in England, and especially in America, were supposed to catechise all the children of their parishes, there were in fact large numbers who received no religious instruction at all. Many sporadic efforts were made during the eighteenth century to meet this neglect. The one which attained public recognition, and therefore permanence, was that of Mr. Robert Raikes, of Gloucester, who established schools on Sundays for poor children who could not go to school on week days. He provided that they should be taught to read in order that they might be able to read the Bible and the catechism—the chief purpose of reading, according to practically all school authorities in the eighteenth century. The name "Sunday school" was given to this new institution, and it soon spread over all England and Wales, but not so readily in Scotland, where religious training was better adminstered. It was imported into America and attained great vogue. National organizations were formed for its propagation. At last an international organization and a World's Sunday School Convention organized all the forces of the Protestant world in a united work.

8. *The modern religious educational emphasis.*—While the Sunday school in its extensive effort went into every community in Great Britain and America, and spread over the whole world, its work for the most part, was and is still, very superficial. The Sunday-school teacher is generally entirely untrained. Sunday-school literature has until recently been far below the standards of

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the public school. Sunday-school work has been enthusiastic and inspirational, but not educational. During the last quarter of a century in England and America expert educators have given much attention to the matter of religious education, earnestly advocating reforms and improvements. In 1903 the Religious Education Association was formed for the purpose of uniting all persons interested in the subject in a common endeavor to further religion by educational means in home, school, church, community, and in all human life. The International Sunday School Association has been hospitable to the newer ideals and has invited the cooperation of religious educators, and given them place on its boards and committees. It has completely revised its curriculum, presenting a graded course of study from the kindergarten to the adult classes. This has been accepted and issued in text-pamphlet form by the leading denominational publishing houses. Other systems of graded curricula have been developed, most notably the "Constructive Studies" published by the University of Chicago Press, the "Completely Graded Series" published by Scribner, and the new graded system announced by the Unitarian Board.

The serious and difficult problem of moral and religious education in the public schools has received earnest attention during recent years. The great controversy over sectarian education in England produced the Moral Education League, which developed a series of textbooks in the field. Sadler's two-volume *Moral Instruction and Training in Schools* is a conspectus of what is being attempted in this direction all over the world. The proceedings of the National Education Association and of the Religious Education Association contain numerous papers presenting the various points of view of educators in America. Numerous very interesting experiments have come recently into operation, which will need most careful observation and criticism.

III. Data of Religious Education

1. *Genetic psychology.*—As education is a personal process, the educator must understand the nature of the being with whom he has to deal. Psychology has, therefore, always been fundamental in education. But the personality to be educated is in process of development, and therefore it is essential to know the nature of the changes, physical and psychical, that are taking place as he progresses. Genetic psychology is concerned with this field of study and furnishes its invaluable contribution to our task.

2. *Social psychology.*—Education is also a social process. Indeed it cannot be defined apart from the use of social terms. Thus the special phase of psychology which is concerned with the study of the social nature of consciousness and the interpretation of reciprocal personal relations is contributory to education.

3. *Anthropology.*—All subjects today are studied genetically. Every phase of our religious experience has its history and is illuminated by an understanding of its genesis and development. A knowledge of the life, culture, education of primitive man and of the less developed races is of great value for the ap-

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preciation of modern problems. The fact that the correspondences between primitive and child life have been greatly overstated does not lessen the importance of the contribution of anthropology to education. The reading of Thomas' *Source Book of Social Origins* reveals at once the significant educational implications of this subject.

4. *Psychology of religion.*—As religious education is concerned with the development of the moral-religious life, it is obvious that it must understand the nature of the experience which it seeks to promote. Psychology of religion studies and interprets that experience, thus furnishing the religious educator with the means of understanding his task and estimating his results. This is also a new science, and so dependent is religious education upon the progress of psychology of religion that the two can scarcely be separated in practical study.

5. *General education.*—Education is a unitary process. Religious education is not a distinct undertaking which can be separated from so-called "secular" education. Every educational process has its ethical and religious influence. Whether we work in church or in school we deal with the same human instincts, dispositions, capacities, emotions, ideas, activities. Religious education is only a special emphasis. If it is to be broad and wise it must keep close to the principles and methods which education in general has worked out. Education has made great advances in recent years; it has a hundred experts where religious education has one. The younger branch of the science does well, therefore, to learn very humbly from the elder.

IV. Theories of Religious Education

There is a theory of religious education held by not a few persons who are not themselves religious which may be called prophylactic. A writer on the subject actually stated that he would wish to have his own child brought up in the strictest type of Calvinism till about eleven years of age, after which he would gradually let him get rid of it. A lady who does not regard the church as useful to herself, allowed her children to engage in all its activities, and frankly stated that it seemed to be about the best thing for them until they reached fifteen years of age. These views would seem to indicate that religion is a lower stage of culture through which the child must pass on his way to the super-religious man.

1. *The culture-epochs theory.*—The only theory of religious education which has actually gained a name is that which has come over from the field of general education and is founded on the recapitulation theory. As biology was supposed to have proved that the individual recapitulates, in the prenatal stage, the history of his whole line of ancestors, so by an interesting analogy it was assumed that in his postnatal stage he passed through the various periods of culture through which the race has passed. Born an animal, he developed into a savage, roughly comprising the period of childhood, thence into a barbarian at adolescence, and so gradually into a civilized man. This being the case, it was positively advantageous that he should live a genuinely savage and barbarian life, lest, like the tadpole deprived of his tail, he should be cut off from his natural development. This theory is

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worked out in great completeness and with much interest in G. Stanley Hall's *Adolescence*. The theory has largely lost its vogue in recent years, as both the biologist and anthropologist have denied its basis. At the best it would be a very unsafe guide by which to organize a system of education.

2. *The preparation theory.*—The process of religious education has been very often regarded as the means by which the immature person was prepared for mature life. Spencer has given us a great definition of education as preparation for complete living. It would be idle to deny a large element of truth in this view, but it does not sufficiently take account of the most important fact that living itself is the only preparation for larger living. The boy is best prepared to be a man by being a complete boy. The danger of the preparation theory is that it may degenerate into a cold-storage theory. For example, because later childhood is supposed to be a time of peculiar ability in memorizing, it has often been insisted that advantage should be taken of this fact to "store the mind" with material that would be useful later on. W. W. Smith, in his book, *Religious Education*, defends this view. It has been carried by some to such an extreme that abstract theological definitions, expressed in elaborate formulas, have been committed to memory by children who were expected to retain them till some future time when they would become useful. This is to offend against the soundest principles of pedagogy. There can be no value in learning anything that does not have some point of contact with experience, and nothing can be more unfortunate than to associate religion with meaningless abstractions.

3. *The progressively socialized personality.*—The aim of religious education can be stated only in terms of socialized personality. That means becoming at home in the universe with the Father God, at home in the world with the brother-man, and contributing one's best to the ongoing process. This is to be genetically conceived. At every stage of life there is a certain normal possibility of this socialization. It begins with the babe's relation to its mother, as yet unrealized, extends through the naturally enlarging groups of home, companions, school, community, and finds its goal in the completely socialized spirit of Jesus. A true religious education would always seek to know what would be the healthy and significant experience in this socializing process at any period of life, and would strive to secure such limited experience, assured that thus the best advance was being made toward the goal. Coe, in his *Education in Religion and Morals*, has presented a theory of religious education which is at once social and genetic.

V. Institutions of Religious Education

Dewey, in *Moral Principles Underlying Education*, has shown that the definition of education as the symmetrical development of all the powers of the individual is defective, because each of the terms needs to be defined. The individual does not develop by himself but always in relation to social situations. Education is therefore to be conceived as a social process; moral-religious education particularly so. It is in the

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creation of social situations conducive to ethical and religious development that the process of such education consists. There are at least four institutions which are concerned with this task:

1. *The home.*—Altogether the most important religious institution is the home. In the early years of childhood the dispositions, prejudices, attitudes are formed which are so largely determinative through life. The home is able to provide a natural community within which its various members shall live that corporate life which is genuinely social. Yet the home is for the most part little conscious of its responsibility and even of the real nature of its task. Coe in the book above cited has a significant discussion of this matter. See also a study in *Religious Education in the American Home*, prepared by Votaw for the Religious Education Association.

The problem of the education of parents is one that must be vigorously faced. After the wide discussion regarding the teaching of sex hygiene in the schools, many educators have come to the conclusion that the proper method is to teach the parents how to teach their children; and the principle that is so evident in startling fashion in this subject is equally true in many others. The most progressive churches are seriously undertaking classes for parents in the health of childhood, the psychology of childhood, the problem of religious and moral nurture.

The social problems of the modern home constitute great difficulty. Among these are adequate space, opportunities for recreation, the scattering of the family in various pursuits, the absence of definite and significant tasks for children, the increasing independence of young people, the decay of family worship. A very satisfactory treatment of the various phases of the subject will be found in Cope's *Religious Education in the Family.*

2. *The school.*—Historically the school has always been regarded as an institution particularly concerned with moral and religious education. Its close relationship with the church, which existed until very recently in America and which still continues in many countries, made possible a correlated religious education through week days and Sundays. The complicated process by which this has become impossible in America is familiar, and it is quite useless as well as unwise for any attempt to be made to return to our former condition. Our schools are inevitably "secularized;" that is to say, they cannot give specifically religious instruction, nor can they make use of the Bible, even to the extent of reading limited portions of it.

However, the real responsibility of the school for moral training is only obscured by a discussion of the permissibility of the use of the Bible by the teacher. Our definition of religious education indicates the direction in which the school must function in the development of the child. If the studies are so organized as to permit an enlargement and enrichment of the social experience, if the school is a community where the social life of teacher and pupils and of children together is so carried on that actual social values are realized, then the school is serving most effectively as an institution of moral education. This subject has been much discussed in the proceedings of the National Education Association

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and of the Religious Education Association. Dewey has considered the social value of the curriculum in *The School and Society* and Irving King has brought together a series of significant papers in *Social Aspects of Education*. The bibliographies in this latter work are especially valuable.

3. *The church.*—The one institution whose sole and specific aim is religious education is the church. All its organization, worship, instruction, social life, altruistic developments, are properly directed toward the development of the moral-religious values in its membership, and in those to whom its members may minister. And the church is strong in proportion as it recognizes its educational purpose and its social responsibility.

This function of the church may be obscured under any of the following conditions: (*a*) when the church exists as a religious institution, separate in thought and interests from the great world of modern life; (*b*) when the idea obtains that the principal business of the church is to get people converted or committed to the Christian life, as if anything significant were accomplished by this one moment of decision; (*c*) when the traditional routine of church life goes on without any careful study of the educational character of its various activities and their possible modification or improvement; (*d*) when the necessity for financial self-maintenance absorbs the energies of its members with the consequent temptation to resort to catch-penny, and therefore non-educational, means of raising momey; (*e*) when the altruistic motives lead the members to sporadic and unconsidered charities without the establishment of genuine social relations. Faunce discusses many of these problems most helpfully in *The Educational Ideal in the Ministry*.

The church has some serious handicaps in its task: (*a*) While it has a superlative opportunity in the fact that Sunday morning is still practically its own, yet even this great section of time is quite insufficient for adequate religious education. (*b*) In spite of the fact, in which the church has gloried, that the last century has been conspicuous for the magnitude of its lay service, it is becoming increasingly evident that this service is lamentably incompetent. A trained lay leadership is a present problem of great moment. (*c*) The church has traditions of noble architecture which, however, was designed originally for the spectators of a dramatic spectacle, and then was modified to suit the needs of the audience of a popular oration, and now must be adapted to the demands of a complicated educational institution. Few churches have the equipment that is necessary for the educational task. Evans has discussed this problem very practically in *The Sunday-School Building and Its Equipment*.

Some interesting experiments are being made in the direction of enlarging religious education by co-operation between the church and the public school. In North Dakota high-school students may receive credit for Bible-study carried on in the Sunday school, examinations on the subject being set by the state authorities. A similar plan is in operation in Colorado and elsewhere. In the almost revolutionary plans of the schools of Gary, Indiana, the superintendent has offered to the churches any opportunities

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that they desire to take the children during school hours for study in the church buildings. Several denominations have put educational directors into that community to work out such plans of religious education. The results will depend largely upon the possibility of training religious teachers.

4. *The community.*—We are just beginning to realize that the community is a social institution with high educational value. When boys or girls run the streets, form gangs, and patronize harmful amusements, they are being educated downward by the community. Jane Addams has discussed this problem in *The Spirit of Youth and the City Streets.* The question is to the fore whether the community has not a distinctly positive educational responsibility beyond the mere provision of intellectual training. *The Wider Use of the School Plant* by Perry is a discussion of certain phases of this responsibility. Chicago's establishment of field houses is notable. The large educational values that arise out of properly organized play must be recognized, not only by the church and Christian associations, but by the municipalities and the rural communities, for the life of a people will never rise above the level of the moral quality of its amusements.

It is important that the church should foster this movement and direct it, rather than feel jealous of its influence. The church gains in its very loss whenever it inspires the people as a whole to take upon themselves some new educational function. *Social Aspects of Education* by Irving King may be again referred to, especially chap. vii, "Playground Extension," and the bibliography at the close of the chapter.

5. *The correlation of educational activities.*—The aroused sense of educational responsibility has resulted in the somewhat feverish anxiety of various institutions to equip themselves for the task without any very clear idea of the divisions of the responsibility. As soon as we can see the possibilities a little more clearly there will need to be some better definition of the functions of the various educational institutions than has yet been made, and some satisfactory correlation of their efforts. It may be possible to do this through the Religious Education Association, in whose journal these problems are constantly discussed.

VI. The Organization of Religious Education

1. *Developments in the church.*—The acceptance of the Sunday school by the church in the beginning of the last century was the first educational development beyond the pastoral oversight of the young. This was followed by the establishment of many societies of young men and women for self-culture, culminating in the formation of the Young People's Society of Christian Endeavor. This with its related denominational organizations was properly for young people of about eighteen to twenty-five years of age. Unfortunately, junior societies were formed for children and intermediate societies for boys and girls, each conducting prayer and testimony meetings in imitation of their elders. A much healthier development was the Knights of King Arthur for boys and the Queens of Avalon for girls and other similar institutions founded on the modernized ideals of chivalry. The latest, and in many respects most satisfactory

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of all, are the Boy Scouts and the Campfire Girls. Besides these better known organizations are a host of clubs, recreational, dramatic, musical, together with choir organizations, mission-study circles, etc. Within the Sunday school itself have come the organized classes such as Baracas and Philatheas, which are essentially clubs with various recreations and other activities.

2. *Correlation of educational agencies in the local church.*—A very serious problem is the adjustment of these various organizations to one another and to the church life as a whole. Many of the interesting activities which formerly belonged to the Sunday school have been taken by these specialized organizations, so that it may easily come to pass that the Sunday school shall be merely a teaching institution, all the social activities being otherwise conducted. The attempts that have been made to conserve the significance of the biblical instruction by requiring a certain minimum of attendance in Sunday school in order to effect eligibility for the more interesting activities are not likely to enhance the intrinsic value of the instruction. Evidently there is needed such a correlation of these good activities that there should be no gaps, no overlapping, no useless organizations, no undue demand upon individuals either as leaders or as members, and with the educational idea dominant. The Sunday school would seem to be the basal organization which can be enlarged and developed to include all others. The details of such a solution of the problem are presented in the report of a commission on the subject in *Religious Education* for April, 1912, and have since been worked out by Athearn in *The Church School.*

3. *Community organizations of religious education.*—The local denominational church is seldom competent to care for all the educational interests of its own people; and when a vigorous church is able to do so, frequently this is done at the cost of others who are unable to compete. It is becoming increasingly evident that many educational activities should be carried on by the whole Christian community rather than by the individual church. The Christian associations often serve as such co-operations. The city institute for teacher-training which has been developed in many points, most notably at Des Moines, Iowa, is a significant effort in this direction. Athearn has described this and discussed the principles involved in *The City Institute for Religious Teachers.* The question has indeed arisen whether we may not in the near future need a city superintendent of religious education who would be an officer of experience and dignity comparable to the superintendent of schools.

VII. Materials of Religious Education

1. *The criteria of religious material.*—When Christian faith is defined in intellectualistic terms, religious material does not extend much beyond the Bible, Christian doctrine, and the elements of worship. But when religion is thought of as progressive socialization, everything that tends to enrich social experience has moral-religious value. There is a sense in which every sound discipline would mediate such enrichment. It is the same sense in which we speak of all

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life as religious. However, it would be more helpful to confine the term "religious" or "ethical" or "social" to such material as has some special wealth in the particular direction. *An Outline of a Bible-School Curriculum* by Pease and the *Pedagogical Bible School* (Part III) by Haslett discuss the religious and moral values of a wide range of material.

2. *The value of the Bible.*—All that has been written regarding the Bible as literature of power, as the inspirational record of religious experience, applies at this point, with a further provision that its value must be estimated with reference to the developing experience of the growing individual. Its wide range of literature contains material adapted to the interest and experience of every age of life. The writer has discussed this in detail in an article "Types of Literature in the Bible" in the *Sunday School Encyclopedia*, and an excellent treatment of the subject is Raymont's *The Use of the Bible in the Education of the Young*. The Bible can no longer be the one material of religious instruction. There is no danger that it will lose its unique significance. Its intrinsic worth, the hallowed associations of the centuries, its integral place in our literature and thought, make the Bible religious material of first value.

3. *Direct moral and religious instruction.*—When any material embodies the idea that is to be taught without specifically expressing it, the moral instruction is indirect. Can such instruction be given directly? Of course the most effective instruction is connected with the actual occurrence of moral crises, as when the telling of a lie gives opportunity to discuss the social significance of lying, or when the sense of a need of God leads to instruction in prayer. A more difficult question is whether vital moral discussion can be aroused apart from the occurrence of the moral crisis. The futility of a vast amount of exhortation to be good is, of course, evident. Some systems devised for teaching a catalogue of virtues were well criticized by Coe in an address before the National Education Association on "Virtue and the Virtues," published in *Religious Education*, January, 1912. But practical ethics may be taught with tact and skill. Jenks's *Life Problems of High School Boys* and Johnson's *The Problems of Boyhood* are able texts for the purpose. There is need of similar books for girls.

VIII. Methods of Religious Education

1. *Religious pedagogy.*—When the problem of adequate religious material has been solved and this material has been organized into a graded system there arises the problem of pedagogy. The same objection may be made to the term "religious pedagogy" as to "religious education." Of course, there are no distinct pedagogical principles that belong to religion. Any satisfactory system of education is seeking to secure from any material of instruction the fitting results in social efficiency; yet because the religious reactions are so subtle and because so many mistakes have been made in seeking to get adult reactions from immature persons, it is particularly important that the principles of teaching should be carefully studied with reference to their religious and moral implications. A first-class book in this field still remains to be written. Meantime, James's *Talks to Teachers on Psychology*

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is invaluable. McMurry's *The Method of the Recitation* is an excellent presentation of the Herbartian pedagogy, and Dewey's *How We Think* is fundamental. Weigel has done an admirable popular piece of work in *The Pupil and the Teacher*. It is to be regretted that a few years ago the various denominational houses hastily prepared a number of teacher-training books, and have thus occupied the field very inadequately. This is now being gradually corrected with some better texts.

2. *The education of religious feeling.*—Feeling is fundamental in religion and affords impulse to conduct. A full discussion of this subject would involve a consideration of worship as a phase of the psychology of religion. Of course personal religion in the leaders of the church, and simplicity and sincerity in the conduct of religious exercises, are essential to the cultivation of fine religious feeling. Yet the adequate stimulation of such feeling in younger or older people, or in groups of various ages, by means of the various liturgical elements, as well as by spontaneous exercises, is scientifically a psychological problem, and practically a problem of technique. Some excellent results which have been achieved in the Union School of Religion are discussed by Hartshorne in *Worship in the Sunday School*.

3. *Expressional activities.*—Religion has not been taught when religious ideas have been imparted, nor when religious feeling has been stirred, but only when religious conduct has resulted. The church is not so well equipped for this experimental task as for the intellectual and emotional phases of its work. Indeed, about the only opportunity that it has furnished its members for the active expression of religion has been for the few in carrying on its own life, including its educational work, and for the many, both old and young, in the giving of money. And this latter activity, with its extraordinary educational possibilities, has been for the most part sadly uneducational. The church has been so busy in getting the money for local and philanthropic and missionary needs that it has given little attention to the education of people in the giving of money. This again is a problem of graded education having regard to the developing experience of children and young people. Beyond the giving of money there is the great field of the giving of service, and this in such a way as to establish genuine social relations with the persons served. Here is a very fine problem in practical social psychology, which needs much more careful study than it has received. Hutchins has dealt with the whole matter in *Graded Social Service for the Sunday School*.

IX. Special Problems

The problems of religious education beyond those involved in the various phases of the subject already discussed are intimately connected with the problems of the psychology of religion. Indeed, they are often largely the educational aspects of these latter problems.

Very fundamental is the question whether anything like an experimental approach to these problems is possible. Can we devise a technique by means of which we can measure the results of our educational experiments in religion and morals? In a paper, "Securing First-Hand Data as to the Religious De-

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velopment of Children," in *Religious Education*, October, 1915, Hartshorne argues for the practicability of such investigation.

Some of the most pressing problems to be studied are the following: (1) efficient religious education for the various stages of the developing life, young child, older child, boy, girl, young man, young woman, adult; (2) the place of the intellectual, the affective, and the conduct elements in religious development; (3) the development of moral and religious life in connection with the growth of sex-consciousness; (4) the relation of religion and play; (5) the preparation of the child for church membership.

A CHRISTIAN'S APPRECIATION OF BUDDHISM

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There was a time when men thought that all religions which were not Christian could be called false. The new generation of missionaries, while no less convinced of the superiority of Christianity to the religions of the peoples to whom they minister, are just as eager to see the truth in these non-Christian religions as they are to see what is untrue. Dr. Reid's article is an illustration of this new state of mind. He does not yield a whit of allegiance to Jesus in showing some of the sympathetic points on which the Christian and the follower of Buddha can agree.

It is not our purpose to give a complete exposition of Buddhism, but an appreciation. The courteous, and also the most beneficial, thing to be done by the follower of one religion in reference to another religion is to point out the excellences, not the defects, of the other. This is like looking in the light and at the light, rather than trying to peer into darkness. There is much in Buddhism which a Christian in good reason should heartily appreciate and openly recognize. If Buddhist teachings or practices are bad, it is more becoming to let the Buddhist himself point out what they are.

An unknown writer of a striking book entitled *The Creed of Buddha*, companion of *The Creed of Christ*, after referring to current charges against Buddhism—that it is materialistic, atheistic, pessimistic, egoistic, and nihilistic—asks, "Can these charges be substantiated?" "If they can," the writer says, "we are confronted by the most perplexing of all problems. How comes it that a religion which has such vital defects has had such a successful career? That Buddha won to his will the 'deepest heart' of the Far East is undeniable. Was it by preaching the gospel of materialism, of atheism, of pessimism, of ego-

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ism, of nihilism, that he achieved this signal triumph?"

To our mind there has plainly been a misconception of Buddhism, but instead of answering one by one these charges, we shall adopt the positive and constructive method, and point out one by one those features of Buddhism which impress us as being vital and paramount, and of which the Christian can justifiably express appreciation.

I

Buddhism has always been a reforming religion, just as Christ was a reformer in Judaism, and Huss and Luther and Knox and Cramner were reformers in the Christian church under the leadership of the Pope of Rome. Its beginning in India by Sakyamuni was as a reformation in Brahmanism. It was a protest against ceremonialism, the caste system, and excessive asceticism. It attempted to bring the essential ideas of Brahmanism into life. Brahmanism ever since has been different from what it was before. Sakyamuni in his own life represented the reforming spirit. He began his career as a religious devotee by practicing asceticism. Finding this unsatisfactory, as being too selfish, he went forth into the busy world and for forty years preached and taught, practiced and did good, with thought of others more than of self.

Five hundred years later a northern or new Buddhism made its appearance. This is known as the Mahayani branch of Buddhism, or the Great Vehicle, with many new elements. The new teacher was Ashvagosha, during the reign of the Mogul emperor Kanishka. This is the reforming branch that has spread through China and Japan. In its entrance into Japan, it took on other reforming principles, as illustrated in the Pure Land School. Since contact with Christianity, the Buddhism of Japan has taken on other reforming ideas, and it is this branch which is eager to extend its missionary activities to China. Buddhism thus is far from being an unchanging faith, but advances with the knowledge of the ages and adapts itself to the varied conditions of men.

II

Buddhism, whether of the primitive or modern school of thought, is conspicuous for its sympathetic realization of human suffering and its purpose of helping to transform suffering into happiness and peace. In familiar Chinese phraseology this world is called a world of "the bitter sea," which is to be changed into a world of "paradise." Buddhism does not attempt to close its eyes to the sorrows, the miseries, the calamities, and the sufferings of this world and of life. Neither does it view them with cold unconcern or with stern fatalism, but with pity, united with the purpose of giving relief and bringing about happiness. The Buddha, like the Christ, was touched with the feeling of man's infirmities; he, too, was "acquainted with grief."

A merely kindly reference to human suffering instinctively arouses a response; it is sorrow which is the fellow-feeling that draws men together. So, too, the desire for happiness—desire to escape from suffering—is universal. He who presents the possibility of happiness also arouses a response. The very dream of happiness is soothing. Jesus began his

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first Sermon on the Mount with eight beatitudes. Sakyamuni, too, spoke much of happiness as well as of suffering. Happiness took on its peculiar type from its connection with suffering. The joy of Buddhism is always "the joy of tears." This gives to happiness an element of tenderness which has strongly appealed to the oriental mind.

Sakyamuni has many references to suffering. One citation is as follows:

> Birth is suffering; old age is suffering; disease is suffering; sorrow and misery are suffering; to be united with loathsome things is suffering; the loss of that which we love and the failure in attaining that which is longed for are suffering; all these things, O brethren, are suffering.

Again he speaks very much as in Ecclesiastes:

> Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation. The glory of the world is like a flower; it stands in full bloom in the morning and fades in the heat of the day.

The message of joy and hope, the gospel, which Buddha brings, has this refrain:

> Ye that suffer from the tribulations of life, ye that have to struggle and endure, ye that yearn for a life of truth, rejoice at the glad tidings. There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessing for the upright.

These two ideas of suffering and happiness, complementary to each other, are brought out even more effectively in the Mahayana School, to which the Chinese and Japanese are mostly devoted. The most popular object of worship is Kuan Yin, called the goddess of mercy, who "saves from suffering and saves from misery," an expression current among the people of both nations. So *The Awakening of Faith*, the great classic of modern Buddhism, in answer to the question, why the book is written, makes this reply: "It is to induce all living beings to leave the path of sorrow and to obtain the highest happiness, rather than to seek the glitter of fame and the wealth of the world." The book closes with this hymn:

> Deep and wide are Buddhist laws:
> These in brief I have declared,
> God-ward are eternal stores,
> Blessings give to countless worlds.

Instead of Nirvana, suited to the philosophic temperament of India, these other peoples of the Far East look forward to a paradise in the West or to the Pure Land, where happiness has overcome all sorrow, where purity and blessedness, charity and peace, reign together.

III

A third ground of appreciation is that which characterizes Buddhism more than anything else, namely, compassion. Brotherly love, or fraternity, in Confucianism is cold. Compassion in Buddhism is warm and moving. The Buddha once said, among sayings of the same type:

> The charitable man is loved by all. Hard it is to understand: By giving away our food, we get more strength; by bestowing clothing on others, we gain more beauty; by founding abodes of purity and truth, we acquire great treasures.

Again, when the Buddha was visited by one of the Indian kings, who came in his royal equipage, these words of wisdom were spoken:

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That which is most needed is a loving heart. Regard your people as an only son. Do not oppress them; do not destroy them; keep in due check every member of your body; forsake unrighteous doctrine and walk in the straight path; do not exalt yourself by trampling upon others. Comfort and befriend the suffering.

Another saying is this: "Hatred does not cease by hatred at any time; hatred ceases by love—this is an old rule." This element, or rather the essence, of Buddhism—this compassion—is specially illustrated in the new Buddhism by the Buddha Amitabha, and by the subordinate divinity Kuan Yin. This latter divinity, or bodishat, has had more of a following than even any of the Buddhas, because she was regarded as the personification of pity for suffering humanity. To one who looks upon the suffering of the world with a heart of compassion we instinctively yield homage and love, whatever the plan which compassion adopts to show itself forth in escaping from suffering or in removing it.

Thus Buddhism, whether ancient or modern, and whatever its philosophic conceptions, has for centuries been a power in the Orient because it represents human pity. It is pity rather than philosophy which characterizes Buddhism. Among all the religious teachers of the world, the Christ and the Buddha stand forth as the embodiment of love which feels for others' woes and yearns to provide deliverance.

IV

This idea of deliverance or salvation is the other prevailing power of Buddhism. It is joined with compassion, as compassion is joined with suffering. Compassion has meaning only by its power to save mankind from suffering. To pity without the heart or the power to save soon becomes a mockery and works its own destruction. It is in seeking to save mankind from all forms of misery and sorrow that Buddhism is akin to Christianity, and it is of these three aspects of Buddhism that the Christian must feel appreciation.

Thus the full expression of Kuan Yin is "the merciful and compassionate, who saves from suffering and saves from misery." All the Buddhas likewise receive prayer, adoration, and trust as being the ones who can effect salvation. The great Buddha in his early life pointed out what lay at the bottom of suffering, namely, desire or passion, craving for more than is right. It may be lust for money, for fame; it may be the indulgence of one's passions; it may be a form of discontent. In order to save men from suffering, therefore, they must be saved from passion or wrong desire. Buddhism thus goes down to the root of all human trouble.

The Buddha, having stated the forms of suffering, then asks and answers three questions:

1. What is the origin of suffering? It is lust, passion, and the thirst for existence that yearns for pleasure everywhere, leading to a continual rebirth. It is sensuality, desire, selfishness; all these things are the origin of suffering.

2. What is the annihilation of suffering? It is the radical and total annihilation of this thirst, the abandonment, the liberation, the deliverance from this passion.

3. What is the path that leads to the annihilation of suffering? It is the holy eightfold path,

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and he then proceeds to the enumeration of eight forms of virtue, eight aspects of good character.

In saving men from their passions and so from suffering, ancient Buddhism and the new Buddhism have provided different methods. According to the former there is an eightfold path of deliverance, summed up in being good—right faith, right resolve, right speech, right action, right living, right effort, right thought, and right meditation.

In the new Buddhism, especially of the Pure Land School of Japan, salvation comes from without, from above, from one of the Buddhas or one of the bodishats. One's own efforts are insufficient to bring to an end all the suffering of the world. In Buddhism as in Christianity there must be a divine Savior. While ancient Buddhism taught salvation by good works, the new Buddhism has taught salvation by faith. In both, the predominant note is salvation, which issues from the heart of compassion.

V

A fifth reason for appreciating Buddhism is the emphasis placed on a righteous life. This is true both in ancient Buddhism and in the new Buddhism, but more particularly in the former as providing the only way of salvation. The point of interest is that a righteous life means not so much righteous conduct as a righteous soul, righteousness within as essential to righteousness without. In the eightfold path, five of the eight requirements relate to actions of the heart. The righteousness of Buddhism is of the whole man. The teaching is not so much to *do* right as to *be* right. "Buddha," as one has written, "lays as much stress on the inward as on the outward side of morality; and he would have us realize that conduct, when divorced from faith and thought and purpose, is worth nothing."

One of the simplest exhortations, understood by all, reads thus:

> Abstain from all evil,
> In all things act virtuously,
> Be pure in mind:
> This is the religion of the Buddhas.

Sakyamuni, in his forty and more years of public preaching, ever exhorting his fellow-men not only to do good but to be good, traced suffering back to evil as he traced it back to wrong desire, and happiness back to goodness as he had traced it back to the subjugation of all passion, to complete self-control. Thus he said:

> If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.

And again:

> If a man commits a sin let him not do it again; let him not delight in sin; pain is the outcome of evil. If a man does what is good, let him do it again; let him delight in it; happiness is the outcome of good.

The exhortations of Buddhism to a life of goodness are without number. They appear in philosophic language, but more often in plain speech to reach all. The distinct aim of Buddhism is to bring about goodness in the world, and so remove unworthy desires and to be freed from suffering. As deliverance comes from compassion, so a righteous life is summed up in being compassionate. This is the way to remove suffering from the world.

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VI

A sixth reason for appreciating Buddhism is because of its wise method of building up character, viz., to have only a few positive commandments, but many prohibitions. In the higher stages of development, whether intellectual or spiritual, the negative gives place to the positive, but in all the preliminary stages the positive is not grasped except by frequent reminders of negative, of the prohibitive, of that to be avoided and shunned. By specifying minutely what one must *not* do, he learns best what he *ought* to do. Merely to tell one to be good or just is too indefinite to make an impression on the child-life of the individual or the nation. By specifying a variety of things which are not good and not just, and by a commandment to abstain therefrom there comes growth in apprehension of goodness and justice. By facing prohibitions, and by determining what not to do, one learns self-control, and self-control is the strength of all virtue: it is the backbone of sound character.

The enunciation of great principles, which are to be worked out in each individual in the spirit of perfect freedom, characterizes a high form of civilization. Ordinary society can be governed only by laws. Men need to be told what are the various crimes and misdemeanors, and what is the punishment for breaking this or that law. A child learns how to keep the body strong and healthy only by a few accidents, some pain, and much crying. A national catastrophe best awakens a nation to the need of reform. To know what to avoid we best learn what we are to follow. In advanced training we "cease to speak of first principles" and "press on to perfection."

Thus, according to wise educational methods in character training, Buddhism has first ten commandments, or rather prohibitions, and these are then expanded into several hundreds. The Mosaic law of Ten Commandments is also negative in form—"Thou shalt not." On the positive side of Buddhism all is summed up in compassion, and, later on, in what is called enlightenment or spiritual knowledge, just as Christianity is summed up in love to God and men, or in being perfect.

VII

A seventh fundamental principle of Buddhism, which every Christian must recognize as true and must accordingly appreciate, is the law of cause and effect applied to morals, or the law of retribution, known in Buddhism as "Karma." One saying known to every man, woman, and child in China is this: "Goodness has its recompense; badness has its recompense; goodness and badness in the final reckoning must have their recompense." This law from which no one can escape is a basic principle of Buddhism. It is also a principle of supreme importance inculcated over and over again in Christianity, whose recognition preserves the Christian from becoming lax and unconcerned. "Whatsoever a man soweth, that shall he also reap." So Christ asked the question, "Do men gather grapes of thorns or figs of thistles?" and then added a scientific law, which all can understand: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

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The saying of the Buddha is, "Our good or evil deeds follow us continually like shadows." And again he adds, with encouragement as well as warning, "Since it is impossible to escape the result of our deeds, let us practice good works."

As Christianity gives hope to the sinner who stands in dread of inevitable consequences, so Buddhism, as we have already shown, makes as much of the principle of salvation as of the principle of retribution. There is given the hope of salvation, but even then this law, which runs through the universe, cannot be destroyed. It may be altered by higher forces, but not destroyed.

The Buddha, in addressing a king, remarked, "We are inclosed on all sides by the rocks of birth, old age, disease, and death, and only by considering and practicing the true law can we escape from this sorrow-piled mountain." There is Karma and there is also escape. According to the one school, escape comes through persistency in following the true, the good, and the merciful; according to the other and more popular school, escape comes through powers above acting within the soul. Even when one is exhorted to righteousness in order to be saved, he never ceases to look to Buddha for help and mercy. And even when one relies on salvation by the Buddha, he knows that by no possibility can he escape from Karma, except by transformation of character. Salvation, however it comes, cannot come without a change of heart and of life, and without overcoming evil and becoming essentially good. This is as much the teaching of Christianity as of Buddhism, and of Buddhism as of Christianity. The law with its hope of alteration runs through all the realms of religious thought.

VIII

Buddhism may further be appreciated for the distinction it makes between self and better self, and between lower and higher desires. The desires which lie at the root of all suffering are evil desires and more properly called lusts or passions. This is indicated in the Chinese term which is used to translate the idea of desire. In the same way a distinction prevails in every individual, the one who yields to his lower nature and the other who follows his higher nature. The lower nature, the false self, is the servant of passion; the higher nature, the true self, is the servant of conscience. When Buddhism is supposed to teach that self disappears, it is only meant that the lower nature, that which is transitory, and what may be called the animal side of one's nature, or, in scriptural language, the flesh, disappears. The higher and spiritual side of one's nature is eternal and is forever developing.

The great apostle of Christianity mentions, on the one side, his "delight in the law of God after the inner man," and, on the other, he adds: "I see a different law in my members, warring against the law of my mind, and bringing me into capitivity under the law of sin which is in my members," and then he cries out in this startling exclamation, "Oh, wretched man that I am! who shall deliver me out of the body of this death?"

These words of the Christian apostle sound fitting on the lips of the devoted Buddhist. The desire which issues in

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suffering is this law in one's members, which each one in his sober moments recognizes as base and unsatisfying, contrary to the law in the inner man, which alone satisfies and which in the end shall triumph and last forever. When one succeeds in escaping from self—that is, from the desires of this lower self—he is not far from the rest of Nirvana. While escape from these desires of the lower self is effected, it does not mean that all desires are extinguished. Good desires remain and have then a chance for full development in the smooth working of the spiritual faculties.

Sakyamuni, speaking of this lower self, said: "Self is an error, an illusion, a dream. Open your eyes and awake, see things as they are, and you will be comforted." And he adds: "Surrender the grasping disposition of your selfishness and you will attain to that sinless calm state of mind which conveys perfect peace, goodness, and wisdom." The desirability of following the true self, higher desires, or what Buddhism calls truth is seen in these words: "Ye who long for life, know that immortality is hidden in transiency. Ye who wish for happiness without the sting of regret, lead a life of righteousness. Truth is wealth and a life of truth is happiness." Then as Buddhahood is the highest state of truth, it is said: "Buddha is the truth; let Buddha dwell in your hearts. Extinguish in yourselves every desire that antagonizes Buddha, and in the end of your spiritual evolution you will become like Buddha."

IX

Along with this important distinction is the other distinction between reality and unreality. It has been supposed that in Buddhism the distinction is between the real and the unreal. The things of life which we see, those which have form, are transient and will disappear, but this does not mean that all of life or all of personality will also disappear. The Nirvana of primitive Buddhism does not mean nothingness or annihilation, but that the transient elements of life have all disappeared and that the highest, the best, the eternal, the spiritual, will remain. The ambition of the Buddhist is to attain to Buddhahood, or what is called enlightenment, but enlightenment means spiritual vision, higher than human learning and ordinary knowledge. It is much like wisdom as spoken of in the Bible. To link this highest form of wisdom with annihilation is plainly an absurdity. The annihilation is of the lower form of desire and of self. The real remains.

According to the Brahmanistic teaching which Sakyamuni accepted, while rejecting other teachings, there is beneath all phenomena and behind all nature a universal soul or spirit. This alone is permanent; all else is illusory and transitory. The self or ego which is separate from this universal soul is hence illusory and transitory; that which is identified with the universal soul is permanent and real. Dr. Charles Cuthbert Hall in his lectures in India, speaking of this primary distinction, says:

> The general tendency of Western thinking is to recognize with more or less absoluteness the reality of the phenomenal universe with the countless distinctions of finite souls and finite objects. . . . . The immemorial thought of India emphasizes the reality of the Invisible Absolute, whilst

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to some extent admitting the distinction of the individual soul and its phenomenal environment.

This characteristic of Indian thought represents Buddhism in both of its great schools.

Thus what we see and hear, the material universe, is generally looked upon as existence. Buddhism would then say that if such is existence, we must look for rest and perfection in non-existence. What is thought of as existence is illusory and unreal; what is thought of as non-existence is permanent and real. The universal soul is of this latter kind. This is Nirvana—a life of pure form, of high spiritual reality. As Mr. Reginald Johnston, in his valuable work on *Buddhist China*, says: "This does not mean that Nirvana is another name for blank nothingness, or that the extinction of the phenomenal ego is equivalent to the annihilation of the real or transcendental self." He quotes from Professor Noda of Japan who describes Nirvana as "salvation from the misery of the world, as deliverance from suffering, as enlightenment and blessedness."

Dr. Paul Carus in a similar way explains this truth:

> And is Nirvana non-existence? Not at all. It is the attainment of the deathless state, of immateriality, of pure form, of eternal verity, of the immutable and enduring, where there is neither birth nor death, neither disease nor old age, neither affliction nor misery, neither temptation nor sin.

And he quotes from the Buddhist canon:

> When the fire of lust is extinct, that is Nirvana; when the fires of hatred and infatuation are extinct, that is Nirvana; when pride, false belief, and all other passions and torments are extinct, that is Nirvana.

The Christian apostle, turning away from the sufferings and afflictions of this present world—the unreal part of life—to the reality and bliss of a future life, used these words:

> Though our outward man is decaying, yet our inward man is renewed day by day . . . . for the things which are seen are temporal but the things which are not seen are eternal.

X

The tenth and last ground for the Christian's appreciation of Buddhism is that it teaches that there are many manifestations of the eternal and omnipresent spirit or universal soul. These are better called theophanies than incarnations. The many Buddhas, like the prophets of Judaism and Christianity and the Holy Men of Confucianism, are those who thus manifest God to the world. So much is this so that in Mongolia Buddha is the term used for God. While the teaching of Buddhism concerning the Absolute and Infinite One is not equal to that in Confucianism, still less to that in Judaism and Christianity, it has this conception of the Infinite One, the Antetype, revealing himself to mankind in many ways and through many chosen men.

Professor Charles Cuthbert Hall, speaking of Indian religious thought, which also characterizes Buddhism, says:

> In its fundamental proposition [i.e., of Christianity] that the Eternal One differentiates His own self-subsisting energy into the infinite variety of finite existences, it is not far removed from the fundamental proposition of the highest Indian thinking,

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that the self-subsisting Brahma, the Absolute, by his multiplying power, projects the infinite variety of finite existences and distinctions described by the mystic word Maya.

He quotes in this connection from Upton's *Bases of Religious Belief:* "It follows that there is certain self-revelation of the Eternal and Infinite One to the finite soul."

The Mahayanist recognition of this thought appears in the great classic *The Lotus*, where it is said:

> There is but One Great Cause,
> Enlightening every Sage and Prophet
> Manifested in the world.

And again:

> All Law comes from one Source
> Always from the Eternal.

This source of all which is manifested in sages and prophets, Buddhas and Pusas, is in modern Buddhism spoken of as the Antetype or the True Form, and He becomes incarnate in the Buddha. "The Soul of the True Form is the great essence of the invisible and visible worlds"; so says *The Awakening of the Faith.* Another statement in this classic is as follows:

> As to the work of the True Form, it is that which is in all the Buddhas and the Coming One from that first moment of great love and desire to cultivate their own salvation and then to save others, to the time of their great vow to save all beings throughout all future endless kalpas.

Thus it is seen through these ten elements of Buddhist teachings that Buddhism does not mean materialism, atheism, pessimism, egoism, or nihilism. Buddhism in its fundamental ideas has much to be admired and to conserve. It needs a new reformation—the first principle to be appreciated—so that the erroneous elements which have crept in may be cast out and the good may be retained. Buddhism needs to have the essence of its principles brought forth into the light, like breaking the nut that we may get the kernel. The nearer we approach to the great founders of the different schools of Buddhistic thought, the more easily does the Christian have feelings of honest appreciation. "Back to Buddha" needs to be said as well as "Back to Christ."

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THE ATTITUDE OF THE MODERN THEOLOGIAN TOWARD JESUS CHRIST

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January is the time when people take account of stock in business. Why should we not do it in our thought? In the midst of all the storm and stress of theological reorganization and international enmities, what do men think about Jesus? From one point of view the question seems almost ludicrous. Can it be possible that men are seriously thinking about Jesus when they are engaged in mutual slaughter? But is there not all the more need for Christians to think about him, just because the world has forgotten him?

The word "modern," in the designation of our subject, is not to be taken in a merely temporal sense but as referring rather to the point of view. By a modern theologian is not meant necessarily a contemporary of our days, but one who, instead of following the presuppositions and methods that characterized the theology of earlier times, sympathizes with the religious needs and aspirations of progressive men of our own times, concerns himself with the religious questions that trouble them particularly, and in attempting a solution of them consciously adopts the methods of scientific and philosophic investigation now in vogue among scholars in other fields of study.

As respects his attitude toward Jesus Christ the modern religious thinker is distinguished from his predecessors, in a general way, by *the method of his approach* to his subject. Early Protestant, mediaeval Catholic, and ancient Catholic thinkers held that a declaration of the true and final view of what Christians should think of Christ had been definitely given by constituted external authority. The modern theologian does not so believe, but sets aside such supposed authority in favor of the principle of free investigation. The ideas of other times as well as those of our own times he judges according to their worth to men who are engaged in the efforts to live the highest life. He seeks to be truly scientific in his thought and at the same time religious in his spirit without destroying thereby the unity of his inner life. To him, that alone can be scientifically true which corresponds with scientific fact, and that alone can be religiously true which enhances the value of life. With respect to Christ, then, there are two substantial questions: First, What do we actually know about him? Secondly, In the light of these facts what does he signify to us? The first is a matter of historical investigation and depends for its answer on our acquaintance with the fact-materials and our ability to construe them. The second is a matter of the moral and religious judgment, and reposes, in addition, on the personal character and worth of the student himself.

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This being understood, we may say that there are three points of view from which the place of Jesus Christ in modern religious thought may be found, namely, the investigation of historical fact, the analysis of character, and the estimate that springs from religious faith.

I. The Point of View of Historical Investigation

The modern student necessarily begins his attempt to reach a theological view of Jesus Christ by an effort to ascertain the original facts out of which the interest in him arose. It makes no difference to him where these facts are found, whether in the writings of the New Testament, in the works of Jewish and Gentile writers of those times, or in anything that throws light on those times, and he is willing to take the consequences of whatever discoveries may be made. He has good reasons.

In the first place, Christians have always held that their religion sprang out of historical facts and that it cannot be understood apart from them. We have never believed that a Christian religious system sprang fully formed into existence at a definite point of time or that it came immediately from the mind of some great thinker. It came in the course of the lives of men, and the most conservative have allowed the passage of about a hundred years for its distinct appearance.

In the next place, the modern student has a stern conscience for facts. They are sacred to him and claim his first attention. Earlier generations of thinkers had a conscience for ideas rather than for facts. Facts, to them, were only the temporary garments of reality; ideas alone were abiding, they *were* reality. Theologians of those times were interested in the facts of Jesus' career mainly as material for the proof of the truth of ideas or doctrines and their warping of facts is sometimes rather startling. The modern student, being trained in scientific induction rather than platonic speculation, looks upon ideas and doctrines as abstractions and interpretations and therefore as exhibiting always the weakness of human intellect. Ideas must be tested by facts. Hence he goes to work on the available historical material touching Jesus with the firm determination to get at the facts no matter at what cost to inherited or cherished beliefs.

In the third place, the instruments for historical investigation are more nearly perfect than they have ever been and the materials at hand are more abundant. With the progress of any science there is a corresponding progress in the perfection of its tools. As telescopes and microscopes and cameras have greatly extended our power to discover the realities of the physical world, and as the methods of psychology and epistemology have greatly improved the knowledge and interpretation of the movements of the human spirit, so the methods of historical criticism which are indispensable to the writing of history in any field have been carried out with such thoroughness that the student of Jesus' career can go to work with far more assurance of discovering what actually happened than was possible when critical methods were little known. Allowing for the inevitable mistakes of men in both method and judgment, it can be modestly claimed that the world

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in which Jesus moved and the part he took in it are clearer to the minds of students now than they have ever been since men began the description of them.

If, now, we may undertake to summarize the outcome of the historical inquiry about Jesus, it is about as follows:

1. Jesus truly lived in the place and about the time generally believed. He is no mere legendary hero, no myth, no hypostatized idea, but a living, breathing, feeling, thinking, active man. His experiences are not alien to us but touch ours at every point. Thanks to the keen scrutiny of the biblical documents, the analysis and sifting of them, the comparison of them with one another and with other ancient literature, this has been established against opposite contentions that threatened at one time to prevail. The occasional note of discord on this matter among scholars serves to heighten the harmony. It is to be remembered that it is one thing to hold this belief on tradition and without examination of the evidence and quite another thing to know it after the full light of day has shone on the question.

2. Jesus was such a man as is described in our New Testament narratives. Here we are not competent to speak of absolute accuracy in matters of detail. Anyone who has had experience in working out a knowledge of fact from documentary or oral materials knows how difficult it is to reach certainty in matters of detail even about small affairs. It is much more difficult to do so in reference to events that have stirred the popular imagination. It is not easy to draw the line strictly between the known and the uncertain in regard to great men of half a century ago, such as Abraham Lincoln, or great men of the present, such as David Lloyd-George. Nevertheless their figures start up before us with their own striking characteristics, and even if public sentiment has gathered about them and obscured some of the precise lineaments of their countenance, this is not only a proof of their greatness but an evidence of their real character. So also of Jesus Christ. His figure looms up in its unique grandeur through a vista of nineteen hundred years. What if there be a degree of haze in our atmosphere as we gaze back wonderingly through the long centuries! What if we cannot tell precisely how far his words and deeds as they lie before us in the Gospels bear the marks of the interpretative love and faith of his followers! That is not altogether a loss, for it helps us to know more fully what he was. And so we can say today that the common man who reads his New Testament with an open mind can know for himself who it was that gave this book its soul.

3. Jesus Christ is the source of the Christian faith. Whatever may have come directly from Paul or John or some other, it is he who has written himself all over the books of the New Testament, because he wrote himself down first of all in the hearts of the men who composed these writings. His spirit lives there. Through it he has stamped his image ineffaceably on the minds of multitudes who have borne his name since those early days. If there is a distinctive Christian religion, if there is a distinctive Christian trust in God, if there is a distinctive Christian type of life,

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it is because Jesus Christ lived on this earth.

Such are the fundamental facts respecting Jesus which historical investigation yields to the modern thinker who seeks to understand his significance from our human life. But the mere accumulation of historical facts would have as little value as the gathering of scrap-iron until it is melted and remolded for a further end. The facts are to be estimated and interpreted.

II. The Analysis of the Character of Jesus Christ

Here the modern student does not concern himself with theological or philosophical presuppositions, good or bad. They would be likely to compromise his judgment and determine his decision in advance. We modern men must try to see him with our own eyes and estimate his character as freely and fairly as we would the character of any other man. It may serve to protect us from the danger of arbitrariness if we remember that men have been prone to see in him the things they prize the most in themselves and others, so that their views of his character have been manifold and contrary. Many ancients saw in him the terrible Judge coming on the clouds; that is, they read the character of Jesus in terms of the expected Messiah. Greek Christians saw in him a mysterious being whose real nature was hidden behind a veil of flesh and to be known only by the initiated; that is, they reduced his character to the terms of a philosophy of religion. Augustine saw in him the supreme example of divine grace; that is, he read Jesus' character in his own religious experience. Others saw in him the meek sufferer, the ideal of the recluse who leaves the wicked world, and who became the great penitent for human sin; that is, they saw him through the eyes of their own ascetic morality. Others with the sense of guilt upon them saw in him the vicarious sufferer for sins; others the infallible teacher, the truly rational man; others the intimate friend and companion; others, again, a sweet mystic.

To claim that the modern student's view is never warped by presuppositions or partialities or that our descriptions of his character do not manifest the weaknesses of our own age, would be to claim altogether too much. Every age has its limitations. At the same time the modern man has the advantage of knowing what earlier ages have thought and why they did so, and that is no small matter. Besides, he has a method of approach that is distinctive and consciously adopted.

Negatively stated, the proof-text method and the proof-text idea, as well, are set aside. There are few things more likely to pervert one's understanding of Jesus' moral outlook than the idea that the Christian at the beginning of his Christian life accepts certain doctrines of the person of Christ and that these are to be established by the evidence of texts. To treat Jesus' words and deeds as evidence of something we call his "nature," whether that be single or double, is to lose the clue to an understanding of the purpose of his life as he apprehended it for himself. Similarly, in order to know his character it is necessary to reject the assumption that he was in possession of information touch-

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ing the moral significance of his own life or the lives of others obtained by him in ways inaccessible to us, for this would interpose an effective barrier to our moral fellowship with him and conceal his real character from view. Character, and the moral interpretation of life that comes with it, is always an achievement, not an external bestowment—not a given quantum at the beginning of a career, but a conscious purpose acquired through the struggle that words and deeds express. Knowledge obtained or possessed without moral effort would be an incumbrance to the moral life.

Still less are we to be precluded from a free analysis of Jesus' moral character by the gratuitous assumption that only one side of his person is open to our intelligence or that there were mysterious experiences of his or a mysterious knowledge in which we can have no part. The modern attitude toward him is a more reverent one. For such a view would put him far away and make his character an insoluble enigma. It is impossible to trust a person whose inmost character is an enigma. For in such a one something is held back, he does not trust himself to us. To view Jesus in this way is to close the door to a true knowledge of him and leave us to guess the riddle of life without his aid. No, we declare that there is nothing back of character in God or man that we care about. If Jesus is entitled to our deepest allegiance it is not because of something hidden behind his human life but because of the quality of that life itself.

Some time ago there arose a cry, "Back to Christ!" At the time it probably meant, "Back from the churches and their creeds, back from the speculations that have hidden him from view, back even from the apostles, back to the teachings of Jesus himself! We have had the mind of the theologians and the disciples; let us have the mind of the Master!" It was a wholesome invitation and it has been accepted in a fuller sense than was meant at first. Not only the Lord's teachings, but his feeling and thinking and doing, the motives and aims of his life, in fact the whole complex of his experiences, must pass under scrutiny and review. Whatever it be that lies in his heart, if the holy of holies be there, the door is held open and the modern religious thinker feels that he is welcome to enter.

To state the method of approach positively and more in detail: The modern student tries to perceive the whole spiritual world in which Jesus lived during his human career, whether the elements of it came to him through inheritance and the environment of his life or sprang originally from within him. His character is to be apprehended through the atmosphere about him that called forth what was in him and determined its form, and through the inner movements of his soul in those circumstances. It is necessary to live with him and look out upon the world of men and things with his eyes. His words and deeds are a mirror of his heart.

Such questions as the following take on a new meaning: How did Jesus contemplate the material world? How did he bear himself in his contact with other men? How was he affected by what he saw among them—poverty and sickness, cruelty, injustice, or oppression? the ravages of sorrow and death? the efforts of fallen men to reform?

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How did he act toward the common and ignorant as well as toward the intelligent and lofty? how toward women and children and the aged? How did he bear his own experiences of trial or disappointment or ill usage or the prospect of a violent death?

Further questions arise: How did Jesus interpret himself and the relation he bore to the world of men? What ambitions had he worldward? When he thought of the hopes that men had held to before his day and held still, how did they determine his conception of his own calling? How did he reconcile himself to the course of the divine providence when he saw it moving directly counter to his desires? What guiding principle lay in his mind when he contemplated the death by crucifixion?

There is still another question the modern man asks in relation to the character of Jesus, namely: What conviction of his relation to God underlay his acts and sayings? Was he conscious of a relation Godward that was peculiar to himself? Did he believe himself possessed of some unique divine gift? How did his convictions stand the test of the sentence and execution of death?

The interest one feels in these questions is not that of the mere scholar or the philosopher. The interest of the modern theologian is practical all the way through. It is the interest of one who wishes to fufil the moral imperatives that give to human life its seriousness and who wants to know what light Jesus' life throws on his own moral struggles. The modern man feels that there can be no ready-made answer to his questions. To offer such an answer is to offer a stone for bread. The answer of Jesus to us can come only from the way he fits himself on to our life's experiences. It is only as his moral character is transcribed into our souls that we know him. The ability to interpret him is ultimately his gift.

It is not to be denied that the attempt to analyze the character of Jesus carries with it strenuous moral demands upon him who would make it. From these demands there can be no escape. Nor can there be any limit to them. There can be no finality in the moral interpretation, because there can be no finality in the moral progress of the interpreter. Our understanding of his career (or of any man's, for that matter), and our own moral progress are always parallel to each other. Our estimate of him is always a reflection of our own moral worth. This leads to the third point of view.

III. The Religious Estimate of Jesus

The historian has an interest in Jesus, for the story of human life would be badly written if it left him out. The philosopher has an interest in him, for surely his personality has become a tremendous factor in the decipherment of the meaning of this mysterious universe. But the Christian theologian has an interest that is deeper still. It is the interest of the religious man. It is finally from this point of view that the modern student approaches him. I mean that the modern Christian student carries with him consciously into this interpretative task a conviction of the reality, worth, and eternal permanency of the spiritual; a faith in the presence among men of a God whose righteous-

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ness purifies us and whose love compasses us about with loving-kindness and tender mercy; an experience of a great deliverance, of an unspeakable good, of a fellowship that is pure; a hope of a final perfection of this fellowship in time to come.

It might be said, perchance, that the spiritual world and our place in it are what they are no matter what may be said of Jesus, and we may frame our conceptions of these things independently of him. Not so for the Christian. And the reason therefor is simple: The Christian has come into a peculiar relation to the spiritual world, his life has taken on a distinctive character and, according to his best knowlege, this character has come to him through the advent of Jesus Christ into that world in which our personality moves. It is impossible for the Christian to dissociate him from those religious acquisitions which we treasure as the most meaningful thing in our lives. To do so would be like trying to open the inmost door into life's significance for us after throwing the key away. Thus, while we say that the Christian theologian's personal estimate of Jesus will always reflect the character of his own inner life, it will always have a subjective source, at the same time we see that his exposition of his subjective experience necessarily carries with it a reference to Jesus Christ.

Of this there can be no reasonable doubt. So far as we can tell, the influence of Jesus, more than any other, has made us what we are. His words and deeds portrayed in the Gospels have imprinted an image of him on our hearts. Life has become different in consequence. We are inwardly changed. We contemplate him now with the sense of that change in our hearts. The language of poetry is better fitted to tell of it than the formulas of science. He touches us, and we are whole. He speaks, and our hearts leap for joy. He carries us away into the secret and power of his life till we say almost in ecstasy, "We have been crucified with him." Theology can no longer ignore these experiences. Without them it would degenerate into a mere pseudo-science.

We are guarded against giving way to sentimentalism here and against using his name as a mere convenience on which to hang our mysticism by a great historic fact, the career of the Christian communion. Our personal religious experience is not isolated, nor is it merely as one among many contemporaries that we possess it. It is a great spiritual potency flowing down through the generations with increasing momentum from the days of Jesus of Nazareth to the present. It appears as a redemptive moral force making its way into the life of the whole of our humanity. This marvelous spiritual dynamic cannot be explained away or detached from his historic personality. Men have found no higher expression of their hope for the race than these words: "That we may be like him."

With this in mind, the modern theologian makes his estimate of Jesus and seeks for an adequate expression of it. The contrast with the traditional method is evident at a glance. The latter method was to begin with some definition or formal doctrine of his person which was traced by the text-proof method to the Bible, and then, on the basis of it, to seek to arouse in men's

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minds the appropriate personal experience. Thus, one might say he is the Son of God, coeternal with the Father, and thence endeavor to feel toward him the sense of reverence and mystery that such a name denotes. This is the method of Catholicism and the Protestant catechisms. It proceeds from outward belief to inward faith, from doctrine to experience, from external authority to inner life. It seeks conformity with a creed.

The modern theologian looks at the matter oppositely. He seeks first of all to bring men to the facts and then to enable them to see Jesus with their own spiritual eyes and feel him with their hearts, without interposing a definition between. He knows that theological formulas are only symbols and not exact determinations of reality. Hence if he reveres (as he truly does) the creeds of the past, it is only because they are monuments to the endeavors men made in earlier times to explain and further the religious life as they knew it. He knows that they are not *termini* of our religious life but only "way-stations" where men "coaled up" in order to pass on. We honor the faith of our fathers the most when we transcend it.

It is easy, therefore, to perceive how a modern theologian feels when he is confronted with the demand that he say "Yes" or "No" to some accepted doctrine of Jesus Christ. He feels that the question implies a perversion of his aim as a thinker. He knows that for the multitudes whose burdens are already too heavy to be borne it tends to prostitute the gospel of an infinite love to the interest of a blinding and enslaving law.

How, then, does the modern Christian theologian think of Jesus? He thinks of him in relation to a practical end, even when constructing a theory. Theology is no science of abstract truth. It is a practical discipline. It is always an attempt to answer the question, "What must I do to be saved?" When the modern theologian concerns himself with Jesus Christ he seeks not to retire from the highways and fields where men toil and strive in order that he may indulge in the cultivation of a mystical but speechless faith, nor does he seek for some ready-made scientific or philosophic formula into which the Lord may be fitted, but he seeks to know what it is that causes men to miss the aim of life and to discover what there is in Jesus Christ to deliver them. He seeks, so to say, to bring Jesus and the present world face to face, to interpret him to the world and to reinterpret the world in his presence, to express the meaning of his career in terms, not of an ancient need, but in terms of the needs of the present, to reveal to men a safe working basis for life and action, which is another way of saying that he seeks to point them to a God in whom they may confide. In his doctrinal constructions, therefore, he seeks to forge new implements for the Christian preacher of good tidings. If in this he utilizes the scientific, philosophical, political, or juristic forms of thought now current, he does so with the aim of showing men that their movements on all the great highways traveled by the human soul will reach the goal when all their activities are permeated with the spirit Jesus introduced into the life of the world.

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If, then, the modern theologian confesses, as he must, that in respect to Jesus' relation to them he has no ready-made panacea to give out offhandedly to men, no fixed formulas for thought and will for the want of which men are going astray and missing the secret of life, that is because he has a higher estimate of Jesus than his predecessors. He is more truly a man of faith. To him the method of approach to Jesus is of greater account than the doctrinal "conclusions" one may reach. For true life is never static but always progressive. His attitude is one of humble inquiry for something more in Jesus than the world has yet seen and of assured trust that the quest cannot be in vain.

GOOD-WILL *VERSUS* NON-RESISTANCE

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How easy it is to praise or damn a movement by labeling it! Professor Buckham helps us to see certain differences which we really ought to see. There is a widespread difference of opinion as to just what course of action in international affairs is thoroughly Christian, but among Christians there should be no question as to the determination to be followers of Jesus Christ. If the church can produce the sacrificial social-mindedness which he possessed, it can very well trust experts in foreign affairs to devise ways in which such an attitude of mind can be expressed. But it is useless to talk about peace before we have a peaceable people.

It is a common blunder—especially misleading just now—as well as a deep injustice to Christianity, to confuse its virile spirit with *non-resistance*. Neither Jesus nor his apostles taught any such weak and spineless doctrine. The words "Resist not evil" should be understood in the light of those that follow. There is all the difference in the world between taking a blow upon one cheek and *turning the other also*. To turn the other cheek is to turn the tables on the smiter and vanquish him by revealing him to himself. Turning the other cheek is both strategy and victory. Submitting to a blow is a negative attitude; turning the other cheek is positive. It declares, indubitably, a principle and a policy. Such conduct disarms an assailant. It knocks his weapon from his hand by paralyzing it, so to speak. It lets him know that you know just what a fool he is making of himself and are sorry for him. Moreover, it gives him a chance to recover his sanity and self-control, not by preaching at him, but by challenging his better selfhood.

This conduct is the coolest kind of courage as well as the most masterful courtesy. It shows that the citadel and fortress of one's selfhood are impregnable. The man who turns the other

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cheek virtually says, "Yes, I am willing to fight, but I will choose my own field and my own weapons; they shall be moral; with them I will overcome both myself and you." And thus what started in misunderstanding may end in understanding; what began in strife may end in friendship.

Jesus is not delivering a series of pious extravagances here; he is teaching a rational philosophy of life. If the attack be legal, instead of physical, the same tactics are advised. Give him who sues thee at the law for thy coat thy cloak also. Ten to one he'll give them both back, but never mind if he doesn't—you will have won the real case, and in his heart of hearts he will know it. The appeal to his manhood may be lost for the time being, but in the end it will be felt as a searching flame.

Is this a counsel for individuals only? If it be right for individuals it must be also for nations. There should be no "double standard in regard to fighting," to use Professor Stratton's phrase. That is the conclusion to which men are slowly but surely coming. Our children sometimes see straighter than we do in this matter. The five-year-old son of a university professor, having been shown a picture of a wounded French soldier and a wounded German soldier, asked how they came to be hurt, and upon being told, exclaimed: "Why don't they learn to shoot straight, so they won't hit *each other!*" Is our outworn philosophy of war as good as that?

Jesus did not advocate this virile spirit and conduct in words only. He carried it out straight and clean to the end in his own life. It led him to Calvary, where he seemed to suffer defeat but where he won such a victory as has made the cross the accepted symbol of moral triumph in all the centuries since.

This spirit of victory through the invincible might of love and good-will his disciples caught from him. It is reflected throughout the New Testament. "Be not overcome of evil," cries Paul, "but overcome evil with good." There was not much of the tame inaction of non-resistance in this ardent soldier of the cross! His was a creed rather of *resistance*—resistance of evil by means of the greater power of good.

Here lies the secret of that most amazing conquest in history, the triumph of Christianity over the Roman Empire. On the one side a few empty-handed Christians, on the other a colossal world-power bending all its mighty energies to crush them. Today the wild beasts, the ax, the flame; tomorrow the Emperor a convert and the Roman eagles bearing the cross.

But the temptation of temporal power proved too great for the church. Then came the tragedy of the alliance of church and state; an armed Christendom; a kingdom of this world; and a long succession of "Christian" wars, culminating in the *Great War*. And even with this awful scourge bearing the truth in upon us with fearful effect we Christians will not learn. A few non-combatants advocate non-resistance, and the majority go on in the world-tradition that war is necessary. It is due—is it not?—largely to a tragic failure to understand the very nature of our faith, its real power and its real method.

Those who fail to rely upon the "whole armor of God" and the sword

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of the spirit and resort to fortresses and guns are the really "timid souls," who put their faith in "reeking tube and iron shard" rather than in the moral forces which possess the real power. The stars in their courses do not fight for those who have more faith in their equipment than in their cause.

Christianity is essentially and invincibly *militant;* but it is intrinsically and irrevocably *anti-militaristic.* Its militancy is of the spirit. Its "ancient foe" is evil in all its forms, including war. Evil it is bound to resist and will resist until it either overcomes or is overcome. There is no truce with the real Adam Zad, whether it take the form of Venus or Mars. The Christian spirit is well expressed in the title of Dr. Gulick's recent book, *The Fight for Peace.* That is the real battle—to overcome the carnal mind by the mind of the spirit. This conquest calls for a courage beside which physical courage, fine as it is, pales.

"The terrible meek"—it is an arresting phrase, full of prophetic significance. The meek are terrible when they wake to the might of meekness, and go forth, not as cowed and hopeless non-resistants, but erect and irresistible, an army of righteousness "fair as the sun, glorious as the moon, and terrible as an army with banners," armed only with the invincible weapons of justice and love.

A certain beloved but belligerent American has warned the pacificists against their pacifism, lest they "Chinafy" America. It is a most unfortunate and ill-chosen example, as a well-known clergyman has pointed out. Where now are the empires of war—Assyria, Babylon, Troy, Carthage, Rome, Napoleonic France? China has outlived them all and bids fair to outlive any other empire based on force. Not that China is the best example of a kingdom of peace. The kingdom of true peace, the republic of the Spirit, is yet to come.

Is it not time that the nations at war had done with talking of "crushing" each other? The only way really to crush any high-spirited nation is to crush her with a power that upraises too—the spirit of Christ. Let such a people once begin to see how they have wronged God, humanity, and themselves by the resort to war, and the spirit of hatred and conquest will fall dead within them, revealed in its true character by the light of conscience and reason and smitten by the divine hand of love.

This is the hour for the church to hold fast and herald far the divinely wise, courageous, and victorious creed of her Lord—not "non-resistance," but the overcoming might of love and good-will.

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CURRENT OPINION

The Problem of the Church's Function

Writing in the *Advance* of November 11, 1915, Rev. Ozora S. Davis, D.D., president of the Chicago Theological Seminary, discusses a recent editorial in the *Ladies' Home Journal* announcing a series of constructive articles on the church, and presents some timely thoughts on the subject of the church's function. The editorial in question has suggested that the church must choose whether it will devote itself to spiritual work or to social service if it is to maintain its authority. But Dr. Davis points out that the problem before the church is not the doing of the one thing to the exclusion of the other, but the doing of both, with the right emphasis laid upon each. "Public worship, preaching, and the cure of souls is the supreme but not the sole business of the church. Philanthropic and social service is also an integral part of the large function that the living church is to discharge in the community. Neither must be given up; both must be done; but the right relation must be maintained and defined between the two."

The paramount function of the church is to meet the needs of the souls of men as they seek to know the truth about God and goodness, as they crave comfort and help in their sorrows and disappointments, as they yearn for inspiration in their daily life. There is no other source to which men can go for aid. But it is cruel to give a man a vision of a better life and then send him back to the same old surroundings. The church is also concerned with the task of changing the environment of the "saved" individual. In the words of Professor Graham Taylor, "Conditions need to be evangelized so as to become at least compatible with and not destructive of the Christian ideals and standards of life." This means simply an enlargement of the scope of the church's motives, not a change of its purpose. The burden of the world becomes a part of the burden of souls. The problem is one of balance and control.

The Sovereignty of Service

"The present is a time when the world is beginning to realize, somewhat vaguely perhaps and dimly and with a kind of subconscious sense, the value and need of religion, not only in the smaller sphere of private aim and effort, but also in the larger sphere of all social relations and all human interests." Such is the introductory statement of Bishop David H. Greer, D.D., in the recent convention address published in the *Living Church* of November 13, 1915.

The organized force which has been working hitherto in the world's life is not a will to service but a will to power. The pragmatic verdict is, however, that having been tried out, it has been found not to work. Instead of making for order, harmony, and peace, it has made for confusion, discord, strife, and war, both national and social. But another kind of will has come into the world; not a will to power, but a will to service. It came with Jesus Christ; and when, on the night of his betrayal, he girded himself with a towel and began to wash the disciples' feet, he taught by that vivid example that the church's sovereignty in the world is the sovereignty of service. Time and again in the history of Christendom this ideal has been expressed in some of the best and noblest types of character and life; it has been seen too in the church's ministrations to human need and lack and suffering and want. And yet the church must give something more than an ambulance service to the modern life of the world, splendid as is that form of service; it must make the whole structural

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fabric of our modern life to rest and stand on God as its only sure foundation, its only safe and sure and permanent support. And by God the writer means Jesus Christ, for he does not know any other God. The God of nature, the cosmic God, is too great to be understood by man. But we *can* understand him through the Word of God, that is, Jesus Christ. "And the supreme need of the hour which it is the business of the church to meet is to try to put that Word of God for this world, that service Word of God, into this world's life, and so to give its true moral worth and value, its moral progress to it, its human progress to it."

The writer then mentions three ways in which his church is serving the public good: the nation-wide preaching mission, which he describes as a consciously concerted and co-operative movement to preach Jesus Christ as the Way, the Truth, and the Life, to individuals and to the nation; the new penology, which aims to conserve and to utilize the waste of human life that has hitherto been cast away as refuse; and the temperance movement, which is a social-service question, affecting not only the welfare of the individual but the welfare of society. He pleads specially for a voluntary total abstinence from alcoholic liquors. "Now is the day as never before for the Christian church and every branch of the Christian church, with enmity toward none and charity for all, to address itself to the task of trying to establish in the life of the modern world the sovereignty of Him who came to help and save the world by His service to it."

The Ethics of Competition

The individualists and the socialists constitute two schools of thought in their attitude toward competition, writes F. A. Leitch, D.D., in an article contributed to the *Methodist Review* of September-October, 1915. The former tell us that civilization depends for its stability upon the premise "sacredness of property," and that all aggressive human activity has as a supreme motive the economic incentive for gain; self-interest is the key to progress. The latter deny that the supreme incentive for life and progress is the economic incentive for gain; they maintain that a civilization built upon this doctrine and practice cannot stand, and never has stood, the strain of experience; the race makes its permanent gains through the altruistic, social attitude.

The writer then proceeds to discuss the two theories. The ethics of competition finds its center and circumference in the dual nature of man. The physical, animal side of man is individual and self-centered. The primitive savage works for himself; competition is for him a fight for physical existence; ethics represents to him an unknown factor. As civilization advances, however, and a social organism is developed, the individual, self-centered element declines and the ethical develops. "Sense" with its cry of "me and mine" gives way to "ethics" with its altruism of "thee and thine." Competition, like all other social activities, is a growth of social organism. It has reached its highest development in our modern industrial system whereby the members of society have become wonderfully interdependent. Vast combinations have arisen to eliminate competition in the interests of public welfare, but too often these have developed into monopolies which are selfish and individualistic in the highest degree. Now it is a fundamental principle of all civil procedures that the public welfare is the supreme law. The ethics of competition must then represent the ethics or fundamental principle of social salvation. Man must lose his individual, self-centered life in the larger social life. After all, the supreme mission of business is not to make money but to make manhood. Human necessities, such as food, clothing, shelter, create commerce, and through commerce

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men are brought together, relationships are established, and through these man finds his larger, richer, and fuller life. And so the ethics of competition resolves itself into a fundamental moral question. Business is not primarily a mercenary struggle for economic supremacy, but rather a sacrament of service that aims to save life and redeem the world from the tyranny of social injustice, social inequality, and godless selfishness that has written its history in the blood and anguish of an oppressed humanity.

The Epistles of the Captivity: Where Were They Written?

That the recent theory which attempts to establish Ephesus as the place where the so-called "Epistles of the Captivity" were written is by no means as fanciful as may appear at first sight is the contention of Rev. Maurice Jones, D.D., in an article in the *London Expositor* for October, 1915. Until recently criticism as a whole was gradually crystallizing in favor of the Roman imprisonment being the factor which governed the composition of these letters, although the claims of Caesarea as the place where the Colossian-Ephesian-Philemon group was written have had strong advocates. But the writer sees little to support the Caesarean theory, and accordingly accepts the alternative, "Rome or Ephesus."

The argument in favor of an Ephesian imprisonment is supported by the New Testament writings as found in the Book of Acts, in First and Second Corinthians, and in Romans, chap. 16. This is supplemented by a threefold external tradition: (1) there still exists at Ephesus a Greek tower called St. Paul's Prison; (2) an account of St. Paul's imprisonment is contained in the "Acts of Paul and Thekla," a document regarded by Ramsay as generally trustworthy in its historical details; (3) the theory is confirmed by the Monarchian Prologues, short introductions to the Pauline Epistles published in some versions of the Vulgate. The writer concludes after discussing this evidence at some length that the balance of probabilities is decidedly against any imprisonment at Ephesus of the length and importance demanded by the implications of the "Epistles of the Captivity," although it is quite possible that the apostle may have been subjected to a confinement of some kind there.

But granting an Ephesian imprisonment, which of the "Epistles of the Captivity" were written there? The difficulties in the way are too great to permit of a convincing argument in favor of placing the composition of the Colossian-Ephesian-Philemon group at Ephesus, but the case in favor of the Epistle to the Philippians stands on a much sounder footing, and the arguments are telling almost to the point of conviction. A summary of the arguments of the German scholar, Professor M. Albertz, is then given and discussed. Several serious objections are raised against this theory: (1) the argument based on style (which is one of Albertz' strongest points) is not convincing; (2) there is no reference in the Epistle to the "collection for the saints," an omission which is unthinkable, in view of the extent to which the apostle's mind was bent upon this matter at the time when, according to this theory, the Epistle was written; (3) the tone of joy and gratitude apparent in the Epistle to the Philippians stands in striking contrast to the attitude reflected in the other Epistles with which this theory would bring it into close touch; (4) the situation suits Rome better than Ephesus. The conclusion is that "the theory depends upon so many conjectures and suppositions which in the case of the Roman theory are certainties that, in spite of Albertz' splendid advocacy, I can see no sound reason for abandoning the position generally held that the Epistle was written during St. Paul's Roman captivity."

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The Fellowship of Reconciliation

Henry T. Hodgkin writes in *Present Day Papers* for November, 1915, of a new movement which took shape in England at the beginning of the present year to draw together persons in various religious bodies who believe that war is contrary to Christianity. It began by the coming together of a group of personal friends who felt impelled to go forward and call others of like mind. They had no intention at first of forming a new society; they only felt that they were moved of God to take one step, and so, step by step, they went forward, calling together at the end of last year about one hundred and thirty persons, who met at Cambridge. It seemed to them that there was laid upon them as followers of Christ the burden of proclaiming without flinching a loyalty to Christ and humanity which dare not surrender the highest ideals for the human race by using ostensibly for their furtherance a method which in its essence denies and destroys them. A committee appointed at this conference continued for some months to meet every week for a whole day of prayer, and as a result the Fellowship of Reconciliation was formed, largely through personal touch of one to another, until a group of from three to four thousand are now united for the furtherance of these ideals. A second conference was held in July and was followed by a campaign in which many members went about the country preaching, not simply the message of peace, but what they conceived to be the gospel of Jesus Christ.

The members of the Fellowship believe that the participation in war is under all circumstances forbidden to them as Christians, but they also protest against many things in the national life which seem to them contrary to the teaching of Christ. Further, they believe in the principle that evil can be overcome by the power of love, and that it is the duty and privilege of Christian men and women so to yield their lives to the love of God that they become dynamic for the overcoming of evil wherever they may meet it. Thus they oppose the stand of the great majority of people who believe that war was the least evil in the crisis that faced the nation in the summer of 1914. They maintain that for the Christian there is no necessary evil, but that he is called, not only to believe in the ultimate ideal of good, but to set himself here and now to practice that ideal, even though the ideal cannot be understood and those who practice it are in danger of apparently irretrievable disaster. They believe that the upward movement of mankind is to be achieved, not by a carefully worked out adjustment between the ideal and the immediately practicable, but by the dynamic influence of perhaps the very few who yield themselves wholly to the demands of the ideal. They recall the promise of the Master, "Fear not, *little* flock, it is your Father's good pleasure to give *you* the Kingdom." They believe that the future rests, not with the big battalions, but with the little flock.

Tendencies in Christology

The modern reaction against the Christology of the ancient church, as definitively formulated at Chalcedon, has been inspired by two principle motives, writes Rev. J. K. Mozley, of Cambridge, in an article in the *Church Quarterly Review* for October, 1915. The first of these was the desire for a doctrine which should adequately and not simply formally express the truth, written large over the Synoptic picture, that, whatever else the history of Jesus was, he was man—more than that, *a* man, an individual. The second motive was the sense of the impossibility on every ground, historical, psychological, and religious, of conceiving of such a demarkation of the divine and the human in the person of Christ that two natures, involving two different sets of experiences, two different states of

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consciousness, and two wills, existed side by side in one subject of them all.

The Chalcedonian definition stated and implied that the Son of God, true God, the second person of the holy Trinity, was incarnate in this sense, that he united himself with human nature, taking to himself, not through some heavenly creation, but from the moment of conception in the womb of Mary, a human body and soul. Of that human nature, as of his own eternal divine nature, he was always the subject. As a person, he was neither human nor divine-human, but simply divine. This doctrine is supported in the Gospels by a fivefold proof: the whole of the Fourth Gospel which assumes that Christ is God in the fullest sense; the witness of Christ's power as seen in his miracles; the witness of his supernatural knowledge; the witness of his self-consciousness of a special relation with the Father; and the witness of his sinlessness. Modernism, however, tends to minimize these arguments and in the opinion of the writer the speculations and restatements which have been put forward recently in England, dating from and including Dr. Sanday's irenic book on *Christologies Ancient and Modern* (1909), may prove less and less compatible with the substance of the old confession of Christ's deity. Dr. Sanday suggested a new method of conceiving the relationship of Deity and humanity in the one Christ by availing himself of one of the most modern of psychological ideas, that of the subliminal consciousness. The line of demarkation is said to be horizontal rather than vertical. It is suggested that the subliminal consciousness is the proper locus of the incarnate Lord's divinity, and that from time to time, on occasions and under conditions observable in the gospel history, there passed thence into his mind uprushes of a deeper self-consciousness than any that formed the normal content of that mind. This theory immediately provoked discussion and criticism, but in the light of later events it seems to mark the beginning of an epoch for theology in England. Alongside of, and often in close connection with, these efforts to find new and more valid categories for Christology there has gone a treatment of the Gospels, the result of which has been to reduce the full force of those *momenta* in the records which have been long regarded as providing firm supports for the doctrine of Christ's deity. The writer confesses that he cannot range himself with those who minimize the danger which awaits the substance, and not simply the form, of the old Christology from the modern method of handling the Gospels.

The Message of Daniel for Our Time

In the *International Journal of Apocrypha* of July, Dr. W. E. Orchard writes on "The Significance of Jewish Apocalypse." Any reader of the Bible is conscious of a great gap between the Old and New Testaments, not only in the absence of all history of the Jewish people from the time of Ezra and Nehemiah until the birth of Christ, but also in the development of doctrine. It is indeed necessary to read round the Bible as well as in it and particularly to know something of the vast literature produced by the Jews at this period which saw the formation of Judaism. The Apocrypha are some of these books which were received by the Alexandrian Jews but excluded by the Palestinian Jews. On the whole, the Apocrypha witness to the Hellenizing of Jewish thought and to a certain extent prepare us for an understanding of the more speculative elements in our New Testament, represented especially by the Fourth Gospel, the Epistles of Paul, and the Epistle to the Hebrews. There is another class of books belonging to that period even less generally known: they are called sometimes pseudepigrapha and sometimes apocalypses. They are called pseudepigrapha because they

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bear an assumed name, as do indeed many of the writings of the Old Testament. They were called apocalypses because they claimed to have been given by special revelation to the author and purposed to set forth the hidden meaning of current events and their immediate development. The Old Testament contains one definitely apocalyptic book—the Book of Daniel, which was written about 370 years before the date it assumes. The book has an abiding value much greater than the story of the dramatic adventures of Daniel and his compatriots in Babylon; it passes judgment upon the world-empires of the time and condemns them in their methods of conquest. The author believes that the gospel of the mailed fist is not to drown the preaching of the tidings of a spiritual kingdom, whose symbol is not a cruel and rapacious creature, but a man, a perfect man in the image of God. The fulfilment is far enough today, but we feel strongly at this critical time in the history of the world that the vision of Daniel is the only one that contains any hope for us.

A Pioneer in New Testament Criticism

The *Bibliotheca Sacra* for October, 1915, contains a paper by Professor E. S. Buchanan on "A New Bible Text from Spain." Mr. Buchanan has specialized for many years in the study of Old Latin versions of the New Testament and has reached striking conclusions. The Vulgate would be the local Roman form which New Testament writings came to assume at the close of the fourth century. At the time when Jerome began his work there was no uniformity among Latin translations of the Scriptures: through him and his patron Damasus, bishop of Rome, an Alexandrian type of text has come to prevail in our Bible. This text has been in modern times "canonized" (in the words of Mr. Buchanan) by Tischendorf and Hort (Mr. Buchanan does not mention von Soden's unsuccessful venture). Was Jerome's Greek text the original Greek? Alexandria was a nursery for heresies ever since the second century and we may suspect that it is the home of the earliest and most serious corruptions of the New Testament. Mr. Buchanan's remarkable theory is that the influence of the authorized Vulgate was not likely to be felt so strongly in localities removed from Rome, and that even late Latin manuscripts of Spain and Ireland would probably preserve ancient readings of the Old Latin Versions. Indeed, in many cases the Old Latin text has been erased and corrected to make it conform to the Vulgate. Mr. Buchanan's conclusion is that much remains to be done in the field of textual research; we are *not able* to establish today the exact letter of Scripture. "Textual discoveries have set us free from slavery to the letter that killeth, and made us ready (let us hope) for a stricter obedience in the future to the life-giving Spirit." Mr. Buchanan's article strikes a new note in the *Bibliotheca Sacra*. It is very probable that several of its readers will appreciate his article and feel like Uzza when he put forth his hand to hold the ark of the Lord (I Chron., 13:9). Given a few more men among conservative scholars taking Mr. Buchanan's attitude and we shall feel that we understand each other better. The sooner readers of the *Bibliotheca Sacra* and (let us say) the *Biblical World* realize that the letter killeth but the spirit of Christ giveth life, the better it will be for American Christianity.

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THE CHURCH AND THE WORLD

MISSIONS

The Proposed Evangelical Unity in the Philippines

Henry Weston Munger, writing in the *Standard*, November 20, tells us that the Baptists are face to face with the question whether or not they will merge their mission forces in the Philippines with those of other evangelical denominations. Thus far the Baptist mission has never officially approved or disapproved of the effort which has been put forth. It is probable that some action will be taken on the question at the conference which is to convene in December.

Peru Legalizes Protestant Worship

The constitution of Peru contains the following provision: "The nation professes the Roman Catholic apostolic religion, and the state protects it, and does not permit the exercise of any other." Recently an amendment abolishing this restriction has been passed by a large majority in the Peruvian Congress. So states the *Northwestern Christian Advocate* for December. It appears that high officials offered stubborn opposition to the amendment and the priests fought it with desperation. It is reported that when the clerk was reading the bill preliminary to the vote of its final passage, a priest who was a member of the House of Deputies leaped from his place and rushing to the platform snatched the bill from the hands of the reader and tore it into shreds.

Is Bulgaria to Become a Roman Catholic Country?

After the war will Bulgaria pass from the orthodox Greek church to the Roman Catholic church? Such is the opinon which the *American Lutheran Survey* for December gives forth on the authority of the Mattino of Naples. Apparently this is an old dream of King Ferdinand which will not be resisted by the heads of the Bulgarian church, providing the Pope is willing to recognize the orthodox Bulgar prelates. While it is generally believed that the national faith of Bulgaria is that of the orthodox Greek church, the actual situation occupied by the Bulgarian church is somewhat unique, for in 1870, in consequence of its demand for an acceptance of religious autonomy, the Bulgarian church was declared by the Patriarch of Constantinople to be outside of the Orthodox Communion. The Bulgarian church numbers among its adherents by far the major portion of the people—about 80 per cent of the entire population—and 17.2 per cent of the remaining portion is Mohammedan.

The Armenian Atrocities

The *Asiatic Review* offers to its readers, under the name of A. S. Safrastian, what appears to be an able and informing discussion of the existing situation in Armenia. When summing up the information which he gives and which he asserts has been derived from various and reliable sources the writer says:

> It would not be wide of the mark to state that about 100,000 Armenians have already been massacred since last April; perhaps some 50,000 women and children have been converted to Islam and made to "marry" Turks; and about 800,000 have been deported from their homes into Mesopotamia and Asia Minor. The process of deportation is one of the most cruel and diabolical devices the Turks have ever invented; families are broken up in such a manner as to destroy them altogether, and make their reunion an impossibility. The hardships of long marches through waterless deserts, and the suffering of the weak and sick, are so terrible that scarcely one-third of these wretched people ever reach their destination.

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When Mr. Safrastian turns his attention to the nations responsible for this "murderous work, which will stand unparalleled in the history of humanity," he thinks that, when one bears in mind the traditional Turkish policy of massacres of subject-christians, and the opportunity offered the Turks by the European war for achieving their object, one half of the problem seems clear to understanding. But, in addition to assigning half of the responsibility to the Turks, he thinks the Germans bear a share in the responsibility.

Strain of Mission Boards in Canada

From Canada there comes news of the herculean efforts that are being put forth by the various denominational mission boards to maintain the work which they have under way. Somewhat of the struggle brought to these boards by the European war is evidenced in the manifesto issued by Dr. M'Gilvray, moderator of the General Assembly, which calls upon the Presbyterians of Canada for increased effort. We quote from the manifesto: "Owing to the business disturbance caused by the war the Home Mission Board fund had a deficit of $137,631. In consequence no less than 35 Canadian mission fields were dropped or ceded to other denominations and 100 mission fields left vacant."

Chinese Missions and Practical Sociology

Karl Remer, writing in the *Chinese Record* for September, which is published in Shanghai, urges the necessity of combining practical sociology with the Chinese missions. The actual social situation which confronts the missionary in China, he thinks, calls for practical application of "love to man" as well as "love to God." China is still hesitating to move from the margin which separates the new from the old, and Mr. Remer gives three reasons why the missionary should feel under obligation to make some practical social contribution. First, the missionary's economic independence of Chinese social conditions puts him in a position where he need not fear the disarrangement which inevitably accompanies change in the social order. Secondly, the foreigner has introduced the western methods which are responsible for many of the social problems of China. Thirdly, the people of the West have already faced similar problems and have attempted solutions. The writer thinks, also, that it is the duty of a Christian, wherever he may be, both to study and to act when he is faced by social problems, and this principle applied to the Chinese missionary means that he should take an active interest in the social problems of China. Mr. Remer insists that there is "need of a restatement of 1915, and in terms of China, of the word progressive," and he complains of the general failure to give definite content to the words "morality," "education," "perseverance and moderation," and "cheerful optimism," all of which are pushed forward as remedies for the ills of China. To "Kohtow" before an obstruction, he says, is easy for the mentally lazy. The missionary ought to be able to discern the prime economic need of China, which is increased efficiency in production, and not distribution. He elucidates this contention by showing that the growth of modern industrial establishments in China is slow. In 1914 the list of modern manufacturing establishments known to be in operation numbered about 600, while in the United States in 1909 they numbered 268,491 and were increasing at the rate of 10,000 per year. In Japan during 1908–12 the number of power-driven cotton spindles increased by 849,000, while in China the total number today is 870,000, though the first mill was built in 1895. Thus it becomes evident that the prime economic need of China is increased efficiency in production, and to

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meet this need China must have efficient leaders, but, not less, efficient workmen who are decently fed, housed, and clothed, regulation of the custom of child labor, and accumulation of capital. In order to respond to these practical social problems Mr. Remer urges that the Christian missionary dispense with child labor in the erection and maintenance of missions; also, that an effective system of following up work in connection with the mission hospitals be introduced.

RELIGIOUS EDUCATION

Professional Workers in Religious Education

At the convention held at New Haven in March, 1914, the council of Religious Education resolved to investigate the training and supply of professional workers in religious education. The committee was composed of the following members: Professor T. G. Soares, Rev. W. H. Boocock, Professor G. A. Coe, Secretary H. F. Cope, Rev. B. S. Winchester. This committee rendered its report at Buffalo a year later. The October number of *Religious Education* contains a detailed and instructive account of this investigation. According to this account the report of the committee is composed of two parts: first, a set of surveys of particular fields; secondly, the conclusions reached by the committee in the light of these surveys. These conclusions ought to command interest because they purport to be based on the findings of the survey conducted by specialists. Some of the conclusions are as follows:

1. A new profession is springing up. Statistics show that there are now 1,552 specialized workers in religious education, including teachers of religious education in theological seminaries, Y.M.C.A. Boy Department secretaries, Sunday-school secretaries, and directors of religious education employed by denominations.

2. Adequate preparation is rare. Only one-third of the teachers in religious education lay claim to any specific preparatory training. Hence the task which confronts religious educators is a reconstruction in which scientific insight and training have an essential part, for the standards of religious education must not be below the best that general educational science and practice have achieved.

3. Lack of professional standards and of professional training results in enormous waste of money and of human energy. This comes about by the continued construction of antiquated types of buildings, by ill-advised expenditures on equipment and supplies, through lack of wise direction in the training of voluntary workers. And it seems apparent that the devoted services of 2,000,000 laymen is doomed to be fruitless, or at best to inferior fruitage, because knowledge that already exists has not been utilized. Hence the need for professional leadership is obvious.

4. The proposed standards for the training of professional workers are: (1) Teachers of particular groups of children and youth should have a high-school education with one year's special training in addition. (2) Instructors of teachers of religious education should have a genuine scientific grounding in both the theory and the practice of religious education, and the university degree desired is M.A. (3) Teachers of religious education in colleges, universities, and theological seminaries should have a thorough scientific training which reaches from psychology of religion beyond the results of biblical scholarship to familiarity with modern social problems and contemporary church life; the university degree desirable is Ph.D. (4) The denominational board of education should establish a board

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of registry and information concerning both candidates and positions.

5. Practical measures for improving the training and increasing the supply of professional workers center around the desire, first, to provide men who have been adequately trained before appointment; secondly, to provide means of growth which will be adapted to workers who are actually employed. Some suggestions offered are: increase in number of summer courses in religious education, migrating exhibit, library and exhibit course, migrating professors of religious education who will serve theological seminaries and colleges that cannot at present afford instructors of their own, systematic methods for turning attention of students to the opportunities of the specialist in religious education.

In reviewing this report we would call attention to the rapid development of courses intended to fit men and women for efficiency in this new field of religious work. Theological seminaries are adding new professorships and those in connection with universities have arrangements by which their own teaching is supplemented by courses given in the university departments, particularly by education and psychology.

Some Knowledge of Religion Necessary for Broad Education

E. M. Poteat, writing in *Record of Christian Work* (November), draws attention to the "widespread concern about religious education." He informs his readers that "the president of a great Middle State university" is much concerned about the lack of religious education in many of the educational institutions, and implores the churches to give definite and effective aid so as to fill up this breach in education. The writer cites the instance of Furman University, a Baptist college at Greenville, South Carolina, which has a student body numbering about 300, where it was announced three years ago that a "chair of Christianity" had been founded and the subject put on the list of required courses for all degrees. We gather from what President Poteat says that the authorities of the institution are well satisfied with the results of their innovation, and at the same time feel they are not violating the religious liberty of the student by requiring him to learn the basic principles of Christianity any more than they are violating the rational liberty of the student by requiring him to learn the principles of logic. Accordingly, Furman University frankly says to prospective students:

> If you object to a course in Christianity go elsewhere. For our part, we are unwilling to give our degrees to students who have not had special instruction in the origin, the documents, and history of the Christian religion.

Some Suggestions Respecting Religious Education

Henry F. Cope has a timely bit of advice in *Religious Education* for persons who may be interested in the future well-being of religious education. He tells his readers that at the present time there are 127 men and women whose entire time is devoted to the direction of the educational activities in the churches. According to his figures, 32 belong to the Congregationalists, 22 to the Baptists, 17 to the Unitarians, 16 to the Presbyterians, and the remainder are divided among other denominations. Among these directors of religious education the greater number are college graduates, and some have had considerable specialized professional training. No standards, however, have been established by the churches, so that, while there seems to be no deficiency in members to fill the positions that have been made, Dr. Cope thinks it is fair to say that there would be a considerable sifting if a standard were fixed upon and adequate attention given to the qualifications of the directors. There are two points in Dr. Cope's advice which ought to arouse some

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thought: first, that the churches should see to it that directors in religious education should do a reasonable amount of study, so as to keep abreast of new environments; secondly, that college professors, churches, and directors should endeavor to make the position of the religious educator of such kind that the right kind of young men and women will be attracted.

We would add three other suggestions: first, that the directors of religion be not regarded as jack-of-all-trades in a church; secondly, that they be paid a living salary; and thirdly, that they be given sympathetic support by deacons and other church officials.

Gary Plan for Teaching Religion

This novel school system which has taken its name from the new industrial city of Gary, Indiana, where it was first adopted, is recommending itself in some quarters as a practical solution for the problem of religious education. The plan which permits of religious education in connection with the public schools is this: A time during each school day is devoted to religious instruction, and for that hour the pupils are divided into groups according to the religious preferences of their parents. Then each group is sent to its own church or parish house, as the case may be, to be taught religion by priests, pastors, or teachers who are there. Though the pupils spend the period of time at the churches which their respective parents prefer, it is definitely made plain that they are still under the supervision of the school.

In New York the Gary Plan is being tried in several district schools, and there a new contribution is being made: the religious classes incident to it are being provided for by the prompt co-operation of an interdenominational committee.

CHURCH EFFICIENCY

The Columbus Rural Church Conference

The most significant rural church conference which has yet been held in America was held in Columbus, Ohio, December 8–10. The conference was significant because it was representative. It was held under the Rural Life Commission of the Federal Council of Churches of Christ of America and therefore represented the denominations co-operating through that organization. It was significant because of the representative men who gathered there to take part in its deliberations; men like Kenyon L. Butterfield, of the Massachusetts Agricultural College; William O. Thompson, of Ohio State College; Henry Wallace, of *Wallace's Farmer;* Gifford Pinchot; and President Woodrow Wilson would have guaranteed the quality of any conference. Again, the conference was significant because of the large attendance from widely distributed areas. Thirty-four states were represented, the southern delegates being especially in evidence. The one man to whom, above all others, the conference owed its success was Gifford Pinchot, who was the chairman of the Federal Council's Rural Life Commission.

The most important report of the conference was made by the Committee on the Function, Policy, and Program of the Country Church. This report was made by the following committee: Kenyon L. Butterfield, *chairman;* Miss Jessie Field, Charles O. Gill, Albert E. Roberts, Henry Wallace. In this report the committee sought to sound the slogans of the new rural Protestantism.

The first declaration of the committee has to do with the primacy of religion in all rural reconstruction. The second slogan declares that all successful effort must be based on accurate knowledge. Through careful sur-

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veys the rural community must take stock of its resources, its failures, and its opportunities. As another slogan, it was declared that rural preaching and worship must be in the language of the farmer.

Rural churches must minister to all the people. If they are to survive, they must not become the exclusive property of the landowners and the well-to-do. The tenant-farmer must not be divorced from the church. The hired man must not be outside the interest of the rural minister. The rural churches must learn how to co-operate with each other, and in this they must have the assistance of the national organizations. In case of overlapping, union churches, federated churches, the absorption of the weak by the strong, was recommended to do away with waste and inefficiency. Likewise there must be division of labor between the church and the other institutions, both federal and voluntary, for rural betterment.

Briefly stated, these are some of the slogans with which a co-operating Protestantism will enter the rural life of the future.

Pensions for Ministers

"Society will give these men their due," observes the *Sioux Falls Press*, and "Justice too long deferred" is the characterization of the *Chicago Herald* when commenting on the plans for pensioning retired ministers. The *Literary Digest* for December devotes considerable space to a discussion of the efforts which are being put forward by the various denominations to make adequate provision for their ministers. It states that in round figures $67,000,000 is required for the proper care of retired or disabled ministers and their families. Rev. J. T. B. Smith, editor of the *Veteran Preacher* (Methodist Episcopal, Chicago), is quoted as giving the average salary of the Protestant preachers as follows: Unitarian, $1,221; Episcopal, $994; Universalist, $974; Lutheran, $744; Presbyterian, north, $977; Presbyterian, south, $857; Methodist Espicopal, $741; Northern Baptist, $681; United Brethren, $547; Disciples, $327; Southern Baptist, $334; Congregationalist, $800. The various denominations are now awake to their responsibility to their ministers and this is evidenced by the efforts which have been put forward recently. The Presbyterian church has now in invested resources almost $4,000,000 and is busy securing $10,000,000. The Methodist Episcopal church is aiming to raise a $15,000,000 fund. The Baptist church has just received two gifts amounting to $250,000 and plans to secure $10,000,000. The Protestant Episcopal church has worked out a systematic plan for pensioning and requires $10,000,00. The Disciples of Christ have doubled their receipts and permanent fund for ministerial relief in the last two years, but require $5,000,000. The Congregational churches are endeavoring to raise a $2,000,000 fund and are substituting the basis of "justice for faithful service" for that of "charity for indigence."

The *Detroit Free Press* has this to say:

> The adoption of a pension system would do much to attract more young men to the ministry, for no matter how strong the spiritual call a man feels, he cannot be blamed for hesitating to enter a profession so poorly paid, in general, that he cannot hope to provide for his old age and that of those dependent upon him. The soul of the adequately paid preacher, no matter how strong his faith, must be strangely perplexed when he contrasts the stately cathedrals built in honor of the God he preaches with the deprivations he endures in order to spread the gospel message. Less magnificent churches and better rewards to the humble toilers in the field would seem more fitting the spirit of Christianity.

The Episcopal Church and Church Union

Considerable discussion has been called forth because on Sunday, October 24, five Congregational ministers preached in five leading Episcopal churches in New Haven.

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When the Congregational National Council met at New Haven, thirty-seven different pulpits, representing six denominations and including the Episcopal churches, were occupied by delegates to the council. Previously the Bishop of Connecticut had refused a request to invite the ministers in attendance upon the council to occupy pulpits of the Episcopal churches in New Haven, but he stated that where any rector desired to tender such an invitation he would construe this opportunity as a "special occasion" within the meaning of canon 20 and would issue a license upon request.

The *Living Church* has published the letter which Bishop Brewster sent to the Congregational Council on unity. This letter is of interest because of the expression it gives to the Bishop's views respecting church union, as may be seen in the following extracts:

> I am glad to bear testimony to a very earnest desire on the part of the Episcopal church for the reunion of christendom. . . . . Our ideal of that unity . . . . must embrace the entire Christian world, Catholic as well as Protestant. . . . . Let us seek a unity better than the union which attempts to ignore differences, or the uniformity which would suppress differences. Let us seek a unity, not of compromise for the sake of peace, but of comprehension for the sake of truth.

In the same issue of the *Living Church*, November 6, the Roman Catholic side of church union is suggested to readers. Under the heading "Practical Church Union," it is stated that when the Bishop of Birmingham visited the present Catholic Bishop of Rouen he saw an Anglican celebration of the Holy Communion in the Archepiscopal chapel. The Anglican Bishop asked the Roman Catholic prelate whether there was any objection to this being done, and received the reply, "Certainly not. . . . . After all, what does it matter whether one celebrates in one vestment and another in a different one, if at the root of things we are the same? Of course, at the root there must be union of belief." Another example of "Roman Catholic courtesy and broad-mindedness," cited in the same article, is the benediction sent by Cardinal Gibbons to Dr. Charles Fiske, of Baltimore, on the occasion of the latter's consecration as Bishop of New York.

The Baptist Denomination

Frequently persons are heard asking for exact figures respecting the Baptist denomination. The *Religious Herald* has put into the hands of its readers the following data: number of Baptists in the World, 7,096,471; number of Baptists in the United States, 6,013,812; estimated number of negro Baptists, 2,083,246; number of Baptist churches in United States, 52,410; number of ordained ministers, 37,371; number of baptisms last year, 309,245; value of Baptist church property in United States, $173,057,287; number of Baptist colleges in United States, 100; value of Baptist college property, $24,408,737; amount of Baptist college endowment, $33,054,839; number of students in Baptist colleges, 37,734; number of Baptist seminaries in United States, 14; number of students in these seminaries, 1,315; value of seminary property and endowment, $7,440,149; number of Baptist academies in United States, 97; number of students in these academies, 14,674; property and endowment of academies, $8,052,124; gifts of United States Baptists last year, $29,043,181; gifts to missions, $3,275,351; gifts to home church expense, $22,486,248.

The Anglican Church of Canada Revises the Prayer Book

We are indebted to the *Churchman* for information respecting the recent revision of the Prayer Book by the Anglican church of Canada. Very interesting and suggestive is the statement made by Archbishop

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Matheson when he said: "One of the wisest and most representative and most learned of the English bishops had urged that the daughter-church in Canada should not wait for the action of the mother-church but should lead the way in a safe and wise revision." Nine years ago an attempt to revise the Prayer Book was frustrated, but now, we are told, the report of the committee on revision has been adopted with practically unanimous voice by the General Synod. Two influences seem to have been at work in arousing a general demand for revision —first, "Canadian needs and Canadian sentiment"; secondly, "closer harmony with modern thought."

No Shortage of Ministers

We commonly read of the dearth of men for the ministry and people generally believe that there is a large decrease in the number of entrants into the ministry. The *Episcopal Recorder*, however, is convinced that the tide has turned and men are no longer wanting for the pulpits. The *Episcopal Recorder* represents the Reformed Episcopal church and bases its conclusions on statistics collected by Dr. Talcott Williams, head of the Columbia University School of Journalism. The *Recorder* says:

During the thirty years that ended in 1910 the number of ministers has grown more rapidly than the number of physicians or lawyers. During that period the United States census showed that the number of ministers had doubled, reaching the total of 132,988; but the number of lawyers and physicians, while greatly increasing, had not doubled by some thousands. As a matter of fact, the ministers have grown faster than the population. During the past thirty-three years the number of theological students in the United States has more than doubled. This is all the more remarkable because the same conditions are not found in other countries. In England the number is practically stationary, while in Germany the number has decreased nearly 50 per cent in a generation. We have no desire to point the moral of the present situation, but simply to correct a popular misconception concerning this matter.

National Anthem in Canada

In its effort to measure up to the abnormal situation created by the European war the General Synod of the Anglican Church of Canada, at its recent session, found itself confronted with an unusual task, namely, that of deciding what to do with the third stanza of the British national anthem. The stanza reads,

O Lord our God, arise;
Scatter our enemies,
And make them fall;
Confound their politics,
Frustrate their knavish tricks;
On thee our hopes we fix,
God save us all.

When the Book of Common Prayer was compiled this verse was thought "crude" and "un-Christian," for which reason it was omitted from the hymnal. Some members of the Synod seemed to think that the present war times warranted, and public opinion demanded, restoration of the verse to the hymnal. After a discussion which lasted throughout a whole morning, it was voted that the present arrangement of the hymn should not be altered. But on the following Saturday the Anglican bishops assembled at the General Synod sent the following message to the lower house then in the midst of the morning session: "In the judgment of the upper house, in time of war, the second verse of the national anthem may be sung with perfect propriety." The delegates who only a few days previous had declared themselves opposed to the proposed change, on hearing the message from the bishops rose *en masse* and, led by a khaki-clad chaplain, "roared out in a resounding chorus" those "glorious lines about confounding their politics and frustrating their knavish tricks."

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BOOK NOTICES

The Social Institutions and Ideals of the Bible. By Theodore G. Soares. New York: Abingdon Press, 1915. Pp. 380. $1.50 net.

This book belongs to a series of Bible-study textbooks and is designed for advanced classes in colleges and elsewhere. It presupposes a knowledge of the structural formation of the Scriptures from the standpoint of modern historical criticism. It presents the results of the higher criticism in the sociological field. The new social spirit of our day is bound to produce a biblical sociology just as the new religious spirit of a generation ago produced a biblical theology. The book will not make an appeal to one who holds some theory of high inspiration or who lacks sympathy with the doctrine of social development. It starts out with no preconceived notion of what the Bible ought to contain, but follows the inductive method and presents in orderly form the results of actual investigation. While the work is critical in method and comprehensive in scope it is at the same time reverent in spirit and intimate in knowledge. Part I deals with the evolution of the social institutions of the Hebrews—domestic, economic, political, and religious. Part II treats of the social teachings of the prophets and sages of a later day and shows the advance made upon the earlier ideals. Part III takes up the social teachings of Jesus and their relation to their historical, social setting. Jesus' teachings are the outgrowth of his experience. The Kingdom of God represented his social ideals. But he was not indifferent to the worth of the individual nor did he disregard the sanctity of marriage and the family relation. Jesus spoke much about wealth and poverty, yet he presented no economic program. Nor did he offer a political program, although he expected society to experience regeneration; but love rather than force will be the reconstructing power. Jesus did not attempt to institutionalize religion. New discoveries and applications of the truth will require new vehicles of conveyance. The social task of today is the regeneration of society in accordance with the spirit and ideals of Jesus.

The Drama of the Spiritual Life. By Anna Lyman Sears. New York: Macmillan, 1915. Pp. xxiv+495. $3.00.

This is another essay at an interpretation of the phenomena of the religious life. Miss Sears follows the method of Professor James in *The Varieties of Religious Experience*, but her data are somewhat different, being gathered from the field of experience as set forth in prayers, hymns, and religious poetry instead of from the field of autobiography. Her conclusions therefore have a social as well as an individual significance. The book is well named *The Drama of the Spiritual Life*, being a study of religious experience and ideals as revealed in a great synthesis of characters put upon the stage and made to think and live and function spiritually before our eyes. The worth of the work is increased in that the author does not limit herself to the phenomena of Christianity but delves into the religious literature of the great ethnic and pagan faiths. Sympathy and reverence characterize her method of treatment. Her work is a real contribution to religious psychology.

The Old Testament in the Light of To-Day. A Study in Moral Development. By W. F. Badé. Boston: Houghton Mifflin Co., 1915. Pp. xxii+326. $1.75.

This is the first of two volumes intended to cover the entire history of the people of Israel. This volume stops with Ezekiel and the Exile. It is, on the whole, the best treatment of the development of Hebrew ethics extant. The term "moral development" is understood in a rather comprehensive sense; but it is not feasible to confine ethics within very strict lines. The chapter on the Decalogue is particularly good. It has long been this reviewer's contention that such elementary moral precepts as are contained in the Decalogue are, when given a limited scope of operations, precisely the sort of thing that might be expected from the nomadic period. But having taken that position, is it not inconsistent to hold that, in the time of the prophets, the popular religion was wholly cultus? Was not Yahweh the God of the whole life of the nation and did not this involve some moral interests on his part? Again, is it not too much to say that the prophets repudiated sacrifice *per se?* Isaiah uses precisely the same denunciatory language in reference to prayer and sacrifice; it is hardly possible to think of him as objecting to prayer as a part of religion. It seems rather that the prophets were opposing a wrong conception of the requirements of Yahweh and insisting upon a larger and deeper understanding of moral and social obligations as necessary to the bestowal of Yahweh's favor. Furthermore, it is not so clear that Deuteronomy was a "radical innovation" (p. 208). Is it not possible that the Deuteronomic law establishing a sole sanctuary was a recognition of what had to a considerable extent already been brought to pass in practice? The invasion of Sennacherib had left the cities and villages of Judah with their shrines all in ruins—Jerusalem only had escaped. This meant an irrep-

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arable loss of prestige on the part of the desecrated sanctuaries and a corresponding increase for the temple at Jerusalem. The result would naturally be a desertion of the local shrines by many in favor of Jerusalem.

Upon questions such as these there will always be more or less of difference of opinion. But the author's approach to the task and his method of operations are admirable; and these are the important things. The book is so written as to appeal to the layman of intelligence, while at the same time it is well worth the attention of careful students.

The Christian Doctrine of Prayer. "The Great Christian Doctrine" series, edited by James Hastings, D.D. New York: Scribner, 1915. Pp. 1+448. $3.00.

This volume on prayer is thoroughly modern in its point of view and profoundly spiritual throughout. The treatment of such problems as the scientific and philosophical objections to prayer is ably handled in a manner that reveals the spirit of a student who has an open mind and withal a profoundly reverent spirit. The volume abounds in quotations from leaders in religious, scientific, and philosophical circles. The book compels the reader to become a student of the subject, and he in turn will be furnished with splendid material usable especially in the pulpit. If the successes in this series maintain the high standard set by this initial volume, the publishers will render a great service to the ministry that is trying to keep abreast of the times.

The Ephesian Gospel. By Percy Gardner. New York: Putnam, 1915. Pp. xi+362. $1.50.

This readable and informing book is a sequel to the same author's *The Religious Experience of St. Paul*, which appeared four years ago. The Gospel of John, here called the "Ephesian" Gospel, is regarded as the "greatest work of the Pauline School."

Three preliminary chapters are taken up with a description of ancient Ephesus. The economic, cultural, and religious conditions of the city are briefly but clearly described. A fusion of Greek and Asiatic elements is observed in the life of this ancient metropolis. Christianity, which added another element to the complex life of the city, was established chiefly through the activity of Paul; and after Paul's day Ephesus continued to be an important seat of the new religion.

Following these introductory matters the author turns to the Gospel itself. He does not attempt to orient the reader in the vast modern literature of the subject, but to acquaint him with the well-established conclusions of critical scholarship. The views adopted are essentially those of Moffatt's well-known *Introduction*. The writer of this Gospel is seen to have a very different notion of biography from that which prevails today. His notion corresponds with the ideas and customs current in antiquity and illustrated by a number of documents still extant, the dominant interest of which is to edify the reader by exalting the personality of the individual whose career is narrated.

The content of the Gospel is expounded at some length. Its basis is found in the Christian experience of its author, and its distinctive teaching is discussed under the following captions: "The Doctrine of the Spirit," "Eschatology," "Eternal Life," "The Sacraments," "Judaism and the Gospel," "The Church and the World," "Teaching and Ethics," "Miracle," and "Christology." In these sections on interpretation Gardner follows quite closely E. F. Scott's *The Fourth Gospel: Its Purpose and Theology*. Probably some readers will regret that more account has not been taken of Hellenistic mysticism and its bearing upon the exposition of this Gospel.

A concluding chapter deals with "The Gospel and Modernity." While the Synoptics are thought to be more valuable than John as historical sources for the words and deeds of Jesus, the modern worth of the Fourth Gospel is seen especially in its freedom from the letter. It gives us an interpretation of Jesus suited to the intellectual conditions of our thinking: "We are driven, like our Evangelist, from letter to spirit, from reliance on a life lived in space and time to reliance on a life which is eternal in heaven."

Old Testament History. By Ismar J. Peritz. (Bible-Study Textbook Series.) New York: Abingdon Press, 1915. Pp. 336. $1.50.

This volume represents the Old Testament element in a series of textbooks upon the Bible published by the Abingdon Press, the name now carried by the publishing agencies of the Methodist Episcopal Church. The point of view and method of the volume are frankly in sympathy with the principles of modern historical Bible-study. Yet the author is cautious and conservative in the presentation of his conclusions. The book is organized on a textbook basis, each chapter being subdivided into sections and provided with lists of questions and topics for study. Five maps, belonging to the Kent and Madsen series, and selected lists of books add to the book's usefulness. It would have made the supplementary books of far greater value, in the work, if special references from them had been attached to the discussion of the various main topics. The work seems well within the range of the average college student's time and ability and ought to carry his interest along as

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he works his way through the subject. Professor Peritz has had much experience in teaching the Old Testament in college classes and has made good use of it in the preparation of this book. It might be better were the attitude of the author a little more consistent throughout. Certain difficulties are faced with refreshing frankness; others, however, are glossed over or ignored. But perhaps the college student must go slowly in such matters. In any case, this book will teach him much that he needs to know.

Practical and Social Aspects of Christianity. By A. T. Robertson. New York: George H. Doran Co., 1915. Pp. 271. $1.25 net.

This book consists of lectures on the Epistle of James, first delivered at the Northfield Bible Conference in 1912, repeated at Chautauqua and Winona, later expanded, and now published as "expository talks" on the Epistle. There is an introductory essay on James, the servant of God, occupying 34 pages. The commentary follows to p. 269. There is a brief bibliography appended. Professor Robertson, following Mayor, holds that James the brother of Jesus, author of the speech in Acts 15:13–21, wrote the Epistle about 48 or 49 A.D. Every available hint has been appropriated to use in a pen-picture of James which leaves nothing to be desired provided all the conjectures are warranted. The interpretation is untechnical, clear, and interesting. Disputed points are adequately treated, generally without confusing citations. The page is spotted with Greek type in parentheses; but it is the reader of the English version whom the author has consistently in mind. Being in the nature of expository talks, the author preaches briefly and acceptably. The careful reader of the New Testament will find this commentary easy to use, illuminating, and full of suggestions in case he is preparing material for teaching. It makes no contribution to a more perfect text or to especially fresh interpretation of obscure passages; but this purpose is not claimed by the author. Timely references abound: e. g., to the S.O.S. signal (p. 67); to titles of recent books (p. 79, 199); to illustrations from common life (p. 159). But, if we remember correctly, the "pin-wheel" is ignited at the circumference rather than at the center. This is a stimulating handbook to the Epistle.

The Sword of the Lord. By A. C. Hill. New York: George H. Doran, 1915. Pp. xii+295. $1.25.

The author, pastor of the Tollington Park Congregational Church, London, studies the disciple of Christ, whom he often calls the "Christian cavalier," as the noblest exponent and champion of the faith and practice which God means to dominate the world. These are essays, of unequal length, under most interesting titles, bound together by the central idea that the true Christian is the finest product of modern life, as he is also the supreme human force in the world. There is a deal of genuine insight in the book, much discriminating observation, and always clear and urgent counsel to realize the moral purpose of Christ in union with him. We turned to Brierley for an example of similar studies, hoping that here was a successor in the Interpreter's House. But the deep insight, the sure touch, and the clarifying expression of "J. B." fail our author. He has supposed an audience of high culture. For example (p. 89): "There is a Fouché latent in us all." How many readers can take that sentence for its full value without an excursion to the biographical dictionary? Or, again (p. 266): "Isabella still guards her pot of basil. Ophelia floats beneath the willow, and Mariana sings her plaintive song"—the *Reader's Hand-Book* this time. Once more (p. 273): "It is true the beggar maid may by her loveliness outshine all the richly dowered ones who foregather at King Cophetua's court, and Isopel Berners, in her effulgent beauty . . . . may easily conquer where the powdered dames of Whitehall seem but faded nosegays." Perhaps it is wise to address the appeal for the restoration of the cavalier quite exclusively to the *literati*. But we expect the coming champions to emerge from the lowlier orders of Lincoln quite as much as from the castle. This call to a new chivalry is too much in the technical language of the schools.

The New Personality. By Frederick F. Shannon. New York: Revell, 1915. Pp. 205. $1.00.

Sermons by the pastor of the Reformed Church-on-the-Heights, Brooklyn. Decidedly of the "brilliant" type, these discourses especially require the personality of the preacher for their full effectiveness. In subject-matter the preacher deals with staple evangelical truth; regeneration furnishes the material for the initial sermon which gives the title to the volume. The form is clearly defined; the sermon "moves" in almost every case. The preacher keeps close to real life with strong and inspiring touch in spite of many a passage in which he soars, as when for example he speaks of Paul: "Beginning with the arithmetic of conversion he worked up the algebra of justification, interpreted the geometry of service, elucidated the trigonometry of sacrifice, delved into the analytic geometry of Christian faith, toiled on the calculus of Christian hope, and finally attained unto the higher mathematics of Christian love" (p. 145).

Here is another illustration of launching out into the abyss: "Newton found a multi-universe

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—worlds on worlds running wild and stampeding space with their meaningless fury. Inventing a vast string called gravity, he gave one end of it an intellectual toss into infinity, linked all systems together, and then, bringing end to end, he tied a knot in his invisible string relating the whole" (p. 177).

This is surely bold and graphic. The diction is fertile in surprises. We note: "he greatens man" (p. 9); "Christ's life-ladened words" (p. 13); "men and women who are good-samaritanizing all about us" (p. 28); "the etheric tides" (p. 44); "before the angels waked their golden gospelings between the plains of Bethlehem and heaven's star-hung dome" (p. 46); "The man who goes through the world *himselfing*" (p. 66); "your soul . . . . vined in with God" (p. 19); "the purity and luculence of Davidson's motives" (p. 88); "immortal ichors" (p. 137); "temperamentally a snobcrat" (p. 169); "the unlanguaged flow of life" (p. 172); "the dawn-women at the tomb" (p. 193); "anodyned by a theory" (p. 195). Poetry is extensively quoted; we note 34 instances in 12 sermons—almost 3 to a discourse. It is excellent and appropriate; but too much. There is an occasional anti-climax. After describing "Paul the magnificent" (p. 149), we are told that "Paul the Christian-winged immortal had already moved into his new home, a million fold more splendid than Nero's Golden House, and he began at once, I have no doubt, to help God and Christ and men and angels shine up heaven for you and me!" There's a thud! Paul with his Putz-pomade and apron with the little angels shining brasses is a tumble indeed! But Dr. Shannon seldom slips, and the dozen sermons which he prints here are of a sort to set men thinking and help them to nobler living.

The Redemption of the South End: A Study in City Evangelization. By E. C. E. Dorion. New York: Abingdon Press, 1915. Pp. 124. $1.00 net.

This is a number in the "Constructive Church" series. Its purpose is to give a report of the part played by Morgan Memorial in the South End of Boston among the redemptive forces at work in this needy neighborhood. The author has the newspaper instinct; he reports with enthusiasm, his story is vivid and interesting. The value of the book is twofold: to inform a reader as to what can be done by an evangelical church in a community where "about 3 per cent of the people are of Anglo-Saxon origin, and not more than 5 per cent are Protestant"; and to inspire those who shall attempt similar undertakings in our American cities. The easy narrative accomplishes the first purpose. The second is well served by the definition of general principles underlying the work of the Memorial: for example, its religious character (p. 24), its insistence upon human values rather than "cases" (p. 67), and its wholesome endeavors to promote industrial efficiency and temperate living. The title is a little too ambitious, for the redemption of the South End is yet to be attained. The book is of value to all who are interested in the church engaged in community service.

The Endless Quest. By Alexander Connell. London: Hodder & Stoughton., 1914. Pp. viii+312. $1.50 net.

Twenty-four sermons by the minister of Sefton Park Presbyterian Church, Liverpool. The initial sermon gives the title to the volume and furnishes a subject somewhat vaguely followed as a principle of arrangement for the discourses that follow. The titles are interesting: for example, "The Difficulties of Unbelief," "The Problem of Religious Concentration," "Illusion and Reality," "The Imminent Unfolding." The sermons impress us as of uneven quality. We question the exegesis of the parable of the Unjust Judge (p. 7). Rather than suggesting that "there is virtue in sheer perseverance, in stubborn importunity, in the resolve never to take 'no' for an answer, in the petition that haunts God's presence and storms His mercy seat," is it not rather an argument a fortiori, with the contrary elements to be supplied? Then, as Plummer says, it means, "If an unjust judge would yield to the importunity of an unknown widow, who came and spoke to him at intervals, how much more will a just God be ready to reward the perseverance of His own elect, who cry to Him day and night." In the third group, "Recovered Certainties," the preacher lays hold more firmly of the real "message" in his subject and preaches with power. If our criticism of the first half of the book may be cast in the author's own words we would quote this judgment: "The longer some of us preach the gospel, the more are we haunted by the fear that often we have been content to exhibit to our people the gyrations of the religious mind moving in a religious atmosphere, instead of summoning them with authentic voice to behold the unveiling of that redemptive power which has always been resident in the eternal Christ for the world's increasing need" (p. 199). It is just this uncertainty or "gyration" in the presence of a commanding and positive message which we feel in the earlier part of the volume. It is interesting to speculate on the deeper meanings of Christian truth, to discover and restate in terse or picturesque language new aspects of the gospel; but we still must keep the sermon to its primal purpose as a message, certain, clear, and passionate, which shall win the decision of men to a new spiritual life. We were not conscious in reading them that the majority of these sermons did this business.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE ETHICAL TEACHING OF JESUS. IV

Conducted by
CLYDE WEBER VOTAW
Associate Professor of New Testament Literature, University of Chicago

Part IV. The Present-Day Value and Use of Jesus' Ethical Teaching

Out of a multitude of books upon this subject, four representative ones are selected for the present study: Alexander, *Christianity and Ethics;* Clarke, *The Ideal of Jesus;* Peabody, *The Christian Life in the Modern World;* and Rauschenbusch, *Christianizing the Social Order.*

One might imagine that things spoken in a small district of Asia nearly nineteen hundred years ago would have little if any practical value for twentieth-century thought and conduct. It is true that most utterances of the past were quickly antiquated and passed into oblivion; or rather, these utterances, having been in their way and measure effective upon the total movement of civilization, soon took their place in the unwritten and unknown mass of history. But men have taken care to preserve the greatest teaching of the past. This was true in Greece and Rome, in Egypt and Palestine. They preserved the great teachings of their several countries in part out of a historical interest, in order to retain a memory of the world's heroes and their contributions to progress. But much more did they do this for the purpose of maintaining continuously the vital uplifting influence of these teachers and exemplars of the race.

Jesus, whose life and work lay in Palestine in the first century A.D., and the knowledge of whom is preserved to us in the New Testament, has been the foremost person and influence in eighteen centuries of European history. I venture to think that in a fundamental sense his influence, which has been cumulative through the centuries, is actually greater today than at any previous time. Certainly the total number of Christians was never so large as now; if the formal worship of Christ is not so conspicuous, none the less the power of his ideal, his teaching, his example, grows rather than diminishes. Like other primary forces of civilization, the influence of Jesus has become mainly an unobserved and undifferentiated factor in the whole upward movement of humanity; most of that progress which is really due to him does not carry his name formally inscribed.

The practical value of Jesus to the twentieth century is not an artificially preserved influence, kept alive by a static church hedging itself about to withstand modernism, the natural progress of the current centuries. On the contrary, the present-day influence of Jesus accords with the fundamental laws of the universe, and with the fundamental methods men use in maintaining and promoting civil-

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ization. History contains eminent persons whose contributions to the race have been of such quality and magnitude as to give them a permanent place, not only in the records of the past, but in the vital forces of the continuous present. Jesus is one of these permanently significant persons. His personality, his faith, his ideal, his message, his example, his impulse are, and are still to be, media of new and higher life to innumerable people of the present and of the on-stretching future.

But this practical value of Jesus is not to be mechanically communicated or perpetuated. Times change, and the needs of men assume new forms. The true influence of Jesus in any century is not obtainable by a mere repetition of him. Just to reiterate in the twentieth century what Jesus said in the first century would be to ignore the differences between his task in his period and our task in our own. Our duty is to *re-create Jesus* (so to speak) for the twentieth century, to reinterpret and revitalize his message for another race and age. No doubt there are features of his teachings, as we find them in the Gospels, which were so addressed to and conditioned by his immediate mission to the Jewish people that they do not bear transplanting—they belong rather to the local and transient elements of his message. But in other parts of his teaching there are elements which appear in a more universal light, as having reach and meaning for humanity.

Besides, we have to recognize that from century to century the thought-forms, technical terms, and literary formulae by which men compare and interchange their experiences undergo much modification. The coins of communication are reminted, and their appearance altered. To make the first-century gospel intelligible, attractive, and useful for today a genuine reinterpretation of Jesus' teaching is required. The more we study the New Testament historically, discovering its precise meaning and force in the first century, the more necessary we find this reinterpretation. Twentieth-century life, most of all in America, is by no means a mere repetition of first-century life in Palestine. Instead, therefore, of merely repeating Jesus' teaching, we must discover anew the meaning which his ideals, principles, and precepts of conduct and character may have for Americans today, whose thoughts, motives, and actions are determined by a whole new thought-world of cosmic, biological, and philosophical science, and by life in a complex, industrial age.

This reinterpretation of Jesus' teaching is the specific task of the homilists. In our present division of labor, the church through its ministers undertakes to preach the New Testament to the modern world in such a way as to meet the current moral-religious conditions and needs. The church is accomplishing this task with not a little success. Her effort to reinterpret the first-century message to twentieth-century people has given rise to a massive homiletic literature, consisting of Commentaries on the Gospels and other New Testament books, Introductions to the New Testament, Lives of Jesus and Paul, books on the teaching of Jesus, and the like. These homiletical writings are to be clearly distinguished from historical writings upon the same titles. The historian seeks to recover the actual facts concerning and the actual meaning of Primitive Christianity as it was in the first century A.D. The homilist seeks to obtain a useful teaching for the modern man out of the ancient message. A homiletical interpretation of the ethical teaching of Jesus, with which in this reading-course we are now particularly occupied, means a securing from Jesus' sayings in the Gospels of certain

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moral-religious ideals, principles, precepts, imperatives, as well as a faith, spirit, impulse, and example which can function helpfully in our present efforts to uplift humanity. The ministers are mainly engaged in obtaining from the New Testament this needed modern message, and the theological seminaries are mainly engaged in training them for this homiletical task.

The four books which we are now to study belong to this practical type of religious literature, and are excellent representatives of the current homiletical interpretation of the New Testament.

Dr. Alexander's *Christianity and Ethics* belongs to the valuable series of books entitled "Studies in Theology." In the subtitle he describes the volume as a "Handbook of Christian Ethics"; his aim is "to present a brief but comprehensive view of the Christian conception of the moral life." The Christian is a man to whom no incident of experience is secular and no duty insignificant; and Christian ethics is the systematic study of the ideals and forces which are alone adequate to shape character and fit man for the highest conceivable destiny—likeness to God. All knowledge is to be translated into duty; knowledge is a means to virtue, in that it teaches what virtue is and how it may be obtained. A strong ethical tendency is one of the most notable features of the present age. Everywhere the personal human interest is in evidence. Modern fiction is an intricate study of the passions and ambitions of common life. History-writing at present is no longer merely political and spectacular, for it deals with the great personal forces which have shaped the morality and religion of all the people. Even theology has become more social, more humane, more practical in its doctrine. It is now felt that Christianity must vindicate itself as a practical religion, to advance the solution of our scientific, social, and industrial problems and to serve as interpreter of truth and guide of conduct in our new and complex civilization. We need an ethic which will show that religion must be coextensive with life, transfiguring and spiritualizing all its activities and relationships. This is the Christian conception of the moral life, and it is both reasonable and practical.

The author arranges his book in four divisions: (1) *postulates*, in which he describes the meaning and relations of ethics, and indicates certain presuppositions of Christian ethics; (2) *personality*, in which he views man as a moral subject, and analyzes his capacities to respond to the calls of the new life; (3) *character*, in which he sets forth the ideals, motives, and forces by means of which the "New Man" is "re-created" and fashioned; (4) *conduct*, in which the virtues, duties, and rights of man are discussed.

Ethics and morality are commonly now used as synonymous terms. When they are differentiated, however, the term "ethics" is used of the science which aims to know, to understand, and to guide conduct, while "morality" is used of the conduct itself or of the untrained notions of conduct. So the author defines ethics as the science of the highest good or ultimate end of life, and as the study of all that conditions that end—the dispositions, desires, and motives of the individual, all the facts and forces which bear upon the will and shape human life in its various social relationships. Ethics presents an ideal of life, a vision of things as they may and should be, a goal of perfection toward which man must strive, and in the progressive achievement of which he shall find his whole occupation and joy. Ethics presents also a norm of life, giving the principles and precepts

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of duty whereby the ideal of life can and must be attained. Ethics assumes that man is capable of self-determination, is able to learn and to choose; so that he is himself to be held morally responsible for the kind of conduct and character which marks him. A true view of Christianity involves the conception of a latent spiritual element in man, a capacity for goodness to which his whole being points; man participates in the three great elements of the divine Personality—thought, love, and will—and it is his task to realize his true personality, to fulfil the law of his highest self.

Dr. Alexander gives in chaps vii, viii a concise, acute characterization and comparison of modern naturalistic and idealistic theories of life with the Christian ideal of life as contained in the New Testament. He thinks we may see in these philosophical theories of our day, not so much a proof that the old faith is false, as an indication that if Christianity is to regain its power a radical restatement of its truths and a more comprehensive application of its principles to life must be undertaken. The New Testament teachers viewed the ultimate goal of man as an exalted form of life, a condition of assimilation to and of communion with God: "I am the life"; "For me to live is Christ." The term "eternal life," for which Jesus urged men to strive, meant the moral and spiritual perfection that is to characterize the members of the Kingdom of God. But how is it possible for man to attain to this moral and spiritual perfection? "In the dynamic power of the new life we reach the central and distinguishing feature of Christian ethics." The means is conceived in the thought-forms of mystical theology: there is a redemptive act on God's part, whereby man may attain to a new birth from above. This divine regenerative energy is represented generally as the work of God's spirit, but it is more particularly set forth as operating through Christ, who is the power of God unto salvation, his whole supernatural function being signified in his incarnation, death, and resurrection.

The three dominant notes of the Christian ideal are absoluteness, inwardness, and universality. This ideal is Christ, in whom the perfect life is disclosed and through whom the power for its realization is communicated. New Testament ethics is an inexhaustible fountain of life. The author quotes from Caird: "True Christianity is not something which was published in Palestine, and which has been handed down by a dead tradition ever since; it is a living and growing spirit, and learns the lessons of history, and is ever manifesting new powers and leading on to new truths." Meanwhile, the individual virtues of humility, purity of heart, and self-sacrifice are not evanescent, but are now and always the pillars of Christian ethics; while the great social principles of human solidarity, of brotherhood and equality in Christ, of freedom, of love, and service, of the family, the state, and the Kingdom of God, of the sacredness of the body and the soul, the duty of work, the stewardship of wealth, contain the germ and potency of all personal and social transformation and renewal.

The late Professor W. N. Clarke, of Colgate University, was the author of several highly instructive theological works. His last book, *The Ideal of Jesus*, was published only six months before his death on January 14, 1912, at the age of sixty-nine years, and represents him at his best. Dr. Clarke's main interest was to contribute helpfully to current religious life and thought. This exposition of Jesus' teaching is therefore homiletical, showing how Jesus' ideal of life should

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be our own ideal, and how we should be inspired with his faith, his aim, and his passion for righteousness.

Jesus had his conception of what life ought to be—a life of lofty spiritual attainment, in right relation with God, marked by the worthiest conduct and character, wrought out in social spirit and service. All that Jesus did and said was to promote this ideal; he lived and died for it; and it represents his contribution to humanity. He gave no scheme of doctrines or set of institutions. Where we find his ideal alive, where we find men trying to fulfil it in themselves, in one another, and in the world, there is Christianity. Religion may take various forms, and accept various ways of thinking and modes of life, but it will be a Christian religion if the ideal of Jesus constitutes the object of its being. From the Gospels we can obtain a clear view of the large ideal of man and his life that was characteristic of Jesus, and that he left as a guiding light to all who seek the best. In the whole-hearted adoption of this ideal lies our only hope of becoming better Christians and of leading on toward a Christian world. The ideal of Jesus is as broad as the whole field of ethics and religion—that is, as broad as the field of life. Other teachers of religion there have been, before him and after, but he stands out pre-eminent in quality and power.

Jesus perceived that the actual grounds of duty in every field and at every fireside are spiritual and eternal, and that the commonest life needs the highest inspiration. Therefore he brought the everlasting realities into their normal connection with the ordinary day's work, showing what men should be and do in view of those relations to God and their fellows which take hold on eternity. He suffused morality with religion; he attached every fiber of the human life to God. He is not an argumentative teacher, but the great proclaimer of truth. His teaching is morally axiomatic; if men reject it, it is because the teaching does not appeal to them. Jesus was a character-builder, a maker of manhood. The standard and the inspiration of the right life were to be within. He set forth the great principles of faith, love, and service as the essentials of his ideal.

Dr. Clarke then proceeds to unfold the ideal of Jesus more explicitly in a succession of chapters entitled: "The Kingdom of God," "Righteousness," "The Twofold Law of Love," "The Filial Life," "Deliverance from Evil," "Liberty," "Human Value," "Justice," "Wealth," "Christianity," "The Church," and "Society."

Jesus embodied his ideal in the conception and the term "Kingdom of God"; he adopted this national hope of Israel as the mold in which his own proclamation of the coming good should be cast. But we are to learn, not from Judaism, but from Jesus' own teaching, what he meant by the Kingdom of God. It is an order of life in the present time; its importance resides, not in its outward form or mode of manifestation, but in its ethics and religion; and its ethics and religion are such as correspond to the teaching and influence of Jesus. The right to rule is God's. Consequently Jesus' thought of God colors everything that he says about the Kingdom. In the Kingdom no man lives to himself, nor is anything human the decisive factor. It is God that reigns, and the life of man is a life from God, in God, and for God, whose beneficent will is to be done.

Another comprehensive Jewish term in which Jesus embodied his ideal of life was "righteousness." It means to be right, to be as one ought to be. Individually, righteousness is perfect character; socially, it is a quality of rightness in

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all mutual relations. Righteousness is at the same time a religious and an ethical conception. Jesus' thought moves in the world of God; human standards are insufficient, and so are human motives. To be righteous a man must be godly, ordering his life by God's standard of what he ought to be. With him the motives of religion are motives to righteousness in all its forms, whether personal or social, ethical or religious; and the sufficient righteousness has its source in the deepest religion of the heart. In the Sermon on the Mount, as given in Matt., chaps. 5–7, we have a notable collection of the finest sayings of Jesus, in which he sets forth his idea and imperative of righteousness. The fuller discussion of right living, in accordance with the teaching of Jesus, occupies the remainder of Dr. Clarke's book. The discussion, however, is all in generalities, as is customary with theological books on ethics.

Social books on ethics are characterized by a specific treatment of the concrete conditions and problems of daily affairs. The two books by Professor Peabody and Professor Rauschenbusch, *The Christian Life in the Modern World* and *Christianizing the Social Order*, undertake to apply the general principles of Jesus' teaching to modern life, so that one may know just what Christianity means for one's own immediate action.

Professor Peabody, of Harvard University, writes upon the following themes: "The Practicability of the Christian Life," "The Christian Life and the Modern Family," "The Christian Life and the Modern Business World," "The Christian Life and the Making of Money," "The Christian Life and the Uses of Money," "The Christian Life and the Modern State," "The Christian Life and the Christian Church."

Is the Christian religion a practicable faith among the inevitable conditions of modern efficiency and happiness, or is it the survival of an impracticable idealism? The world which confronts a modern man is very different from the provincial and primitive environment of the New Testament teaching. It seems clear that the Christian life must be frankly surrendered if one is forced to the conclusion that its demands and ideals are impracticable in a modern world. Professor Peabody quotes the striking utterances of many scholars and leaders to the effect that the Christian teaching cannot be put into practice, that human life is a different thing from what the New Testament assumes it to be, that Christianity runs counter to our civilization rather than fulfils it. What, he asks, is the fundamental fallacy in these discouraging conceptions of Christian ethics? He answers: It is the confusion of the temporary, occasional, and incidental aspects of the gospel with its universal, spiritual, and permanent message. One is to penetrate through the occasionalism of the teaching to the principles which these incidental utterances disclose, and apply to new and unprecedented conditions a teaching which necessarily used the language and met the needs of its own time. If the teaching of Jesus were a fixed deposit of revelation from which successive ages must draw their moral code, if the Christian life must be one of literal conformity to the conditions under which the gospel teaching was originally given, then it is unquestionably true that we are "none of us Christians, and we know we ought not to be." But it was the purpose of Jesus Christ to liberate religion, to give it room to breathe and grow. To use Eucken's words, "Christianity must be recognized as a progressive historic movement, still in the making."

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Our author therefore feels free to reinterpret the teaching of Jesus for the twentieth century. On the subjects of the family, business ethics, wealth, and government he finds some simple, fundamental principles that may serve as guides to duty; marriage and parenthood are essential factors of the social order, to be viewed and maintained with idealism. Commercial enterprise is to be carried on, the day's labor is to be performed, without selfishness or absorption in material things and with a controlling purpose to promote the common welfare. Money is to be pursued and used only for the higher good of the individual and of humanity. The state is to be a social organization for the purpose of bringing to realization the brotherhood of man, the reign of love and peace, the common achievement of the common weal. The church must simplify its demands, welcoming members on terms which Jesus himself found sufficient; and it must socialize both its view and its activity, comprehending within its proper sphere, not alone worship, clergy, doctrine, and charity, but also the whole troubled world of modern life, its conflict of classes, its dissensions of industry, its problems of politics, its sins of property. In all aspects of life we must have a revival of idealism, a life and power of the spirit, an association with souls who have found their lives in God.

Nine years ago Professor Rauschenbusch, of Rochester Theological Seminary, published a stirring volume entitled *Christianity and the Social Crisis*. It caught the attention of Christian people and aroused many to social interest and activity. Five years later, in 1912, he sent out the volume here cited, *Christianizing the Social Order*. The book deals searchingly with the great collective sins of the present age. Its aim is to summon the Christian passion for justice and the Christian powers of love and mercy to do their share in redeeming our social order from its inherent wrongs. The problem of Christianizing the social order welds all the tasks of practical Christianity with the highest objects of statesmanship. Every thinking man realizes that the actual results of our present social order are in acute contradiction to the Christian conceptions of justice and brotherhood. Where do the sources of our wrongs lie hidden? How can we cease to produce evil in spite of our right intentions? How can the fundamental structure of society be conformed to the moral demands of the Christian spirit?

The answers to these and many other great questions of the hour are given in five hundred pages of ringing modern social evangelism. The actual facts of materialism, selfishness, and misery that abound in every city of the United States, the evils of our industrial system, the failures of our democracy, the concentration of wealth, municipal corruption, and the like, are clearly seen and keenly felt by the author, who insists that all Christian people shall awake and bestir themselves to bring materialism, selfishness, and misery to an end. To quote one paragraph will show his spirit and point of view:

> We have allowed private persons to put their thumb where they can constrict the life-blood of the nation at will. The common people have financed the industry of the country with their savings, but the control of industry has passed out of their hands almost completely. The profits of our common work are absorbed by a limited group; the mass of the people are permanently reduced to wage-earning positions. The cost of living has been raised by unseen hands until several millions of our nation are unable to earn even the bare minimum which social science declares necessary for health and decency,

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and all families living on a fixed income have felt a mysterious and suffocating pressure. All this was the necessary outcome of our economic system. . . . . When the people in anger turned to the means of self-defense provided by our political democracy they found the weapons on which they relied in the hands of their opponents and leveled against themselves.

Government is carried on by a political oligarchy, the United States Senate is a fortification of predatory interests, the federal courts are filled with men satisfactory to politicians and big business. The law is so tangled in its own antiquated methods of procedure, and so permeated with conceptions inherited from the age of despotism, that the institutions of justice are today the chief props of social maladjustment.

Professor Rauschenbusch divides his book into six parts, with these headings: "The Social Awakening of the Churches," "The Revolutionary Destiny of Christianity," "Our Semi-Christian Social Order," "The Invasion of God's Country," "The Direction of Progress," "The Methods of Advance." The thirty-six chapter titles are too many to reproduce here. One of them is "The Social Christianity of Jesus," and here the author finds the answer to his questions and the solution of our social problems.

Christianity was pure and unperverted when it lived as a divine reality in the heart of Jesus Christ. But in his mind its purpose was summed up in one great phrase: The Reign of God. This was the center of his parables and prophecies. This explains the ethical standards which he set up in the Sermon on the Mount. It was the reign of God on earth for which he consumed his strength, for which he died, and for which he promised to return. The Kingdom of God is the first and the most essential dogma of the Christian faith. It is also the lost social ideal of Christendom. When we undertake to restate the conception of the Kingdom of God precisely as it lived in the mind of Jesus we are beset by a hundred difficulties of criticism and interpretation which only the specialist can estimate. Jesus felt no need of defining or explaining the idea of the Kingdom; the idea was a common spiritual possession of the Jewish people. He simply announced that it was at last on the point of realization, and the people understood. This Jewish hope of the Kingdom was apocalyptical, but the idea of the Kingdom of God must slough off apocalypticism if it is to become the religious property of the modern world.

We have our warrant from Jesus himself for modernizing and purifying the inherited conceptions of the Kingdom. Jesus consciously opposed certain features of the Jewish hope: he did not favor an insurrection against the Roman government; he made membership in the Kingdom accessible to gentiles as well as to Jews; he placed all men in the same rank and under obligation to serve one another; all his enthusiasm went out toward justice, mercy, and good will among men; he set the spiritual values of human life above all economic aids to life as the real end to be sought; he learned to think of the Kingdom of God as an organic growth slowly making its way against hindrances and coming to maturity in its own time; he thought of the Kingdom as germinating in men's hearts, pulsating in their common thoughts, reversing their valuation of things, sweetening their relations, lifting the least of them above the highest representative of the old order, and quietly creating a new world.

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This is the customary homiletical presentation of the Kingdom. In these seven characterizations Professor Rauschenbusch has given, not exactly a historical interpretation of the Jewish idea or of Jesus' idea of the Kingdom, but a practical reinterpretation of the Kingdom teaching such as can serve the present social situation, meet the present moral-religious need, and fit into the modern world-view. Reinterpreted in this way, the Kingdom of God idea or faith is fundamentally adapted to inspire and guide us in Christianizing the social order. It is a religion for this earth and for the present life, putting into them a new value. It wastes no strength on religious paraphernalia, but concentrates it all on the real task of social redemption. It insists solely that the natural relations among men which God has created shall be ruled by God's will.

Questions for Discussion

1. Why is Jesus' teaching of interest and value today?
2. Did it contain transient elements and features?
3. What is meant by a *reinterpretation* of Jesus' teaching for the twentieth century?
4. What are the reasons for the strong ethical tendency of the present time?
5. What is the ethical ideal of Jesus for humanity?
6. How did he think it possible for man to attain to moral and spiritual perfection?
7. Is Jesus' ideal really practicable for this age?
8. What meaning has the Kingdom of God conception for us?
9. Why does the church have to be aroused to its social message and mission?
10. What principles of Jesus' teaching will transform our social order?

Books for Further Reading

Weinel-Widgery, *Jesus in the Nineteenth Century and After.*
McGiffert, *The Rise of Modern Religious Ideas.*
Hall, *History of Ethics within Organized Christianity.*
Scott, *The Kingdom and the Messiah.*
Harnack, *What is Christianity?*
Cone, *Rich and Poor in the New Testament.*
Mathews, *The Social Teaching of Jesus.*
Ellwood, *The Social Problem.*
Ross, *Sin and Society.*

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THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. IV

BY HERBERT L. WILLETT

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

As these studies progress, it is becoming more and more apparent that the fundamental evils against which the prophet waged warfare are the same as those which hamper the progress of civilization and Christianity in the present time. Isaiah, a city man, passionate, enthusiastic, idealistic, is not too far removed from men of like type today to make the study of his life of great value to those who are struggling with like problems.

This course is published in nine leaflets, issued on the 15th of each month from September, 1915, to June, 1916. To all members of the AMERICAN INSTITUTE OF SACRED LITERATURE *enrolling for the course, these leaflets are sent without charge. The membership fee is $0.50, plus 4 cents for postage. The amount may be sent to the headquarters of the Institute at the University of Chicago. Leaders of classes will find suggestions for their special work in the* BIBLICAL WORLD *beginning with the October issue.*

STUDY IV

ISAIAH AND THE PROBLEMS OF THE CITY

We have seen that the earlier prophets, including Samuel, Elijah, Elisha, Amos, and Hosea, performed their work in the Northern Kingdom. From the days of Isaiah onward history and prophecy alike were confined to the South, for Samaria came to an end as a political power while Isaiah was in the full tide of his early career as a preacher.

Isaiah was the most conspicuous and influential of the moral leaders of Israel. His ministry covered nearly half a century. His position in the society of Jerusalem was assured, apparently, both by birth and by personal advantages. He was the possessor of great natural gifts as a speaker and had the sagacity of a statesman and student of public affairs.

We are fortunate in having at hand the historical background of his career in the Second Book of Kings, for his long ministry covered a period of vital interest in the political experiences of Israel and Judah. Certain features are added by the narrative contained in Second Chronicles.

The outstanding problem of Israel's political life during the ministry of Isaiah was the gradual advance of Assyria toward the west. In 740 B.C. the cities of Hamath and Arpad on the far northeastern frontier of Syria were taken. In 732

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Damascus was conquered. In 721 Samaria fell. In 711 Ashdod and the Philistine confederacy were reduced, and in 701 Sennacherib reached the gates of Jerusalem. It was this menace which Isaiah used so effectively in warning Judah of her sin and impending calamity.

The Book of Isaiah is the most voluminous of the prophetic works, and for that reason stands at the head of the list. But there are excellent reasons for the belief that writings other than those of Isaiah have found their way into this volume, and find their best explanation in connection with other periods and activities than those of this prophet. For this reason, only those portions of the book which are generally recognized as Isaiah's are included in the present study.

Furthermore, it is quite evident that even the authentic material of the book is not arranged in chronological order. For the purpose, then, of facilitating the work of the student, the various portions of the book which give clearest evidence of being the utterances of Isaiah are set in the order of their origin as nearly as that can be determined. Regarding other portions of the book, something will be said in the closing paragraphs of this study, and in later studies.

The value of the Book of Isaiah lies not in its size, nor in the importance of the position of the prophet in the political and social life of his time. Rather is it found in the greatness of the ideas presented, and their significance for the age in which Isaiah lived, for the later centuries of his people, and for the history of ethics and religion throughout the world.

First day.—§ 85. *The call of Isaiah:* Isa. 6:1–13; II Kings 15:1–7; II Chron. chap. 26. Read Isa. 6:1–13 and note the fact that it is quite clearly the record of the prophet's call to his ministry, and therefore the events of which it speaks must have occurred before he undertook any prophetic work. Now read II Kings 15:1–7, which describes the reign of King Azariah, who died in 739 B.C. Compare this with II Chron., chap. 26, and notice that the same king is called Uzziah, as in Isa. 6:1. Also note the wealth and success of the king. What was his one misfortune? What does the Chronicler say was the reason for it? Notice the words of Isa. 6:9, 10 and consider whether it seems probable that God sent Isaiah really to harden the hearts of the people, or wished to prepare him for their indifference. Read Matt. 13:14, 15 and John 12:40 and note the use made of this passage by Jesus and the Fourth Evangelist. Observe also that the chief elements of the vision were the holiness of Jehovah, and the certainty of impending danger for Judah.

Second day.—§ 86. *Dream and reality:* Isa. 2:1–11; Mic. 4:1–3; II Kings 15:32–38; chap. 16; II Chron., chap. 28. Read Isa. 2:1–11 and note that vs. 1 is an editorial introduction, mentioning the father of Isaiah (not to be confused with Amos the prophet). Now read Mic. 4:1–3 and notice that it is identical with Isa. 2:2–4. As Micah was a contemporary of Isaiah he may have copied this passage, or both prophets may have borrowed the words of an earlier prophet. In any event, the passage presents an ideal picture of world-wide interest in Jerusalem and Jehovah which is very far from being realized, as the prophet shows in vss. 5–11. Observe in vss. 5–8 the results of the successful reign of Uzziah. What are the features of Jerusalem's life which Isaiah condemns most severely? What does he predict as soon to happen? The entire section from 2:2 to 4:6 is

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a sermon delivered by the prophet sometime during the early part of his ministry, probably in the reign of Jotham or in that of Ahaz. (Read II Kings 15:32–38 and II Chron., chap. 27, for the story of the reign of Jotham, and II Kings, chap. 16, and II Chron., chap. 28, for the reign of Ahaz.) Of this sermon, the passage relating to the exalted mountain seems to be the text.

Third day.—§ 87. *Judgments on nature and man:* Isa. 2:12—3:15; a portion of the sermon noted yesterday. Read the text and the indictment of Judah given in vss. 2–11; the punishments which are to fall as a result are next recited. Note that in vss. 12–21 the threat is made that destruction is to come upon nature and the works in which men take pride. This "day of Jehovah," the time when he will judge his people for their sins, is *soon* to come. What will suffer most? Now read 2:22—3:15 and note that the second object on which calamity is to fall is man. Who are to be taken away? Who will be left to rule? Note the features of this picture of anarchy, possibly a forecast or a description of the weak and irresolute reign of Ahaz, the son of Jotham. Do vss. 10, 11 sound like a weaker and later insertion? Note throughout these paragraphs that it is bad leadership which is bringing the nation to ruin. One is reminded of the stern rebukes of Amos and Hosea, caused by similar conditions in Samaria.

Fourth day.—§ 88. *The women and the future:* Isa. 3:16—4:6. Read vss. 16, 17 and note the doom that in the earlier portion of the discourse was pronounced upon nature and works of man and upon men, as the supposed leaders of the state, is now spoken as about to fall upon the women of Judah, because of their pride and ostentation. Compare this passage with Amos 4:1–3 and observe that both prophets saw that the women of the age were responsible in no small degree for the social abuses and injustices which prevailed. Note the picture of a siege and the consequences in 3:24—4:1. Now read 4:2–6 and mark the total contrast in tone. This sermon in chaps. 2–4 illustrates Isaiah's constant emphasis upon four points: Judah has sinned; she is to suffer as a result of Assyrian invasion; a remnant is to be left, purified by the experience; and the future shall be glorious.

Fifth day.—§ 89. *The unfruitful vineyard:* Isa. 5:1–24. This section and the one that follows constitute apparently another sermon of the prophet's. The text is the "song of the vineyard" (see vss. 1, 2). Who is the owner of the vineyard, and who are represented by the vineyard itself? Read again the six "woes" of vss. 8–23 and note that monopoly, drunkenness, presumptuous and cynical perversity, pride, and injustice are the bad fruits produced by this "vineyard" of Israel. Observe the graphic picture of the insatiable Sheol which is swallowing down the glory of the careless and proud nation. Compare these denunciations with those of Amos 6:1–6 regarding similar sins. Note also the power of Isaiah as a preacher of righteousness, as illustrated in this sermon.

Sixth day.—§ 90. *The stretched-out hand:* Isa. 5:25, 26–30; 9:8—10:4. Read Isa. 5:25 and note that it seems to refer to a recent earthquake (cf. Amos 1:1) as a sign of divine wrath; but further, note that other calamities are to be expected from God, for his anger is not yet appeased, and "his hand is stretched out still." Now read 9:8—10:4 and notice that four times the same refrain occurs in these verses, which fact seems to imply a dislocation of this section from its original place after 5:25. See how the prophet refers in vss. 8–12 to recent

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disasters in the Northern Kingdom, which are not taken seriously by the people. Who were the Syrians and the Philistines? A still more terrible danger approaches —Assyria. Note in 9:13—10:4 the denunciation of unfaithful leaders, the description of anarchy and civil war as prevalent, and the social injustice that is rife—city problems which Isaiah strove to solve. Note the vivid character of the passage, and the recurrence of the ominous refrain. Now read 5:26–30, and see that it describes the terrifying approach of the dreaded enemy that is to bring the merited punishment.

Seventh day.—§ 91. *The prophet and the king:* Isa. 7:1–9; II Kings 16:1–20. Read Isa. 7:1, 2 and note that Ahaz, son of Jotham, is king of Judah, and that he is in trouble because his two neighbors, Israel and Syria, are planning to make war upon him, probably to compel him to join with them against Assyria. Now read II Kings 16:1–9 for further information about this king and his difficulties with Pekah and Rezin. These events occurred about 735 or 734 B.C. Read vss. 3–9 and mark the reference to Isaiah's son, Shear-jashub, a name which means "the remnant shall return," and seems to refer to the saving of a part of the people when the Assyrian disaster comes. Notice that apparently the king was trying to safeguard the water supply of Jerusalem in the event of his being attacked. The prophet tries to persuade him not to fear his two foes, for they are sure to fall soon before the advance of Assyria, while Judah may escape, protected as she is by her isolation and difficult approaches. Perhaps the sixty-five years is a later insertion, or a general prediction. In reality the two northern kingdoms fell much sooner. Isaiah feared that Ahaz might try to secure help from the Assyrian king, the very source from which all evils might be expected. Note the prophet's counsel of non-interference, and trust in God. If he had been heeded, this crisis might have been passed safely. But Ahaz was weak and wavering. Read II Kings 16:7–20 for the account of what he actually did.

Eighth day.—§ 92. *The sign of the child Immanuel:* Isa. 7:10–25; II Kings 16:5–9. Read Isa. 7:10–12 and note that the prophet was evidently unsatisfied with the interview of vss. 1–9. Read II Kings 16:5–9 and see that the king had no doubt already sent off his messengers with a present to Tiglath-Pileser, king of Assyria, asking for help. Would not this seem to have been an act of folly? So Ahaz refused to commit himself and declined to ask a sign of Isaiah. Now read vss. 13–17 and see how in anger the prophet insists on giving the king a sign—the early birth of a child whose mother, a "young woman" (the word does not necessarily signify a virgin), in the distress brought on by the invasion of the land, shall name him Immanuel, "God be with us." Notice that the child is to be fed on famine fare, and that before he is beyond the age of childhood both the northern kings shall be swept away. Read vss. 18–25, four brief pictures of the invasion by Assyria and the distress that shall ensue.

Ninth day.—§ 93. *The mighty river:* Isa. 8:1–18. Read vss. 1–4 and note that in two different ways Isaiah illustrated the fact of the coming invasion by the Assyrians, first by writing on a signboard in a public place in Jerusalem the curious words which meant, "haste-booty; speed-prey," and secondly by giving that name to his second child. See how near the danger has come, for the child will be only two or three years old when Damascus and Samaria shall be plundered (vs. 4). How soon were these predictions realized? Read vss. 5–8 and notice the prophet's

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reference to the softly flowing waters that replenished the Pool of Siloam as the symbol of the divine help. Forgetting this, and thinking only of the present peril, the King invites the overflowing flood of Assyria, which shall cover the land of the child Immanuel, "God help us." Now read vss. 9, 10, with their references to the futility of any efforts against Jerusalem, for "God is with us." In vss. 11–15 the prophet refers to his difficulty in making the people understand his message, and in vss. 16–18, to his determination to turn from the unheeding crowd to the quiet circle of his disciples, to whom he will intrust the later interpretation of his message.

Tenth day.—§ 94. *The Prince of Peace.* Isa. 8:19—9:7. Read vss. 19–22 and note the signs of popular relapse into spiritism and other magic arts in the time of distress, and the prophet's insistence that it will be in vain. See now the contrast with this depression in the joy of deliverance which is soon to be realized (9:1). Notice the prophet's reference to the coming joy as if he were looking back upon the unhappy present from the glorious future. Probably tidings had just reached Jerusalem of ravages by the Assyrians in the north. In perfect confidence he predicts the happiness which shall follow the overthrow of the invader. Read vss. 2–5 and observe that Isaiah is so confident of the future deliverance that he uses the past forms of speech to make it more emphatic. What are the two events which give most joy, as described in vs. 3? Now read vss. 6, 7 and note that a royal child is to be born who shall be the cause of victory and blessing to the nation. Like Tiglath-Pileser he shall be a wonderful counselor or planner; a mighty, or divine, hero; a distributor of spoil (literally a "father of spoil"); but, unlike the Assyrian, he shall be the Prince of Peace. Such was the confident expectation of the prophet. Were his words fulfilled?

Eleventh day.—§ 95. *Damascus and Israel:* Isa. 17:1–11; II Kings 16:1–9. Read Isa. 17:1–3 and note that the words of this section were evidently written shortly before the fall of Damascus in 732 B.C., and that Ephraim, or Israel, is mentioned also as soon to suffer. Read in II Kings 16:1–9 the reference to the capture of Damascus by Tiglath-Pileser in 732 B.C. Read now vss. 4–11 and see how the fate of Northern Isarel is made emphatic in these verses. Notice Isaiah's name for God in vs. 7. Would you connect that title with the vision of Isa., chap. 6? What is it that is bringing doom upon Israel?

Twelfth day.—§ 96. *The fate of Samaria:* Isa. 28:1–13; II Kings 17:1–6, 24. Read the Isaiah passage and note that it is a description of the drunkenness and profligacy of Samaria in the period just before her fall in 721 B.C. Notice the references to Samaria's wealth and fertility; her ripeness for attack; the wilfulness and debauchery of her leaders, and their impatience of prophetic instruction. Do you think their arrogant words in vs. 9 refer to Isaiah or to one of their own prophets, like Amos or Hosea? They say they are weary of the prophet's monotonous reproofs; but they are destined to be taught by men of still harsher speech, the dreaded Assyrians. Read II Kings 17:1–6, 24 for the story of the fall of Samaria in 721 B.C. The words of the prophets had come true. The kingdom of Israel, founded by Jeroboam I in 937 B.C., thus came to an end.

Thirteenth day.—§ 97. *The fall of Ashdod:* Isa. 20:1–6; II Kings 18:1–8. Read the Isaiah passage, and note that it records Isaiah's earnest effort to prevent his king and his people from making an alliance with Egypt, the hereditary foe of

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Assyria. Read II Kings 18:1–8 for the record of the first years of Hezekiah, who reigned from 715 to 686 B.C. Hezekiah had inherited the Assyrian vassalage from his father Ahaz. It was Egypt's policy to inspire revolt against her rival and alliance with herself on the part of smaller states, like Judah and Philistia. Note that, as a protest against such a policy, Isaiah went about for three years barefoot and half stripped (the garb of a captive), as a symbol of the fate which would befall Jerusalem if it should revolt from Assyria. Mark the fact that in the reign of Ahaz, Isaiah protested against the folly of asking Assyria for help. Now he insists that the alliance once made shall be kept. The reference to Ethopia and Egypt together is due to the fact that an Ethiopian line of rulers reigned in Egypt at the time. Look up the places mentioned, on the map.

Fourteenth day.—§ 98. *The stricken land:* Isa. 1:1–17; II Kings 18:3. Read Isa. 1:1 and note that it is the editorial statement regarding the author and the time in which he wrought as prophet; compare the similar statement in 2:1. Read vss. 2–9 and notice that the country is in the throes of invasion and disaster. It seems probable that the situation is that of 701 B.C. when Sennacherib the Assyrian king devastated Judah (cf. II Kings 18:13). What are the difficulties referred to by Isaiah, and what does he regard as the causes? Now read vss. 10–17 and see how strong are the prophet's words regarding the uselessness of ceremonial religious services, in which the people trusted to win the favor of God. Isaiah's message must have seemed heretical to a people so confident of their religious rectitude. Note especially the appeal to the people for genuine repentance, and the correction of social abuses which have lost them the divine favor and protection. Is it probable that this tone of rebuke throughout the chapter was the cause of its being placed at the opening of the book? Observe that the strictures upon the character of Jerusalem are the result of the prophet's deep love for the city.

Fifteenth day.—§ 99. *The redemption of Zion:* Isa. 1:18–31. Read vss. 19–20 and note that they are a part of the general indictment of Jerusalem for its careless indifference to God, which is the theme of chap. 1. Observe in vss. 21–23 the severe arraignment of Jerusalem. What are the sins charged against the public leaders? Read vss. 24–31 and note that the prophet's thought advances to the days beyond the Assyrian terror, when discipline shall have done its work, and the remnant that is left shall be purified and blessed. The closing lines revert to the sinners and their destruction. Would it not seem that in a time of national humiliation like this, with an enemy like the Assyrians advancing from town to town toward the capital, the people would respond to the prophet's call to national repentance?

Sixteenth day.—§ 100. *The coming siege:* Isa. 29:1–15. Read vss. 1–4 and notice that Isaiah predicts that as the year comes around, Ariel, i.e., Jerusalem, will be besieged and brought down into the dust. But in vss. 5–8 expression is given to his confidence that the Assyrian host shall be dispersed like chaff. Remember that Isaiah's four doctrines are: Jerusalem has sinned; she shall be punished by an Assyrian invasion; she shall not be destroyed, but a part of her people shall survive, and her enemies shall be driven away; afterward shall come the time of happiness and prosperity. Read vss. 9–15, keeping in mind Isaiah's love for Jerusalem, and his desire to save the city if possible. But what can be done with a people so lukewarm and indifferent? No one seems to know what to

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do; and meantime the danger is increasing. Isaiah saw that terrible trouble was ahead, but did not doubt that in some manner God would save his city.

Seventeenth day.—§ 101. *The folly of relying on Egyptian aid:* Isa. 30:1–17. Read the passage and remember that Egypt sought constantly to secure alliances with the states of Syria, and to incite them against Assyria. Now that the Assyrians were actually menacing Jerusalem there was a strong party in the city that insisted on seeking the promised aid of Egypt. Against this policy Isaiah used all his force of sarcasm and persuasion. Notice in vss. 1–5 the reference to the Hebrew princes at Egyptian cities as ambassadors, and in vss. 6 f., the picture of the long desert journey to Egypt, a country that Isaiah contemptuously calls the indolent, vain land. Notice that vs. 15 expresses Isaiah's policy of quietness and trust in God.

Eighteenth day.—*The downfall of the Assyrian:* Isa. 30:27–33. Read this fine passage and note the confidence with which the prophet speaks of the power of Jehovah, the return of prosperity to Jerusalem, and the tragic destruction of the Assyrian, for whom a place of burning is prepared from of old.

Nineteenth day.—§ 102. *Jehovah versus Egypt:* Isa. 31:1–9. Read the passage and notice that the theme is the same as in the previous section—the folly of trusting to the help of Egypt. Note, however, the prophet's confidence that in the approaching crisis Jehovah shall protect Jerusalem, and the Assyrian enemy shall be destroyed.

Twentieth day.—§ 103. *Just rule and happiness:* Isa. 32:1–20 (3:16–4:1; Amos 4:1–3). Read the Isaiah passage and note that in vss. 1–8 there is the picture of righteous rulers and a happy people when things shall be called by their real names, and a deeper wisdom shall mark the conduct of men. This age is to follow the days of trouble. Read vss. 9–20, with their denunciation of women, recalling 3:16—4:1, and Amos 4:1–3. Days of deep humiliation are before them, but after chastisement has done its work there shall come the age of peace.

Twenty-first day.—§ 104. *The Assyrian is the instrument of God:* Isa. 10:5–34. Read vss. 5–11 and note the fact that the prophet, speaking for God, says that Assyria is but the rod in the hands of Jehovah, though he does not know it. To him all cities are alike, but the divine purpose shall be accomplished. Read vss. 12–19 and see how God proposes to humble this proud destroyer as soon as he has finished the appointed work. In vss. 20–23 the "remnant" is spoken of, the survivors of the time of trial. This is a favorite idea of the prophet's of which his older son, Shear-jashub, was the living symbol. In vss. 24–27 the people are encouraged not to fear the Assyrian, who shall perish like Midian of old (see Judg. 7:19–25). Read the striking passage in vss. 28–32, one of the most graphic in the book, descriptive of the approach of the Assyrian army to Jerusalem. But all in vain, for Jehovah shall frustrate his purpose, and his host shall be like a fallen forest. Consider the strength of Isaiah's confidence that permitted him to use such strong words with the enemy coming daily nearer.

Twenty-second day.—§ 105. *The glorious future:* Isa. 11:1—12:6. Read these verses, which belong with the previous section, and mark the glowing words of the prophet regarding the age of peace which is to come. He seems to expect it, does he not, soon after the overthrow of the Assyrian foe? The ideal ruler is

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to be from the line of David, the "stock of Jesse." Note that the scattered Hebrews, probably the dispersed Israelites of Samaria, and all exiles from the land, are to be brought back. The nation is to be reunited and victorious over all of its neighbors. Then follows (12:1–6) the song of the happy nation. Was the hope here expressed ever realized? Can it ever be? In what manner are those words capable of realization? Are the ideals expressed practicable for the world? Have any of them come to application in civic and national affairs?

Twenty-third day.—§ 106. *Smitten foes:* Isa. 14:24–27; 17:12–14; 18:1–7. Read these fragments and note that they all refer to the impending fate of the Assyrian army, which, in some unknown but certain manner, is to be overthrown. Notice that in the last passage reference is made to an embassy from the Ethiopian rulers of Egypt, probably offering an alliance and assistance to Judah. Isaiah, in the name of God, declines all outside help and asserts that Jehovah is soon to make such an end of their invaders that it will take months for the beasts and birds of prey to devour them. This is the mark of his confidence in the protection of God.

Twenty-fourth day.—§ 107. *The humbled city:* Isa. 36:1–22. Note that this and the following chapter are taken from II Kings, chaps. 18, 19. Read the account there. To all appearance Jerusalem had no hope of escape. The Assyrian, so long predicted by Isaiah, was actually at the doors. Note the contemptuous references to the help of Egypt, and the boastful offer of horses. Hezekiah had brought all this disaster upon himself by revolting against Assyria in the pride of his heart, and probably with the constant encouragement of the Egyptian party. Now things are at their very worst, and there is no help in sight.

Twenty-fifth day.—§ 108. *The great deliverance:* Isa. 37:1–38. Read vss. 1–35 and observe the calm behavior of Isaiah in the face of this terrible trouble, and his confident assurance that Jerusalem would be saved and the Assyrians dispersed. What do you think was the secret of Isaiah's confidence? Did he feel that Jerusalem was so necessary to the divine purpose that it was sure to be saved in some manner? Read the outcome in vss. 36–38. While the Assyrian inscriptions say nothing of the destruction of their army, they imply failure by omitting any mention of the capture of Jerusalem. Thus Isaiah's recorded work ends in a glorious vindication of his lifelong predictions and his devotion to the city and to God.

Twenty-sixth day.—The times of Isaiah: II Kings, chaps. 15–19. Read again these chapters, and recall the fact that Isaiah's ministry extended from the final year of Azariah (Uzziah) to the middle of the reign of Hezekiah, and perhaps farther. Of these kings the first was able and prosperous, and Jotham, his son, followed his policies and inherited his success. The third of them, Ahaz, reacted violently against the prophetic program and adopted heathen customs. Hezekiah re-established the religion of Jehovah on firm foundations, probably under the advice of Isaiah, and removed many of the provincial sanctuaries whose effects upon public life were evil. The leading external feature of the period was the gradual approach of Assyria, before which Damascus fell in 732 B.C. and Samaria ten years later. Ahaz submitted to Tiglath-Pileser and obligated Judah to pay a heavy tribute. Hezekiah, against the counsel of Isaiah, threw off this obligation, and suffered the consequences in the disastrous invasion of Sennacherib, which, however, left Jerusalem intact.

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SUGGESTIONS TO LEADERS OF CLASSES USING THE FOREGOING COURSE

The prophet whose work forms the basis of our study this month is one whose life and character appeal most strongly to people of all ages. To many the work of Isaiah in Jerusalem seems to be the very highest point of prophecy. However that may be, it is certain that the element of interest is very great.

Nothing has so far been said in these suggestions concerning the possibilities of dramatic presentation of the work of the prophets. By this is not meant elaborately worked-out plays, but perhaps scenes in tableau form, or orations, or simple dialogue. The sermons of Isaiah are strikingly realistic, and to have them reproduced in any forceful way is certain to bring enjoyment and appreciation to the group which is studying his work. Some effort should be made at all events to impress upon the members of the class the characteristic beauties of Isaiah's literary style.

The following programs should be modified with this idea in mind wherever practicable.

PROGRAM I

1. The influence of Isaiah's poetic imagination upon his speeches [*Leader*].
2. The call of Isaiah.
3. The sins of Judah as depicted in Isaiah's preaching (2:1—4:6).
4. A paraphrase of the sermon of which the song of the vineyard is the text.
5. The constructed sermon (5:25; 9:8—10:4).

Discussion: Are men "called" today? If so, how is one to know when and for what he is called?

PROGRAM II

1. The relations of Syria, Northern Israel, Assyria, and Judah in the early days of Israel. A geographical and historical study [*Leader*].
2. The difficulties and diplomacy of Ahaz, and the counsel of Isaiah.
3. The sins of the people (paraphrase of chaps. 7:10–23 and 8:1–8).
4. The fate of Samaria.
5. Characteristics of the age of peace which Isaiah describes.

Discussion: Have we attained in this day Isaiah's ideals of peace? If not, was Isaiah therefore a false prophet?

PROGRAM III

1. The political and religious conditions in the days of Hezekiah [*Leader*
2. Isaiah's description of those days (selections from 1:1–17).
3. Isaiah's predictions for the immediate future.
4. Isaiah's attitude toward the proffered assistance of Egypt.
5. Isaiah's interpretation of the mission of Assyria.

Discussion: Does God use the bad things of the world as well as the good to bring about good? How about the European war?

PROGRAM IV

1. Isaiah's doctrine of retribution for social injustice and abandonment of Jehovah and its social applications [*Leader*].

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2. The outcome of the siege under Sennacherib, and the vindication of Isaiah.
3. Psalms 46 and 47 as voicing the feeling of the people after the deliverence.
4. The passage from Isa. 1–39 which I like best, and why [*several members*].
5. Reasons for Isaiah's confidence in the security of Jerusalem.
6. The "cardinal truths" of Isaiah's teaching, and their modern applications.

Summary: Isaiah the man, and his modern prototypes in preachers of social righteousness [*Leader*].

Discussion: Jerusalem was finally destroyed. Does this fact lessen the value of Isaiah's message?

REFERENCE READING

General: Henry Preserved Smith, *Old Testament History;* Kent, *The History of the Hebrews; The Historical Bible;* Ottley, *Short History of the Hebrews;* Wade, *Old Testament History;* Smith, *The Prophet and His Problems;* Smith, *The Book of the Twelve Prophets;* Chamberlin, *The Hebrew Prophets.*

Special: Kirkpatrick, *The Doctrine of the Prophets*, chap. vi; Cornill, *Prophets of Israel*, pp. 56–79; Duff, *Old Testament Theology*, Part III, chaps. i–iv; Welch, *Religion of Israel under the Kingdom*, chap. vi; Marti, *The Religion of the Old Testament*, chap. iii; Duff, *The Theology and Ethics of the Hebrews*, Part III, chaps. iii, iv; Smith, *The Religion of Israel*, chap. viii; Briggs, *Messianic Prophecy*, chap. viii; Smith, *The Book of Isaiah*, Vol. I; Driver, *Isaiah, His Life and Times;* Whitehouse, "Isaiah" (*Century Bible*); Skinner, "Isaiah 1–39" (*Cambridge Bible for Schools and Colleges*); Hastings, *Dictionary of the Bible*, articles on "Isaiah,' "Tiglath-Pileser III," "Sennacherib," "Assyria," "Samaria," "Damascus,'" "Ahaz," "Hezekiah," Judah," "Jerusalem." A valuable series of maps is published by the Westminster Press, Philadelphia, Pa.

[*The next study will present Micah and rural problems.*]

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THE BIBLICAL WORLD

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HAS THE CHURCH FAILED?

Idealists are apt to become Elijahs. In moments of delay a man of noble impulse and whole-hearted consecration to high ideals is apt to feel that he is alone, in exile, fit only to die. Such men, like the ancient prophet, need the voice of the Lord to assure them that there are thousands of other people who have never bowed the knee to the Baal they are attacking, and that their immediate duty is not to complain but to prophesy.

Few men in any way responsible for the work of the church escape moments when they long for a lodge in some vast wilderness where they may be delivered not only from the wicked but from the righteous. So many good people have so little good sense! At least they do not always agree with their would-be leaders, and prefer to move along lines which seem hopelessly conservative.

When those of us who are throwing our lives into the development of the church consider what the church might have done, the difference between these ideals and what the church actually has done breeds discouragement. But while the church certainly has left undone some of the things it ought to have done, and has done some things it ought not to have done, there are still health and hope in her.

It is of course easy to say that if the church had done its duty the world would not be as wicked as it is now. Such a statement no one can deny. But to say that the church has failed is a different thing. When one looks at the question in real perspective, there are countless things that indicate the awakening of the church.

Twenty-five years ago the Missionary Volunteer Movement was only beginning; social-service commissions were yet to be appointed by the various churches; there was hardly a book dealing with the social aspects of the teaching of Jesus; institutional churches were a novelty; legislation in the interests of women and children was

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unconsidered by Christian bodies; the present interest of Christian Associations in social service was practically unknown; there could not have been more than one or two, if there was a single professor of sociology in a theological seminary; the interest of church leaders in the labor movement was negligible; any serious attempt to bring the spirit of Christ into the realm of internationalism was yet to be made.

When one compares the present situation in the Christian world with these facts there is every reason to be encouraged. It is true that we have not done all that is to be done, but we have made a real beginning. We need idealists to irritate us into larger action, but we have facts with which to cheer them when discouraged.

Never in the history of Christianity was there a time when organized Christianity was so efficient. When was there ever such interest in religious education, such a tendency toward co-operation among Protestants, such eagerness to discuss ways in which men of widely differing views may work together? When were there ever more revivals, or when were they more effective? When was there ever so much money given to missions? When were there so many church members or members of Sunday schools?

When one recalls that during the same twenty-five years Protestantism has been rethinking its theology in modern terms, and that the great current of church life is now toward a more intelligent, widely horizoned, sacrificial faith in God than ever before, one's hope for the future is even stronger.

It is a good thing for despondent Elijahs to come out into the open air, to see that the problems which they have faced are not the only problems that the church has faced, to grow tolerant with men's tardiness in recognizing their leadership, and never to lose confidence that in the final struggle between Jehovah and Baal it will be Baal and not Jehovah that is beaten.

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THEOLOGICAL SEMINARIES AS SCHOOLS OF RELIGIOUS EFFICIENCY[1]

SHAILER MATHEWS
Dean of the Divinity School, University of Chicago

By virtue of the inevitable movement of life, many of the theological seminaries of the United States have been compelled to appoint successors to men who have for a generation been leaders in theological instruction, and still others are facing similar necessities. Nor is this succession of change merely one in personnel. During the past five years, there has been an exceptional interest in the curricula of theological seminaries throughout the United States. Who of us has not been at the mercy of faculty committees armed with questionnaires? We have answered questions regarding Hebrew and Greek, sociology and religious education, financial aid and dormitories for married students. He who thinks that the world of theological seminaries is an educational Nirvana gives evidence of not knowing the seminaries.

In this transformation, however, it is not as clear as we could wish that the reorganization of the curriculum of a seminary has always been based upon genuinely educational principle. It too often appears to the observer that changes in the curriculum have been at least limited by an over-sensitiveness to inherited prerogatives of some department of instruction. Only in a few cases would it appear that the committee having in charge the reorganization of a seminary course has proceeded to ask fundamental questions as to just what is the essential vocation for which the seminaries are training men. It is this question that I would ask this evening. What is the chief function of the theological seminary? And my reply is unqualifiedly this: *the preparation of men for efficient leadership in religion.*

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Such an answer naturally gets its full meaning from the definitions of the various terms used, but even if we approach it without attempting such precise thought, it will be evident, I trust, that the minister's vocation today is less that of the prophet and more that of the apostle.

The difference between the prophet and the apostle may fairly well be described by saying that while the prophet uttered the divine message and left it in the hearts of his countrymen, the apostle not only uttered but institutionalized the divine message in a group of people who accepted it as true. When one compares the influence of the prophets upon the Hebrew people and the influence of the apostles upon the Roman Empire, this difference is at once apparent. It would be difficult to find a group of people who had less immediate influence than the prophets.

[1] An address delivered at the inauguration of Dr. C. A. Barbour as the President of Rochester Theological Seminary.

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Although they spoke the truth, the people at large were indifferent to that truth. After all allowance has been made for the influence of the prophetic thought upon the literature and the ceremonial life of the Hebrews, it is true the Hebrew state went to its doom despite prophetic warning. The reason is simple: the prophets founded no church.

Very different from this was the work of the apostles. Destined like most prophets to martyrdom, Paul and the original twelve seemed never to be content until they had organized believers into groups. Their message was the nucleus of a church. They were religious leaders in the fullest sense of the word. That so many of these groups disappeared beneath the waves of Arabian and Mongolian invasion does not destroy the fact that the churches thus established were able to withstand the cataclysms of five hundred years and emerge as a well-integrated *imperium in imperio*.

It is the ultimate task of the seminary to insure a true apostolic succession, to train leaders of churches. Incidentally, of course, it may very well provide training for other types of religious workers, but its chief function is the preparation of clergymen who will be at the head of churches. In other words, the function of the seminary will move parallel with that of the church.

True, if the seminary does not realize clearly that its function is to provide leaders for the church, it may provide other sorts of people and let the church take its chances. It is conceivable that a seminary might regard as its primary function that of preparing men to be defenders of an inherited orthodoxy. Incidentally such champions might be pastors of churches, but the task for which they would be preeminently trained would not be that of leadership, that is of organizing individuals into efficient religious groups, but the establishment of the truth of certain authoritatively given doctrines. It goes without saying that any man who is to be a religious leader must be trained to expound and defend religious truths, but a church that seeks only doctrinal precision will soon cease to be religiously significant. Orthodox persons are not always dominated by evangelical religion.

On the other hand a theological seminary might conceive its fundamental task as that of sending out men to expose the follies of inherited religious systems, bound first of all to destroy mistaken orthodoxies. I do not know that any seminary ever consciously set such a view as this before itself, but it is at least conceivable that the teaching in a seminary might be so concerned with the necessity of ridding the minds of men of theological error that unconsciously its attitude would be theologically negative. Again, it must be admitted that it is impossible to think deeply upon religious matters without confronting difficult questions, in seeking to answer which one is very likely to discover the insufficiency of inherited formulas. You cannot progress without abandoning some positions. But even when this allowance has been made, no seminary has any right to exist which persistently mistakes illumination for religion. An engine does not pull the train with its headlight.

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Then too, and this probability is much stronger than that just mentioned, a seminary might come to conceive itself as existing for the purpose of sending out men whose first business is social service or social reform. The two are not identical, and social service is sometimes the enemy of social reconstruction. In fact, paradoxical as it may seem, the churches of today need to guard themselves against zeal for good works. But both social service and social reconstruction fall within the scope of the Christian church. A seminary that overlooks this fact is certainly making a serious mistake. At the very least it should teach its students enough of sociology to keep them from bolting social panaceas, and from indiscriminately meddling with other people's affairs in the name of the gospel. But the fundamental task of the church is not to preach sociology, and the fundamental task of the seminary is not to produce sociologists. I do not myself think there is any great danger that our seminaries will succumb to this sort of temptation, but it is essential to mention it, for all of us who are teaching theological disciplines are increasingly coming to see the social significance of our work, and many pastors are coming to rely frankly upon the institutional features of their work more than upon their message. Our future ministers should have clear convictions as to how far the church should undertake, for instance, to go into charity operations—feeding the poor, clothing the naked, and establishing bread lines. They should be helped to see how far churches in communities lacking the good sense to attend to their own welfare should, in dealing with the young, supply them with opportunities for amusement, like basket-ball, gymnasium work, swimming, dancing, and opportunities for courtship. We must consistently hold that whatever is the duty of the church in such matters sets the duty of the seminary. It is true that such a view may seem to add new burdens to the already overloaded shoulders of the seminary, but I do not see any escape from the conclusion that whatever it is the function of the church to furnish it is the function of the seminary to train men to furnish.

But even if this general principle be recognized, it must immediately be apparent that the church is something more than a charitable institution on the one side and the Young Men's Christian Association on the other. Even less is it to be a mere means of entertainment. Some entertainment, of course, is legitimate, but whoever undertakes to make religion amusing is likely to find people more interested in the amusement than in the religion. The Kingdom of God is no more laughter than it is eating and drinking. Joy in the Holy Ghost is certainly not to be confused with vaudeville entertainments, be they never so piously organized in order to permit the surreptitious introduction of religion between acts. When the success of a church depends upon a paid choir or a moving-picture machine, that church is ready either for regeneration or burial.

There is one other conception of the preparation a theological seminary should furnish future ministers which, far less readily than those already mentioned, must be judged imperfect. Just

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because the fundamental task of the seminary is that of preparing men to lead the church in the performance of its fundamental task, the dominant characteristic of the seminary cannot be scholastic—I had almost said, scholarly. I am aware of the delicacy of the ground upon which I am treading. I am not at all sure that most of you will agree with me. But I feel certain that, taking the world as it is, there can be no surer method of producing inefficient religious leadership on the part of pastors than to train them for years in theological, exegetical, and linguistic technicalities. If God has given to any man the gift of tongues, whether Greek or Hebrew, I should be the last man to say that he should not give expression in them, at any rate if there is an interpreter present. But still following the Pauline injunction, I should advise these men, while not abandoning this gift, to seek a more excellent way.

The fundamental elements of the curriculum of our theological seminaries are, first, a knowledge of the Bible, second, a knowledge of the doctrines which may be founded on the Bible, third, a history of the church as an exponent of these doctrines, and, fourth, the methods of preaching and embodying these doctrines (or, better, truths) of the Bible in individuals and society. These four cardinal points have, however, been so interpreted as to emphasize the study of the languages of the Bible, a discussion of theology apart from human experience, and a history of our religion, both doctrinally and institutionally, almost entirely dissociated from social evolution. In all this there has been very little of the study of religion as an actual human experience, and even less study of the world into which the student must go. The result has been that the seminaries have tended to produce clergymen who have been educated out of sympathy with the modern world with its indifference to the finer elements of culture. Consequently, in too many cases they have been slow to appreciate the fact that religion, as we Christians know it, however much it may be aided by scholastic training, really does not depend on such training for efficiency. We have committed the mistake of making religion highly literary in word and sentence. The rise of training schools or institutes for men who have not had college education not only indicates that the church has fewer seminary trained preachers than it can use, but they are also the expression of the conviction of men not in sympathy with scholastic religion, that efficient Christianity is less in need of learning than it is of training, less in need of knowing what to think than in being taught how to be saved.

I cannot believe that either of the parties to this controversy is altogether wrong or altogether right. If there be danger in the unthinking enthusiasm of the training school, there is also danger in the scholastic interests of our seminaries. If the seminary is prone to mistake thought about religion for religion itself, the training institute is in danger of thinking that thought and religion are inherently antagonistic to each other. If the seminary is in danger of mistaking eddies of contemporaneous speculation for the main current of human thought, the institute is tempted

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to oppose all freedom of thought for fear of losing an external authority.

But each of these two types of theological training has its contribution to make to the religious training of the future. Each needs to learn from the other that the efficiency for which both are training their pupils is fundamentally but intelligently religious, and that all other matters of training, of formula, and of point of view are secondary to this. If the church is to succeed it must succeed as a religious institution. If it does not succeed as a religious institution, it will cease to be significant, and die of being ignored.

II

Let us then insist that the church is to be primarily a religious institution, and therefore that the business of the seminary is to train men who can lead it into a religious efficiency. Certain conclusions immediately follow.

In the first place, a theological seminary should tend to deepen and enrich the religious life of the student himself. He must not only be told how other people can be made religious, but he should be helped to be religious himself. This form of training, as everyone connected with a theological seminary is likely to admit, is not to be regarded as a matter of course. No one who has attended state conventions and ministers' meetings on Monday has failed to observe that whatever may be the private religion of ministers, to neglect the gathering of themselves together is certainly the custom of some. Despite basket-ball and tennis, the life of a theological seminary is not altogether normal. The constant discussion of religious matters with a scientific rather than a devotional interest is fraught with danger to religious zeal. No one of us can analyze and discuss his finer feelings without danger of losing the warmth of the feelings themselves. Furthermore, the analytical and critical attitude of mind which any thoroughgoing scientific method involves, while indispensable for frank thinking, tends to make theological students think of their message as a problem rather than as an answer. To be for three years subjected to a type of religious thinking which must of necessity tend to remove college-trained men from sympathy with the common lot serves also to induce a state of mind in which the emotions of religious life are, to say the least, cooled. They are in danger of coming out experts in thesis-writing rather than experts in religion.

How to meet this danger of inducing a professional rather than a personal and vital interest in religion is something to which every theological seminary repeatedly addresses itself.

But I cannot believe that the last word is spoken even by chapel services and class prayer meetings. The individual must himself develop religious initiative for his own life, if he is to furnish such initiative for other people's lives. It is true that when a man gets into a church, vocational ambition often produces a glow of religious feeling, particularly when he is in the pulpit or in some particular religious undertaking. But the theological seminary should make the cultivation of the religious life of its students a part of its actual educational process. To do this, its curriculum must aim at training total

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personal efficiency in religious leadership rather than at scholarship. It must recognize expressional activities as well as receptivity of mind. So long as a course in a seminary is regarded as exclusively a search for truth, just so long will the expressional religious life be dwarfed. Every seminary should train its men to the expression of their own religion. Just how to do this each seminary will have to determine in its own wisdom. In my own opinion, nothing is so valuable as practical religious work in which the student is brought face to face with the sorrows and temptations of actual life. This will evoke in him a religious attitude, give him a sense of religious need, and arouse a confidence in the gospel which will be invaluable in his own life. I venture to say that the most effective ministers have been those who began their work in student pastorates. Scholastically they may have suffered, but, if I am correct, the chief business of the seminary is not to send forth scholars, but religious leaders. Study is only one element in a seminary course. It is hard to doubt the power of a gospel that saves sinners. A man becomes a religious leader by leading people into religion.

The advantages of practical work are very numerous in themselves, and many of its dangers can be obviated if this practical religious work is so correlated with the curriculum as to become, as it were, laboratory practice. But even here we need to restrain our analogies. A soul is too precious to be treated as a laboratory, and as long as seminaries regard ministry to souls as merely practice, they lose something which a sincere interest in human life gives. I admit the difficulty in the situation, but my conviction is clear that a seminary can afford, if need be, to reduce the number of classroom hours for the purpose of training its students in the actual cure of souls. I would repeat; if the chief business of the seminary is to produce religious leaders, such leadership is not to be identified with scholastic attainments, splendid as such scholastic attainments may be. It must come through the power of the minister to minister intelligently to the religious needs of men, women, and children, and to organize them into an efficient religious group. Such power can come only with practice, and should be brought to a first pastorate.

Such practical training, however, should be regarded as only one phase of a curriculum demanded by the effort to increase the student's efficiency in religion.

It cannot be too strongly stated that our theological seminaries make a fundamental mistake in the same proportion as they introduce the student into the study of the Christian religion through the avenue of philosophy and linguistics. The proper introduction to religion is religion itself. Take, for example, the doctrine of God. How frequently is it the custom to approach this problem as if it were one phase of philosophy. We seek for Absolutes and prove the existence of Infinite Personal Being, ontological, and other arguments. But just so far as this method is successful is it attended by danger lest the student shall find philosophy intruding itself either as a non-conductor between him and religion, or as a disintegrator of religious faith. To approach the doctrine of God

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from the point of view of religion is to come to him first of all prayerfully and then through a study of the actual concrete expression of human faith as it is found in prayer, service, ritual, the history of religious organization, religious biography, thought, and worship. The doctrine of God has its metaphysical aspects, but in these the minister is not primarily interested. Indeed, he must see that they get value only as they help the religious life. So to set forth the Trinity that the God of Jesus is hidden behind a Greco-Roman philosophy or essence is untrue to the purpose of Athanasius and akin to the bewilderment of agnosticism. The Trinity was and must be a religious, not a baldly metaphysical, element in Christianity. The minister goes to a world of sin, not as a lecturer upon Infinities and Absolutes, and Cosmic Wholes, but as a herald of an eternal and loving Father-God, who is so personal that we can know him as Spirit and Word. As a teacher of theology, I protest strongly against the belief that theology is to be subsumed under philosophy. If one—unlike myself—hesitates to regard it as an independent discipline, it belongs rather to biology. It studies religious life as it has been lived by successive generations of mankind in the effort to get personal help from that outer and awful world on which they have felt themselves dependent. I fancy that one reason why the unlettered man has often a warmer religious appeal is that, thanks to his ignorance of philosophy and linguistics, he has approached God vitally and speaks the burning words of actual religious experience.

I would not belittle the philosophical theology of the past, for I appreciate its great service and the extraordinary precision of much of its thinking. I believe religion needs metaphysics as truly as does biology, but no more. Ultimately we know God as we know the outer world, actively and trustfully. Naturally we want a theory of knowledge to justify us in holding fast to what we already believe to be true, but religion does not rest upon theories of knowledge. It precedes them. Epistemology is not necessary to salvation. Should not the approach to theology therefore be through the experience of salvation? Any other approach to the doctrine of God leads to a reversion of method. It puts our knowledge of God on a fundamentally false basis, is metaphysical rather than religious, of Aristotle rather than of Jesus. In religion, a definition is the last resort of a faith that is losing its momentum. In religion men live, rather than argue, trust rather than investigate. Whether we can ever build up a theology that shall not deaden religion or at least quiet it into sedate syllogisms, I do not know, but I do know that it is a venture upon which we teachers of theology should enter. Only as we approach the science of religion through religion itself rather than through thoughts about religion shall we quicken our students religiously. Neither they nor we can be enthusiastic over a God constantly under investigation.

I feel the same way about the study of the Bible. I believe thoroughly in the most scientific study of the scriptural languages and that students should be trained in the methods of historical criticism. But we should not make

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these the first steps in biblical study because we cannot efficiently lead men into the religious treasures of the Bible through the avenue of language and technical criticism. We are in danger of preparing students who can preach the good news of Pentateuchal analysis, rather than the gospel of saving God revealed through the sacred books of the Hebrew nation. We are in danger of sending forth students with an amateur knowledge of Hellenistic Greek, convinced that the first duty of a leader of a church is to aid deacons in the choice of the best theory as to the origin of the Synoptics. I respect men who have such critical theories: I have several myself. But they are not the first avenue of approach to a knowledge of the gospel.

I well remember how when I first began to teach the New Testament I undertook to lead a class into a knowledge of Jesus Christ through a study of the chronology of his birth. I remember we wrestled with dates until we became utterly confused. I remember how, in the first flush of teaching the life of Paul, I kept an unfortunate class for a week pendulating between the rival North and South Galatia theories. I make these confessions with courage because I have long since felt that it is vastly better for a class to come into a knowledge of Jesus Christ through an actual interest in his life than through the stepping-stones of Chinese comets and imperial rescripts; and that a man can come to know Paul and his burning passion to bring the message of Jesus Christ to a lost world, even if he is not quite sure which part of Asia Minor housed the foolish Galatians. I have known teachers of the New Testament to spend much of the time devoted to introductory matters in the endeavor, by means of a critical analysis, to distinguish sharply between the actual words of Jesus and the exposition of the evangelists. Such distinction must at some time be made if one wishes to get the *ipsissima verba* of Jesus, but it is misleading if one wishes to get the Christian religion. That does not wait on the processes of historical criticism, but can be found in the New Testament as the actual expression of Christian experience. Meet the student at the door of the seminaries with the religion of Jesus and his apostles, and all else can follow—must follow in due time.

I do not wish to belittle scholarly research. I not only believe in it but, as committee meetings permit, I try to practice it. I am emphasizing what has become to me the categorical imperative of theological education: that first things should come first, that the man preparing to preach the Christian religion must in the first month of residence in a seminary be brought face to face with the power as well as the problem of the gospel. If the impression is once made upon him that his task for the ensuing three years is to master the prolegomena of religious theory rather than to grow in the experiences of religion itself, my fear is that he will develop a theological impartiality rather than an apostle's constructive zeal. The fisher of men cannot catch souls with interrogation marks.

If the Bible be studied as a trustworthy record of God's growing revelation of himself through human experience, it should be taught from the point of

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view of such experience and revelation. To see the development of Christianity in its broad movement rather than in its details is to give men a positive introduction to religion. It will make them feel that the Bible was written for a religious purpose and will help them to use it religiously. Such treatment is by no means to be identified with superficial homilies upon the goodness of Abraham and the moral instability of Jacob. It can be made and should be made a severe mental discipline, but every step in that discipline should lead a student more deeply into the truly religious aspects of biblical life.

Particularly is this true, in the case of the New Testament. It is of course imperative that the student should know the time and place and purpose and occasion of the writing of the various New Testament books. In these days he cannot be left ignorant of critical problems and processes, but the New Testament should not be so taught as to become little more than a collection of critical problems. It should be taught for what it really is—the record of God in the life of his Son and his immediate followers.

And this brings one to a most important element in the teaching of church history. The more we know about life in the physical world the more we realize that a cell may literally project itself into successive organisms. Such a fact is more than an analogy for the student of church history. Church history is the study of the genetic working of Jesus Christ down through the ages. He touched his disciples, they touched others who in their turn touched still others. He lives on, the Vine in the branches. Some time we shall see developed a method of teaching church history which in loyalty to a severe historical method shall lay emphasis upon the power of Christianity to breed true to itself. The test of the acorn is its ability to produce acorns, and the test of Christianity is its ability to produce men and institutions dominated by Jesus Christ. So long as church history tends to become a record of confused heresies and doctrines, so long shall we be in danger of having it divert students from religion to footnotes.

III

At the expense of taxing your patience, I wish to speak of one other element in the call to the seminary to train religious leaders of our religion; and that is that the student should be taught to see that preaching is a social task. Preach the gospel he must, for there is a steady demand for good preachers. The pulpit has not lost its power or its prestige. The minister who neglects his sermons will find his people neglecting church. But difficult as it is, it is easier to teach men homiletics than spiritual leadership of a social group. For the past few years there has been a growing desire on the part of our clergy to be prophetic. As near as I can understand this ambition, a prophetic minister is one who speaks out whatever he regards as true. Personally, I think that that is by no means always advisable. What one regards as truth is not always true. Very many good people do not have good sense. It often happens that a preacher under the spell of an unaccustomed opinion feels impelled to utter

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something which he could much more safely write out and put in his study table's drawer to ripen. Too much of what passes today as prophetic utterance is miscellaneous denunciation colored by hasty generalizations and born of a superficial knowledge of human nature.

We want, of course, preachers who dare to speak out their opinions, but I think we need even more preachers who have sensible opinions to speak out. In the same proportion as a man regards himself as subject to the exclusive duty of uttering messages is he very likely to find his leadership less efficient than it should be. There are, of course, exceptions to such a statement as this, for there are many men who will go down in history as oracles of the spiritual life. But most of us need to get expert advice before we decide that we are to be classed with Chrysostom and Phillips Brooks. And Chrysostom and Phillips Brooks were administrators as well as preachers. Most ministers' success lies in their capacity to set churches into operation by spiritual preaching, and then to organize them by the grace of committees. Christianity never has been and never will be built up upon the one foundation of interesting or even inspiring talk. A church that will not work is a church that will die of lack of exercise. A minister who cannot organize his churches about a message will always be looking for providential openings where he can use his least unsuccessful sermons.

It goes without saying that a theological seminary cannot make great leaders out of little men. Theological seminaries are not responsible for the breed of men that go into the ministry. They cannot send out a Paul when they are intrusted with a Demas, but it is amazing what a well-organized seminary can do with men whom it can inspire with a full sense of the apostolic significance of their calling.

The apostle Paul seems to have been a master in the handling of committees and church officials. The difficulty with too many ministers is that they do not know how to get along with strong men. They think leadership means "bossing" people. They are tempted "to bring things to an issue," so that one side or the other must win. I do not know whether it is possible for a seminary to teach administrative commonsense, but it certainly should make an effort to give its students not only an idea of their social and administrative obligations as leaders of churches, but also some intimation of the general line of procedure which will be least likely to lead to deadlocks and the most likely to lead to efficient organization. At least they can be taught that the noisiest saints are not necessarily the sanest leaders.

A course in pastoral duties is indispensable, but it is not enough. A man must know society, he must know how to study surroundings in the way of making surveys; if need be, he must know something of the organization of business concerns, reform organizations —in fact, any group which actually is performing its proper tasks. Most of all should he be given to feel that one reason why men do not succeed in their churches is that they do not know how to organize their members, and are too lazy to learn. He should be taught that the pulpit has been joined by God to the pew and that whenever he finds

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himself saying "I like to preach, but I do not like committee work," he should repent and ask divine forgiveness. As a leader of religion, the minister's task is both to utter and to institutionalize his message so that the members of his church individually and co-operatively shall embody in the community the gospel of Jesus Christ.

Such a supreme task lifts the ministry from a chaplaincy into a power. A minister who can inspire his people with a message from the depths of his own spiritual life and lead them to carry that inspiration into social relations is a genuine social leader. Until he can thus legitimize his position as the medium and promoter of moral inspiration, he is a social ornament glued to real life by a salary. But if he is to achieve his great task, two things are indispensable: he must be trained to inspire and educate the individual to religious growth, and he must be further trained to bring spiritual inspiration and guidance to the course of human affairs. The two conceptions are by no means mutually exclusive. History, after all, is only a record of how folks act, and it is the business of a church to make the ideals of folk-action those of Jesus Christ. The theological student should be trained to see that the future grows out of the present and that perhaps the largest contribution that he can make to international morality, to industrial disputes, and to the entire course of social evolution will be a group of men and women who share in his spiritual enthusiasm and his confidence that Jesus has revealed how God is really at work in the world. The New Testament church gained its social significance, not because it had a program, but because its members had a Christian attitude of mind. For a variety of reasons it did not undertake social reconstruction, but it embodied ideals which directed successive social minds. The church can render the same service today, provided only its pastors grasp the significance, not only of the gospel *about* Jesus, but the gospel *of* Jesus. Here is its supreme social task: not to publish programs but to beget in men the sacrificial social-mindedness that God displays in Jesus Christ. In this moment of storm and stress when civilization is being tested and Christianity itself is challenged, the cry is ever more importunate for a religious leadership that shall take Jesus seriously and believe that it is better to give justice than it is to fight for rights, because of the revelation in him that God himself so acts.

Let those of us who represent theological instruction face our duty with level eyes. It is no time for us to debate minutiae of scholarship, doctrinal precision, or ecclesiastical polities. Our task is set by needs of the church of Jesus Christ, and its task is set by the spiritual crisis of a world. Let us in prayer and spiritual discipline reconsecrate ourselves to the training of those in whose hands must lie the future leadership of the church. If we grow academic, their leadership will be less vital; if we exalt knowledge above love their enthusiasm will grow cold; if we fail to lead them into new experiences of God, their leadership will grow less religious, and the church, which should honor its Head by serving the world for which He died, will be weakened at the very moment when it should be growing strong.

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IF RELIGION IS LIFE, WHAT IS THE "SABBATH"?

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The question which the title of this article raises is unusual. It opens up a topic about which many feel intensely, but the issue which is here raised is not between the observance of the first and the seventh day, but rather the whole question of the observance of one sacred day in the week. This line of argument ought to appeal especially to men whose views of Sunday observance or Sabbath observance are latitudinarian. Perhaps it will also help those of our readers who are more sensitive to the legalistic elements which have worked their way into our religious life.

The first day of the week is in an anomalous position. For some it is an opportunity for physical rest; for certain people it rolls in with the weekly stint of church-going; for a few it suggests the cultivation of the inner life; for a considerable number its glorious outstanding characteristic is that it is the only day of the week that contains nothing in particular. The people who think that this position of the first day is precarious add to the ordinary week-day proscriptions against gambling or liquor-selling special ones for the "Sabbath." So they place the ban upon excursions or baseball or moving-picture theaters. In place of these they would substitute the venerable practices by which men have been accustomed to express their religious life—church worship, Bible-study, meditation in solitude, and similar disciplines. Their "infidel" foes, who are indifferent to, or ridicule, religion as such, make no organized attempt to spread abroad a different and freer conception of the "Sabbath"; but when one scrutinizes the "Sabbath" life of such he is likely to find that the chief element which it contains for them is *not working*. For work they substitute some form of pleasure; generally, I think, wholesome and recreative. Probably very few who have a personal conviction or special practice with regard to the "Sabbath" realize that it is indicative of their view of religion. "Sabbath observance" is no isolated question. It involves one's conception of religion. What religion is, is vital to a final definition of the "Sabbath." But the question which has interested me, and which seems important in certain circles today, is: "If religion is life, what is the 'Sabbath'?" Given this view of religion—which is widespread—what bearing does it have upon Sabbatarianism? And this very idea of religion as life we see postulated in the lives of many who, in the technical sense, do not call themselves "religious."

Probably many of us find among our friends people who do not make the sharp differentiation between God and man, between religion and life, between the material and the spiritual, which was formerly held and considered to be vital to

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religion. Possibly some of us resemble our friends in this. We speak of an "immanent" God. As "immanent" we are experiencing him in the same way that we know our friends. Although the difference between us and our friends, their superiority over us, adds a certain awe to the relationship, the basic qualities which originally effected the friendship are the ones we hold in common with our friends. In some mutual interest, in a sudden flash of personality which coincides with a hitherto unexpressed impulse or aspiration of our own life, in co-operation on a plan of campaign—in these ways we pass from strangership to acquaintanceship and then to friendship. In spite of the attraction of unlikeness, there must be some similarity. The unlikeness must be likable, at least. So with our relation to God. We are interested in him because of his kinship with us. We do not wish to eliminate the other; we simply are not interested in it. Not God's deity, but his love; not his infinity, but his humanity, are what make our religious experience valuable. Then, too, we do find God *at all times* and *in everything*. The reason is because we look for *him*, rather than simply listen for the sound of his name. Where God is invoked, there he generally is—we hope. But where love is, there God is—and no mistake. So when, on the street, in the papers, in friendship, we see love triumphing over hate, there the heart swells in response and involuntarily bursts into the cry, "O God, I see Thee!" This partly accounts for the fact that today there are people who are deeply religious, yet not admittedly theistic.

When I ask the question which forms the title of this paper I am thinking of this type of people—people who really believe that religion is life. They do not think of religious experience as another form of experience different from the experiences of hourly life, but as the essence of it all. For them religious experience is experience in which one's socialized purposes, emotions, and ideas are operative, experience in which the idealistic and aspirational tendencies are stressed. They find exaltation, love, a challenge to service, in everything. The interruption of an interesting magazine article by the little child who wishes to exhibit his cake of mud, by its implicit faith in one's sympathetic observation, engenders in the religious man a reciprocal love, and stimulates his faith in the creative possibility of the child. To the irreligious man this interruption is only an importunate and inexcusable violation of the hoary convention that a child should be seen and not heard. The reader's impression of a newspaper account of a heroic deed brands him an infidel or a theist: if he is the former, the story is a thrilling spectacle; to the latter, it is a glorious symbol. Our fathers felt this God-spirit when they read the Bible, even in the pessimism of Ecclesiastes or in the imprecatory Psalms. Those today who believe that religion is life have the same sort of experience in reading poetry or a newspaper, in laying a large plan, in conversing with friends. They do not say they know God, for they do not know that they know him—they have secured their experience in a way so different from that of their fathers. But when we compare the two sorts of experiences,

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correcting the individuals' diverse testimonies to them by the kindred results, we find them so similar as to be led to the belief that they are the same. At a chautauqua it is "'Way Down South in Dixie" which sends the audience into an ecstacy of enthusiasm. The "Marseillaise" would not touch them; but it does for the Frenchman what "'Way Down South in Dixie" does for the chautauquan. Yet one could never confuse the two tunes.

The church has sometimes admitted, but rarely asserted, that religion is life. Religionists have used it as a catchphrase in the past, but mention to them the fact that a political convention is a part of life and they crawl in quickly and hasten to deny the debatable fact that a political convention has any points of similarity with a prayer-meeting. But others believe that it has, for they maintain still their original conviction that religion is life. By this they mean that religion is nothing less than life, that it is not different from life, in the sense of being separable from it. Where they meet and shake hands with the other point of view is to admit that for purposes of reasoning or worship it is necessary and possible to make a *distinction* between religion and life. They also admit that to conserve religion as an entity you have to admit a certain distinction between the political convention and the prayer-meeting, but hold that you make such a distinction temporarily—only to make the convention more like the prayer-meeting. Such difference as there is between religion and life is not like that between day and night, but between morning and afternoon. The light that pervades them both is artificially divided by man into two units, for the sake of convenience. The belief that religion is life, as I have observed it (and experienced it), means that religion is the essence of all life; not in any esoteric sense, but in the way in which we say of our friends, "The secret of his success is his unceasing industry," or "The spirit of his life is his love for his fellow-men." Religion becomes the content of any action which gives it significance. In any action, whether that of entering a theater, meeting a friend, sending a check, or lamenting the loss of a child, the religious element is that factor in the action which makes it important, vital, of personal interest. The reason we distinguish this element as "religious" is that by bringing the "religious" to bear upon "life," life may be made in turn more religious. What we are after in our religion-distinguished-from-life is to produce religion-operative-in-life. Antithesis ministers to synthesis.

The practical application of this view of religion relates it to the Sunday problem. Prayer-meetings, Sunday services, and such are not ends in themselves. They are stated periods when, and methods by which, one recalls to his attention the spiritual element that is in his life all along, at every moment of time. When a child asks to do something that we "don't want him to do," our response is often instinctive, *according to our feelings*. In our rational and judicial moments we recognize that the answer should be given *with regard to the spiritual need of the child*. Now, the spirit of the child manifests itself in his acts. It cannot be taken out and treated and trained separately from

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these. It is in our reaction to the request or the action of the child that we ennoble or debase his spirit. So it is necessary that the determinant in our response to him be our interest in his deepest ethical, spiritual (call it what you will!) welfare. So, for the time being, in church and ecclesiastical services we distinguish between life and religion, between body and spirit, between person and personality, and consider these latter as things in themselves. We hope that by making this distinction in thought and for worship we may lay up a store of interest in the deep and vital factors of our experience, so that when we return to the problem of the child, for instance, we shall be determined in our response to him, not by our feelings and personal inclination, but by an intelligent, forward-looking sympathy. And possibly, if he is requesting the privilege of sleeping under the trees, we shall be less moved by the "foolishness" of a boy always wanting to sleep out of doors at night than by a loving consideration of what that boy in particular needs to develop his adolescent manhood. So, as a result of our temporary distinction between religion and life we go along thinking, reading, working, trying in every situation confronting us to make the inner, vital, personal element the prominent and paramount one.

Of course the "Sabbath" is not a peculiarly Christian conception. It is Hebraic. With the Hebrews "holiness" meant "apartness." Consequently their Holy One was transcendent in what seems to us like a spatial sense, mediated to the people through the priestly and prophetic orders. The chief emphasis upon his special day was "to keep it holy." But the Fourth Commandment states the method by which to preserve holiness, namely, to abstain from work. In accordance with this and with their underlying idea of holiness the Israelites stoned the man whom they caught gathering sticks on the "Sabbath." In varying form this spirit and attitude has persisted down to the present time, although it is illuminating to notice in passing that so great a church Father as Augustine writes, in his tract *On the Spirit and the Letter:* "Well, now, I should like to be told what there is in these ten commandments, except that on the observance of the Sabbath, which ought not to be kept by the Christian"; and later: "Well, then, is it owing to the one precept about the Sabbath-day, which is included among them, that the Decalogue is called 'the letter that killeth'?" I presume that in the minds of most of the Sabbatarians their "Sabbath" obligations are supposed to be a particularly *Christian* duty. Or, as a staunch Presbyterian serving-woman said to a friend of mine one Sunday morning when, caught at the end of a hard trip with only two pairs of trousers, he asked her whether she would request the cook to put an iron on the stove so that he could press out the extra pair for church: "Sir, I don't like to, for the cook is a Catholic; and she'll think, 'Why, those Protestants aren't any better than us—they don't keep Sunday either'!" It has seemed to me rather pitiful to hear people twist Jesus' words when he told the Sabbatarians of his day that not the "Sabbath" but man is lord. As the large number of sects in history have tried to enlist the teachings

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of Jesus in behalf of their programs, it would be comforting to get Jesus' pronunciamento against Sunday excursions! The little obstacle in the way is that Jesus' life and words do not lend themselves without manufacture to this view. Our good Presbyterian forbears took Calvin as their guide in most matters of the faith, but when they edited his *Institutes* they were constrained to warn its readers against one flaw in his character—his failure to observe strictly the "Sabbath." Possibly they were thinking of the time when that rock-ribbed defender of the faith, John Knox, is reported to have visited Calvin and to have been horrified at finding him engaged on a Sunday afternoon in a game of bowls!

I wonder whether there is not a frequent and close connection between this idea of a "transcendent" God and Sabbatarianism. This idea of God stressed his difference from us; and the necessitated "holiness" of the "Sabbath" kept it thoroughly and rigidly separate from the other days. Later, the "transcendent" emphasis brought out the intellectual incomprehensibility of God. God was infinite, mysterious, inexplicable, and so forth—down through a long list of Latin words which thinkers, who had not learned the method of discovering new things in the external world, spun out with logical dexterity and aridness. Vital to the worship of many is the conviction that God passes imagination and understanding. But, aside from the latent mystery of existence itself, we deal with known quantities—clothes, food, work, friends—so that the emphasis upon the unknown, unknowable, and transcendent as the *distinctive* element in God implies clearly a difference between God and the world, between religion and life. It justifies a program of six days during which one's activities may be what he wishes, provided they are moral, and a certain day upon which the previously proper activities become taboo and sinful. For if God be characterized by what makes him different from us, then his day must be differentiated from the other days.

What about Sunday in the lives of those who practice their belief in religion as life? It becomes a means to every other day. Not alone in the sense in which Sabbatarians have used it: if kept, a sort of magical guaranty of the happiness and success of the rest of the week. This view seemed to imply that Sunday was not only to be *distinguished* from the other days, but was to be *separated* from them in activity. At that time, by abstaining from tennis or sewing, by reading the Bible and "devotional" literature, one laid up a treasure of spirituality to last over to the next Sunday, when one stored up some more. If, however, we truly believe that religion is life, and have formulated the similarity and the distinction between the two, we have a basis for a new Sabbatarianism. Weeks and years are temporal expressions of life. Our experience falls into certain years, weeks, and days. The problem of Sunday versus the week days is the objective expression of one's philosophy of religion. According to one's idea of the relation between religion and life will his Sunday be related to his week days. If I believe that religion is different from life, then my Sunday must be different from the rest of the week. If I believe

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that there is an inherent separation between religion and life, then I must carefully preserve Sunday from contact with the activities of the week. My ecclesiasticism is dependent upon my philosophy. But if I believe—and here we reach the gist of the matter—that religion and life are one, only to be distinguished from each other that we may worship and thus bring them together again, then Sunday is to be differentiated from the other days, not by being isolated from them, but by being distinguished from them. By making such a distinction we trust that less distinction will be necessary, that the activities of Sunday and of the weekdays may be more complexedly intertwined.

Nor is the pious soul justified in saying in sadness and alarm, "Why, this would do away with Sunday! We should become just like those infidel French! Sunday, church, God, character—all would be lost!" The man who would speak in this way has overlooked the salient point of the problem. As long as a distinction between religion and life is in any way necessary or useful we cannot do away with Sunday. The whole question hinges on the sort of distinction which we make between the two. Without being able to enter into a discussion of the matter here, it seems to me that an inductively conducted comparison of the two reveals very clearly the distinguishing mark of "religion." It is worship. In "life" a man is continually relating himself to his office, his practice, his finances, his friends, and other things. In worship man engages in a more or less conscious relationship with some invisible object, which he considers at least as powerful as, and probably more powerful than, himself. Worship is the distinguishing mark of religion. Consequently, since we have selected worship as the characteristic by which we are justified for the time being in denoting the distinction between religion and life, on carrying that over into the Sunday question we naturally find that Sunday is fundamentally the day of worship. If worship is helpful to life in general, then Sunday has this very value for the week days. If worship is vital to life at large, then it is not only irreligious, it is folly, to think of doing away with Sunday. It would be akin to the method of the man who is so rabidly energetic that he proposes to banish sleep entirely, in order that he may have more time in which to work!

If, then, religion is life, what is the "Sabbath"? It is Sunday. It is to be classed still under a somewhat different heading from Monday, Tuesday, and the other days of the week. The fact of Sunday remains the same. But we must define it differently. It is the day of worship—not in the sense that no other day is one of worship, or that it is not possible or desirable to worship while one does the washing on Monday or the sweeping on Thursday, but it is the day of worship in the sense that men who worship have agreed that that is the time in which they will re-emphasize their belief in worship and mutually practice it in their lives, just as they rather generally agree that, sleep being a good thing, the night is the time they select for it. With artificial lighting systems they might as well sleep in the daytime. Some do.

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People who spend their time saying that religion is life are often dilettante. They say it, not in order to secure more "religion," but in order to loll in an easier and more effortless "life." They talk about religion, not that they may have more of it, but to absolve themselves from it. They hope, by making religion and life synonymous, to be able to substitute "life," with its enjoyable golf tournaments, cocktail luncheons, woman's suffrage intoxication, or Shavian arguments, for the major injunction: Seek ye first the rule of Love. For them, or for their more intellectual relatives, the difference between religious and irreligious people is between those who can discuss the spiritual transformation of "Paracelsus" and criticize Bergson in the original tongue, with those who read the *New York American*, wear brown sox with black shoes, or eat unchaperoned in a dairy lunch. For such thinkers, for whom thought is the toy rather than the tool of leisure, if religion is life then Sunday is a nonentity, a bore, or a carnival, as the case may be.

To the man who is passionately devoted to the personal values in life, Sunday is a wonderful season. It is the time when he reassures himself of the supremacy and goodness of personality. It is the time when he joins with other men—if he can find any!—in avowing this creed and expressing this faith. So, when the minister gives thanks for "this chosen and divinely appointed tabernacle of the Lord, in which we may bow before Thee, O Thou who sittest afar off in the heavens," at such a time he forgets the quaint and mediaeval terminology and feels that what the devout soul in the pulpit as well as the bending forms around him mean, after all, is that life is something more than food and body than raiment.

Neither may such a man be afraid of a game of golf, or even of baseball, on Sunday. When he says that religion is life, he means business. He believes that religion is latent in all life, and he not merely assents to this fact in an intellectual way, he treats life as though it really were religious. Now, the difficulty with men who play golf on Sunday is, not that they play golf, but that they are not religious! The experience of theirs which is the nearest to worship is when they find without lengthy search the ball they sliced into the bush, or when they evoke divine assistance in speeding up the caddy. If they cared anything about personality, they might discover that their caddies would lose their jobs unless they consented to work seven days out of seven. But there are many who do worship; who feel in the exhilaration of a successful drive an expansive, ennobling emotion; who find in the disappointment of a poor play a depression of spirit which it is the glory of personality to conquer; who use the moments of walking from hole to hole to drink deeply of the air, vividly conscious that it is the insurging of the breath of God. They are men whose hearts thrill with a humble thankfulness for an afternoon with the God of green nature, and resolve that the activity of the afternoon shall lay up a reserve of moral energy to fortify their characters against the assaults of bricks and bonds and unbrotherliness.

It would seem to me that the man who is ardently and sincerely interested in all that deeper significance of life which he calls "religion" would be eager to join with others who have a

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similar interest, although they may express it in very different ways and in language which it takes effort for him to understand. I should think he would wish to join in common worship—that is, if he were sincere, and did not claim a monopoly of the only way in which to state the underlying truth which he holds in agreement with the rest. Yet some prefer to go it alone. So when you ask the business man or his wife in their comfortable summer home why they don't go to church and show the countryside that they are interested in the communal activities of the people, they say, each in his or her way, "Why, I can worship in the woods—I don't believe one needs to go to church in order to worship." Can they worship in the woods? Certainly. Anyone with the worship-passion in his blood knows that. Do they? Well, I wonder. I did not need to wonder when I found one who had said this lying in a hammock slung between two giant pine trees, and reading—Robert W. Chambers! Does one stay away from the communal worship in order to worship better—let's be honest for once!—or in order not to have to worship? That is the question, isn't it? I hold no brief for the church. I believe in worship. If you stay away from church, saying that you don't need to go there to worship, can you be square with your soul unless you then and there worship? I can't. All my intellectual honesty and spiritual energy rises and with one voice calls to me: Worship! Worship here! And show those ecclesiastics you don't need their darksome temple! Down, down on your knees before God!

I cannot help sympathizing with the minister who announced not long ago to his summer congregation that he would guarantee to finish his service in an hour, so that the men could start around the links, provided they would attend the service—this, despite the fact that some sarcastic wag suggested that he locate the first tee directly outside the church vestibule! If religion is life, then it cannot be wrong to live on Sunday. The fault lies here—not in the thing one does, but in what one fails to do. The sacrilege is not in the golf or whatever other legitimate activity one chooses to engage in; *it is in failing to worship.* Worship distinguishes "religion" from "life." Worship, and communal worship particularly, distinguishes Sunday among the seven days of the week. The man who believes he is religious because he is loving and searching for the great, persistent, personal values of life, the man to whom the phrase "Religion is life" is neither the hollow formula of the dilettante nor the bromide of the religionist—ah, such a man will feel that the great desecration of the "Sabbath" is his failure to worship, his omission of the opportunity so to associate himself with his noblest ideal that it shall influence his life more pervasively and powerfully. The Sunday proscription of amusement, exercise, recreation! Many things we do not know—this one thing we do: the single purpose of the religious man is the sincere, complete, and unqualified subordination of all life to his one passion—to perpetuate by living example the incarnation. If religion is life, the "Sabbath" will become Sunday.

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THE ABUSE OF BIBLICAL ARCHAEOLOGY

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In an earlier number of the *Biblical World*[1] I wrote an article under this same head in which I dealt with the somewhat extremely conservative attitude toward biblical archaeology and the higher criticism. In the present article I wish to deal with the somewhat ultra-liberal attitude toward biblical archaeology and the conservative view of the Bible. What was said in the former part of that article we could well repeat here, changing the word "conservative" to "ultra-liberal," for the ultra-liberals seem as much swayed by their prejudices as are the ultra-conservatives, and seem as anxious to preserve inviolate their own intellectual preserves.

Whereas once we were taught that the Babylonians and other peoples must have received their stories of the Creation, the Deluge, etc., from the Hebrews, now we are swung to the other extreme and are told that practically every Hebrew (Israelite) rite, belief, custom, and law is of Babylonian origin. If a very conservative scholar can write:

> Among all the nations scattered over the face of the earth, the Hebrews alone were instructed by God, who gave them not only a full account of the creation of the world and all living creatures, but also a code of laws to regulate their conduct. All the questions they fain would ask were fully answered and no room was left for conjectures,

there are yet a great number of scholars who would have us believe that the Bible is a decidedly human book with no mark of the divine upon it, seeing that Palestine was merely a back-wash of Babylonia, that Babylonian language and literature, culture and religion dominated the whole Semitic world for many centuries both before and after the Exodus of the Israelites, and that the Israelites, being Semites in Palestine, were absolutely under the intellectual and religious dominance of the Babylonians.

Professor Hugo Winckler writes:

> The land of Canaan has never been anything but a domain of Babylonian civilization.

Professor Friedrich Delitzsch writes:

> When the twelve tribes of Israel invaded the land of Canaan, they entered a country which belonged absolutely to the domain of Babylonian civilization . . . . not only the industry, but also the commercial law, the customs and the science of Babylon were the standards of the land.

Professor Gunkel, speaking of the Tel-el-Amarna tablets, says:

> Syria and Canaan must have been subject to the influence of Babylonian culture

[1] August, 1915. I wish to take this opportunity of thanking all who wrote words of appreciation and suggestion regarding that article. It was, perhaps, natural that some, in view of the title, should think it one-sided in that I dealt with only the conservative side. Had I done what I first intended, and what some have since suggested, the article would have grown to such a size that it would have been necessary to print it in two numbers, and so I left the ultra-liberal position th the brief mention on p. 107.

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in much the same way, perhaps, as in the eighteenth century the whole refined world—and the diplomats as well—spoke French. . . . . Canaan was, as concerns its culture, a Babylonian province, before Israel had found its way into the country.

Let it be understood that we are not opposed to those who find the influence of Babylonia on Israel, of Babel on Bible. We are, however, opposed to its extreme setting by some scholars. However we may try to evade the issue, it must be recognized by all that Babylonia has played a greater part in the life of Israel than we have hitherto thought. The Israelites were not an isolated people, they were not so shut off from all outside influences that they were enabled to develop a peculiar and merely local culture. They lived and moved and had their being in a land where the Babylonian language and script were predominant, and hence could not escape the influence of its literature and ideas.

This influence is admitted by scholars of all schools of biblical scholarship. Allow me to quote four representative scholars from four different schools.

Kittel writes:

We can declare with certainty that Palestine was under the influence of Babylonian civilization, and that the influence continued for centuries later throughout the whole of Syria. . . . . Just as several centuries later, when Palestine and Syria were in name and reality subjects of Egypt, we find Babylonian writings and myths current in these countries, so we may presume was the Babylonian Code—whether preserved in writing or orally—known and practiced in these countries during the Amarna period and earlier. . . . . We know that Palestine, before and in the days of Moses, was largely under the intellectual influence of the country [Babylon] where the above-mentioned laws [Hammurabi] were formulated; we know too that in those days the relations between Babylonia and Palestine were very friendly.

Canon Sayce writes:

When the Israelites invaded Palestine, accordingly, we may conclude that like the Babylonian language and script, the Babylonian Code of Hammurabi was still current there. Its provisions, in fact, must have been enforced and obeyed wherever the political power and influence of Babylonia were felt.[1]

Professor Kyle writes:

At the beginning of the history of revealed religion, as it took its rise from Abraham, Babylonia was dominant in Palestine.[2]

Professor Peake writes:

It is still a subject of keen dispute how far the Babylonian culture affected the civilization and religion of Israel . . . . but the sum total of influence, direct and indirect, must have been very great and it is only in comparatively recent times that the student of the Bible has had the material in his hands for judging how great it was.[3]

I have quoted these four scholars because they represent such different schools, and also because it is well for the timid preacher to know that he need not fear to believe that the influence was exerted. There are scores of illustrations the preacher or Bible student can find, if he will look for them,

[1] *Monumental Facts and Higher Critical Fancies*, p. 70.

[2] *The Deciding Voice of the Monuments*, p. 201; see also pp. 74, 84–85.

[3] *The Bible. Its Origin, Its Significance*, etc., pp. 30, 31, 45, 157.

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shedding a new light from Babylon on his Bible.

The finding of the Tel-el-Amarna tablets in Egypt in 1887, the finding of the cuneiform tablets at Lachish and Gezer, the finding of the correspondence of Ishtar-Washar at Taanach (twelve cuneiform tablets), the finding of the Creation and Deluge tablets, and the Code of Hammurabi with its "Mosaic" resemblances are sufficient of themselves to convince us that the influence of Babylon was not a light matter.

Who could have imagined a few years ago that the Pharaohs of Egypt, the kings of the Mitanni and of Cyprus, as well as the Egyptian governors in Canaan, had to correspond in the cuneiform script! And yet such is the fact in the light of the findings of archaeology. How long the influence had been exerted we do not know, though it is highly probably that it had been exerted from the days of Sargon of Accad (the earlier date of whose reign we are still led to accept). In any case we know that six hundred years before Abraham Babylonian kings (Hammurabi, e.g., 2123–2081) had claimed authority over the "West Land."

While this influence was at first political, yet of necessity it follows that something of the elements of the civilization, arts, manners, science, and religious beliefs of the Babylonians would pass into the lands governed by them and would be absorbed by their subject peoples. Is it through this channel that the Israelites received the legends of the Creation, the Deluge, etc.? And is it through this channel that so many elements of the "Mosaic" law were derived? Dr. Driver cautiously writes:

> It may thus have been through the Canaanites that the Babylonian traditions and beliefs—or, at least, in some cases, the echoes of them—which we find in the early chapters of Genesis reached the Hebrews.[1]

On the earlier chapters of Genesis and the Code of Hammurabi we would again quote this same scholar. Of the legends of the Creation and Deluge he writes:

> The Babylonian narratives are both polytheistic, while the corresponding biblical narratives (Genesis i and vi–ix) are made the vehicle of a pure and exalted monotheism; but in spite of this fundamental difference, and also variation in detail, the resemblances are such as to leave no doubt that the Hebrew cosmogony and the Hebrew story of the Deluge are both derived ultimately from the same original as the Babylonian narratives, only transformed by the magic touch of Israel's religion, and infused by it with a new spirit.[2]

Of the Code of Hammurabi and "Moses" he writes:

> Probably the most satisfactory explanation will be found to be that, while direct borrowing on the part of the Hebrew legislator is not probable, the two codes do stand in some indirect relation toward each other: codifications of an old, customary Semitic usage, common to the ancestors of both the Babylonians and the Hebrews; or some knowledge of Hammurabi's laws reached the Hebrews indirectly—perhaps through the Canaanites, who . . . . were for some centuries profoundly influenced by Babylonia—and determined the form and character of some of the provisions of Hebrew law.[3]

[1] *Modern Research as Illustrating the Bible*, p. 34.

[2] *Ibid.*, p. 23; see also Kittel, *Scientific Study of the Old Testament.*

[3] Driver, *op. cit.*, p. 27.

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When he writes of the influence of the Babylonians upon the religion of Israel he says:

In the opinion of the present writer, the influence was real, but not extensive and all confined to externals. Thus the form of the Creation story in Gen. I., which is in irreconcilable conflict with the teachings of science, is, for instance, derived from Babylon, but the spirit and the religious teaching with which it is infused are purely Hebraic.[1]

If all scholars had written as carefully as this (even though we think that Dr. Driver could have made his statements stronger and still have been within the bounds of fact; Canon Sayce says that "the cosmology of Genesis looks back to that of Babylonia"[2]), the situation would have been vastly different from what it is at present. But, alas, their theories have carried some scholars beyond the facts of archaeology and we have been faced with pan-Babylonianism as the final solution of practically all biblical problems whether in the Old or the New Testament. Perhaps this latter part sounds strange. Strange, indeed, it is, and yet a fact, for even the New Testament we are told has borrowed largely from Babylonia, particularly in the story of Jesus.

According to Professor Zimmern, Babylonian mythology has contributed to the picture of Jesus in the Gospels and Epistles. We have the following contributions:

(1) The conception of Christ as a premundane, heavenly, divine being who is at the same time the Creator of the world; (2) the account of the miraculous birth of Christ, of the homage offered to the newborn child, and of the persecution; (3) the conception of the Christ as the Savior of the world, and as ushering in a new period of time, appearing as he does in the fulness of time; (4) the conception of Christ as being sent into the world by the Father; (5) the doctrinal aspects of the suffering and death of Christ apart from the historic facts; (6) the doctrine of the descent of Christ into Hades; (7) the doctrine of the resurrection of Christ on the third day after death; (8) the doctrine of His Ascension after forty days; (9) the doctrine of Christ's glory, sitting at the right hand of God, and reigning with the Father; (10) the belief in the coming again of Christ at the end of the days in glory, and also of the last conflict with the powers of evil; (11) the idea of the marriage of Christ with His Bride at the beginning of the new time, of the new heaven and the new earth.

For Zimmern the whole story of the birth of Jesus is simply the story of the birth of the Babylonian Marduk, whose cult has been applied by the Christians to their Savior. His agony in the garden is traced to an experience in the life of Ashurbanipal as a "penitent expiator," while his death and descent into Hades was suggested by the death of Marduk and Tammuz and the descent of the goddess Ishtar into Hades. Needless to add, his resurrection has its origin in Babel and is found in the repetition of a myth concerning Marduk.

Professor Jensen, during 1907, gave the world his book *The Epos of Gilgamesh in the World Literature. The Origin of the Old Testament Patriarch, Prophet, and Redeemer Legends and of the New Testament Jesus Legend.* In this work we read:

Practically all of the gospel narrative is purely legendary, and there is no reason at all to consider anything that is told of

[1] Driver, *op. cit.*, p. 90.

[2] *Monumental Facts*, p. 97.

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Jesus as historical. . . . . The Jesus legend is an Israelite Gilgamesh legend. . . . . As a Gilgamesh legend the Jesus legend is a sister legend to numerous, particularly to most, of the Old Testament legends.

Later on we are told:

Jesus of Nazareth, in whom, as in the Son of God and the Savior of the world, Christianity has believed for two thousand years, and who is regarded, even by the most advanced scholarship of our own day, as a good and great man who lived and died the sublime pattern of the ideal ethical life—this Jesus has never lived upon earth, neither has he died, because he is nothing but an Israelitish Gilgamesh. We, the children of a much-lauded time and progress and achievements, we who look upon the superstitions of the past with a forebearing smile, we worship in our cathedrals and churches, in our meeting-houses and schools, in palaces and shanties, a Babylonian deity.

Gunkel, in his epoch-making *Schöpfung und Chaos*, sees in the twelfth chapter of the Apocalypse a very ancient eschatological tradition which originated in Babylonia and which had a continuous history reaching back for some millennia. Delitzsch, in vs. 12 of the same chapter, sees—

preserved the ancient Babylonian conception of Tiamat, the primeval enemies of the gods, while Satan, who appears several times in the later and latest books of the Old Testament, and is always the enemy of man, not of God, owes his origin to Babylonian demonology.

He also sees Babylonism in the term "Son of Man" used both in Ezekiel and by Jesus, and also in the verse "Thou art my Son: this day have I begotten thee" (Heb. 1:5; 5:5).

Into the questions raised by these writers and others we shall not enter here. Zimmern states his position more cautiously than some extremists, it is true, but it is too great a tax on the belief and imagination to accept his theory seriously. We are warranted in asking at this time if the myths he refers to were ever actually in existence in the form he assumes. He has made the mistake, like many others who appeal to the findings of archaeology, of accepting a remote resemblance and illustration as a confirmation. Of Jensen's work we feel it is not too strong to use the words of a recent critic who says that "Professor Jensen's work is criticism run mad." If the Christians have, for two thousand years, believed as he says, and if the most advanced scholarship of today accepts the historicity of Jesus, surely one would think that it would occur to Jensen that there is at least a possibility of his being mistaken. A little monumental evidence is not too much to ask for at a time like this. He also has taken certain remote resemblances for confirmations of his theory.

It is well-nigh incredible that Jensen and Zimmern were serious when they wrote their books, but we must give them credit for being seriously in earnest and having a desire to solve certain problems, even while we pass judgment on them as we have done. That they take themselves seriously can be seen in a review Zimmern wrote of Jensen's book in which he says:

Jensen will not succeed at once in seeing his ideas accepted. But truth is not depending upon immediate success, and will in this case, as in others, be victorious, though not without great trouble, and only slowly. The weight of facts which this book adduces is too immense.

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We shall patiently wait the verdict of the future, seeing that the present has not been able to find the "facts" in this case. Whatever we may think of the twelfth chapter of the Apocalypse, we surely cannot follow Gunkel who sees in it a version of the birth of the god Marduk. The views of Delitzsch are so bound up with his views of the Old Testament that we shall leave the foregoing views until we deal with his *Babel and Bible* lectures.

[*To be concluded*]

THE "NEW" AMERICAN RELIGION

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Every intelligent person wants to keep in touch with unconventional currents of thought. This is particularly true in the case of religion. In order to criticize, one needs to understand, and the present article will give one a general view of a very interesting movement in our modern religious world. Its suggestions are well worth considering, for Protestantism is now face to face with the questions of religion itself rather than those of doctrine.

During the past twenty-five years there has sprung up in our midst a new and important religious movement. The fact is not generally recognized; first, because of the many names by which it is known, and, secondly, because it lays claim to being a scientific and philosophic as well as a religious movement.

Everyone will have heard at least one of the names by which it has been called, as "Christian Science," "New Thought," "Higher Thought," "Divine Science," "Unity." Besides the groups of people to whom these names are attached, there are others who are not identified with the movement under any name, but who read its books and attend its lectures. Of its various titles, the first two are the most widely used; in fact, the ubiquitous reporter dubs all that is not "Christian Science" "New Thought," and for convenience' sake that name will be used in this article, though it must be remembered that most of those who are in the movement object to it.

Many who have heard these names have indulged in laughter at the pretensions of the newcomers, and it must be admitted that their ridicule is often deserved. It must also be admitted that unhappiness, serious harm, and even death have often followed in their train. But it is certainly an evidence of the innate worth of the movement that

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through its power to lighten burdens, increase usefulness, and change lives in spite of the ridicule of the press, pulpit, and medical profession, and in spite of the weaknesses of its followers, it has steadily increased in numbers until it now includes about a twelfth of the population of the United States.

What is this "New Thought"? What common belief unites in a certain loose fashion these different groups of people? It is this—that there is a Supreme Power within the breast of man, which some call Mind, and others call God; that this power tends to express itself according to its nature, in health, happiness, and success—all that the heart of man desires. If it does not so express itself, the fault is in us, because our belief or desire is not strong enough to vanquish adverse appearances.

Of course this idea is not new. It has long been held—in a somewhat different form—in the East, and by many since the Christian era in the West; and it has the force of Emerson and, to some degree, of Bergson behind it in our own times. But it has never until today become a popular idea in the Western countries. The work of P. P. Quimby, Mary Baker Eddy, Ralph Waldo Trine, and many others has been to translate and popularize this truth in all its bearings. Needless to say that in the process of becoming popular it has lost something of its original purity and loftiness. Around this central belief has grown up a large, loose, unorganized movement, highly individualistic, which refuses to be dissected. Under the knife its essence evaporates. It must be studied, according to Bergson, "on the wing." We must try to grasp its spirit rather than to define its outlines save in the most general way.

"New Thought" first appeared as "Mental Science" when Dr. P. P. Quimby of Belfast, Maine, wrought many wonderful cures and attracted many followers in the middle of the nineteenth century. Mrs. Eddy drew a partial inspiration at least from this source. But from the first an essential difference appeared in the two systems, for while Christian Science denies the existence of matter, "New Thought" has always admitted it as a working hypothesis.

After Dr. Quimby's death, in 1866, his followers, led by J. A. Dresser and Dr. Evans of Boston, continued to practice and teach "Mental Science" in the vicinity of Boston. Books were written on the subject, and the newspapers began to speak of the "New Thought." A "Mental Science" convention was advertised under the name, and it has since been generally used in a more or less inclusive sense.

Since 1875 the number of those who think in the "New Way" has greatly increased; a conservative estimate places the followers of the new cult at 5,000,000, found mostly in the Central States and the Far West. Ten years ago a rough calculation based on the circulation of books and attendance on lectures set the number at over 12,000,000. There are 5,000 volumes, some very popular, in the library of this system of thought. In view of the latitude of opinion covered by the blanket name of New Thought it is impossible to reach an accurate statistical reckoning, and the writer makes no pretense at so doing, but the best and most careful observers

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of the whole country agree on a figure which makes the cult about as large as the Baptists, or the Young Peoples' Society of Christian Endeavor.

The quiet, spontaneous, and rapid growth which has taken place within these years has not been accomplished through the personality of any leader, or through any strong central organization; rather has it come about because of the very lack of such organization or centralizing influence. The new faith has been disseminated by books, lectures, and word of mouth; wherever it has found fertile soil—soil adapted to it—there it has taken root. Solitary men and women in prairie towns, or in some great city, have felt it springing up within them, each believing that to him or her has come a special revelation of truth. If the one in whom the seed has sprung up proves to be a natural leader, he forthwith arms himself with literature bearing on the subject, and forms a "Center" for reading, meditation, healing, and study, giving the cult whatever name he fancies. The quick and genuine results in healing from sickness which generally attend such spontaneous efforts gain for the pioneer followers who have probably been reading and thinking about the subject in secret, but who have lacked courage to start out openly alone, and to bear the semi-ostracism that is likely to follow such a step.

Thus "New Thought" has gained twenty, fifty, or five hundred adherents at scattered points. If the leader adds a talent for organization to that of leadership, he can extend his "Center" indefinitely by correspondence until his followers number thousands. This has happened in the case of Unity Society at Kansas City, Missouri, the largest single organization teaching New Thought doctrines, which includes 50,000 members scattered throughout the East and West.

Any movement which spreads in this way will inevitably have great values and great drawbacks. It will be highly spontaneous and vital, powerful in healing and miracle-working power. It will produce types of purest spirituality and will set free the imprisoned powers of countless individuals. It will be large, for there is no one to demand "What do you believe?" of anyone who wishes to enter it. Who can set the limit to the growth of a religious movement without creed, which welcomes all who feel at home with the rest of the family? On the other hand, it will be totally lacking in unity; it will split up as indefinitely as the amoeba, and each offshoot will consider itself the true and only creature. It will be individualistic to the point of social selfishness, and as a body will be totally lacking in the powers which come from co-operation. In its protest against the over-organization of the church, as it conceives it, it has gone to the opposite extreme, and shows what individualism run wild will lead to.

Historically to parallel this movement would be difficult. Old though we may find its component parts to be, and universal as is the truth on which it is based, the combination of these parts in America today is as new and fresh as a baby, the depositary of ancestral traits which, taken separately, are as familiar as the trees. To render the deepest spiritual truths "practical" is a conception to be expected from the

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brain of a Yankee. To none but a modern Western mind would it occur to force out on the very streets, so to speak, the dreams of the mystic in his movements of rapture—the ideals murmured at the shrines of the world; to make them hustle for a living; to say to them, "Make good, or we'll have none of you! We want a religion that will make us rich and healthy as well as righteous."

As we have said, New Thought has a historical background—ancestors. For father, it can claim a system of metaphysics as old at least as Christianity. Dr. Quimby only seized on a set of ideas which have been in circulation for the last two thousand years. Alexandrian philosophers taught these ideas; Plato and the neo-Platonists preached them, and one of their number, Dionysius of Athens, in the fifth century proclaimed that *God is all; that matter, sin, and evil are not and cannot be, since all is God.* For mother, New Thought can claim the mystical movements of the past, as voiced by the never-ceasing brotherhood of those who feel the presence of God within. Theologians have always looked askance at these metaphysical teachings which seemed to them at variance with Christianity, nor have they regarded with much greater favor those mystics who have gone beyond the organized church for their religion. Certainly they never foresaw that mystical Christianity might one day be united with these metaphysical heresies. But the two have been united and from their union has sprung a product containing strains from both sides of the house.

To a large degree, the conception of New Thought, as met with in everyday life, depends on the New Thinker. It is no more the same to the crude mind of the western miner and to the inheritor of generations of culture on the Atlantic Coast than the God of Tennyson is the God of the college athlete; or than the heaven of the scientist (if he is so fortunate as to have one) is the heaven of Jerry MacAuley.

The New Thought believer is totally unable to point to any document or to any leader (except a local one) and say, "Here is my creed and my leader." He is embarked on a sea of belief without chart, rudder, or pilot, other than his own inner leadings. Despite this fact, during the last ten years certain definite tendencies have appeared in the movement. There are in New Thought two general "drifts," and the believer in this philosophy finds himself drawn into one of these currents, together with others of his kind.

As already explained, one class of believers call the Supreme Power within Mind, while others call it God. Nor is this divergence in nomenclature without significance for from this point the two drifts take their origin. True it is that at first the two currents still mingle to a large extent; subtly do the two views intertwine; reciprocally, the "Mind" people reverence and use the name of God, while the religious people reverence and use the laws of Mind. But in the more extreme types, both of books and of individuals, the difference is more clearly marked.

Among those who call the Supreme Power "Mind" are the occultists. When, in 1893, Swami Vivekenanda gave his stirring addresses at the World's Fair, the "Mental Scientists" were among

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those who flocked to hear him. He made many converts among them and, on going back to India a few years later, left behind him many organized societies for the study of Vedantic philosophy. From time to time India has sent teachers for these groups, and interest has slowly spread. Theosophy, also, that most complex and subtle of Eastern religions, has taken root in America, but, owing to its inveterate habit of splitting, it is weak as a sect. There are a few thousand Rosicrucians, members of that ancient, secret, and mystical society, also to be found. All these have much in common with the more practical everyday New Thoughtist. They all practice, in differing ways, the new American religion; they try to make the Supreme Power within manifest in outward ways, such ways as they desire. They are the extremists in this branch. All their doctrines have not been popular but a few of the Eastern beliefs have taken deep root in American New Thought everywhere, such as the doctrine of reincarnation which is almost universally held among them, and that of Karma, taught in some modified form. On the Pacific Coast especially, these Eastern occult teachings have appealed strongly to, and have become inextricably mixed with, the teachings of "New Thought" as known in the East. In former years, palmists, astrologers, and spiritualists were associated with the New Thought movement, but the association is now on the decline. These elements began to feel out of place with the rest of the family and have dropped away.

Besides the occultists, many of whom are people of high and pure mind and character, there is a large group of persons who have perceived the commercial value of the laws of mind, and use them to their own advantage and teach others to do the same. "Prosperity treatments," popular among Christian Scientists, prosperity books, classes, and clubs are a feature of this movement peculiarly American, and in this respect the movement defies parallel. For country people, living isolated lives in New England and the Middle West, there are "Success Clubs." Taking all these together, a great number of Americans will be found who apply mental and spiritual principles to their business life today.

This phase is, perhaps, a natural if crude application of the central idea. The force within, when called "Mind," may be expected to accomplish for us whatever we desire, be it a high or a low thing—a greater or lesser good. A widespread confidence in powers that sway human life for good, powers that are not "supernatural" and that work for our well-being in every way, is a feature of American life that cannot be dismissed with a laugh. This aspect of New Thought has appealed to thousands, not among the classes that dominate, that write books or rule stock markets or are prominent in social life or reform work, but among those who belong to the "masses," who would not have been interested in the movement as a philosophy or as a religion, or even because of its healing power.

Among those who call the internal force Mind must be included many serious and thoughtful people who find in New Thought corroboration of the recent discoveries in the fields of hypnotism

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and suggestion, and who realize that the study of the subconscious mind throws new light on old metaphysics. They learn from New Thought how to control and dominate the subconscious mind; how to break old and undesired habits and form new ones after a better pattern; how to check worry and conquer fear; how, in short, to become masters of themselves and of their fate. If New Thought taught nothing but these practical lessons, it could claim an important place in the moral and religious history of our times.

But there is another "drift" to be considered, one which is growing rapidly in numbers, and which is responsible for the elimination from the movement of the undesirable elements alluded to. This, on the face of it, carries a certain weight, because it is not divided. Those who call the force within, God, the God of Christianity, form an important wing of the new faith, though they are still in the minority.

This "religious" element is the true successor of the mystical movements of the past. It is not unlike a bit of primitive Christianity with its faith and enthusiasm and community of feeling, transplanted into modern life. It takes its stand firmly on the teachings of Christ, in which, together with the promises of the prophets, the psalmists, and the preacher, it finds all its needed literature and text. In touch with the past, it has a peculiar claim on the purest and strongest traditions of Christianity, and many of the marks which have distinguished similar movements in the past are to be found upon it. The very names of these bygone societies and groups, so popular and influential in their day, would sound strange to the reader, but investigation of the manner of the growth of Christianity shows that these mystical movements have been the exponents of the deepest, most spontaneous, and most vital spirituality of their times, and that no age, before or after the Christian era, has been without them.

Naturally, great differences exist between the mysticism of the twelfth century and that of the twentieth century. Early mystics scorned comfort and wealth; they were given to the strenuous exercises of asceticism and beggary, and visions and dreams were considered necessary adjuncts of the "presence of God." Nowadays, to say the least, we do not disqualify our bodies by mortification; neither do we think it well to limit the scope of our activities by voluntary poverty, either within or without New Thought circles; while only mediums see visions and hear voices.

But now, as then, the voice within speaks louder than the voice of the church;[1] it claims complete authority, superseding even the Scriptures themselves, if haply it differs from them. The practice of the "silence," too, is a very interesting mark of identity, a practice advocated by devout and luminous thinkers since the third century.

We have seen that the part of New Thought which is called "religious" finds food for all its needs in the Old and New Testaments. It appropriates those portions of Christ's teachings which the church has generally pronounced "unpractical." These teachings deal

[1] This term is used in the sense of organized Christianity, both Roman Catholic and Protestant.

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with what may be called the "power" side of Christian belief, as distinct from the character-building side, on which sufficient emphasis has been laid. This branch lays stress on the miracle-working power; the salvation from poverty, or at least from the fear that the needs of man will not be supplied to the true seeker after God; and the life of triumph instead of resignation in seeming misfortune—even the ultimate conquest of death. The mystical New Thinker dares to believe that these "impossibilities" were intended by Christ to be possibilities, if not common occurrences, and he sets himself to prove it. In order to do so he begins just where he is, his only tool in creating new conditions of life being his daring belief.

To such a one the study of the laws of mind becomes, not less important than before, but more so, for these laws are the very soul of the method by which he works. In this study he finds hints and helps innumerable in dealing with the "impossibilities" which he is attempting to metamorphose into realities. He believes that the laws of mind were consciously understood and used by the founder of Christianity, and that every little bit of "demonstrating" (as he expresses it) on his part helps the world along in the same manner that Christ helped it along, by adding thereby to the sum total of faith in God.

With such a basis one stands very near to the devout and believing Christian of either Protestant or Catholic church, save that the New Thought believer possesses the absolute faith of the first century which he is striving to put into practice in the twentieth. It is to be expected that he find himself increasingly at one with all God-loving people, for he is in the region of feeling where differences melt away, and outside the region of thinking where they spring spontaneously into being.

If, in the face of the rational thinking of today, the church had been able to revive her first freshness of belief, the entire group might have remained within her fold, with the result that Christian Science and New Thought would not have been heard of. But unfortunately the Protestant church has never been able to find a place and a work for the mystics, the "God-finders." Catholicism has at times used them and set them to work after their own peculiar fashion. They have tended and healed the sick; they have founded and sustained powerful brotherhoods and missionary enterprises, and the church has canonized the greatest of them. Nevertheless, it must be confessed that their connection with her has often resulted in rendering them mechanical, and that the purest types and the greatest number have flourished outside her fold, for mystics love not much organization.

If Protestantism had taken a leaf from the book of the parent church, the story of Protestant missions might have been different. Wherever the mystics, inspired by their ardent faith, have crept in, great things have come to pass. But the Protestant church has been unable to withstand the stress of modern rationalistic thought, and has made demands on those fighting her battles on the frontier, which the mystic cannot meet. The result has been that Protestant missions have jogged along, so to speak, with their ups and downs, not wholly failing nor

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wholly succeeding, and most effective when nationalistic thought has free play, as in hospital and educational work. Here and there in the mission field and in the Salvation Army, and also among semi-Catholic Episcopalians, are to be found the remnants of this numerous body, but much of it has drifted away to New Thought in some form—the worse for the church, and the better for New Thought.

It must, however, never be forgotten that, as regards mental equipment and training, people are essentially the same after they take up New Thought as before. They may, and indeed do, become more useful, happy, and healthful; they may "find" themselves, and life may look utterly changed to them. Nevertheless, the person who comes from evangelical Christianity will never take up with theosophy or occultism. He will seek in New Thought, and find therein, something equivalent to that which he has been used to. He who longs to make money will seek for help in doing it. The man who is trying to master himself and his fate by the strength of his own will and through the knowledge of higher mental laws will not ally himself with the religious element, but will follow the metaphysical teachers, who will lead him where he wants to go. Only he who has "the will to believe" and the power to do so will feel at home among the highly mystical group of whom we have been speaking.

Thus we behold the New Thought movement today, with its two main tendencies, the metaphysical and the religious, not opposing, but supplementing, each other. We can see how certain phases of occultism have become identified and identical with certain phases of New Thought, and how the doctrine of the sovereignty of mind has appealed to a certain type of person as a commercial asset. Moreover, we must conceive of this complex whole as interpreted and expressed in terms to suit all intellects, from the lowest to the highest. Nor must we forget that all this teaching has a special vocabulary which it borrows from all sorts of sources, and uses to suit itself, thus greatly increasing the difficulty which the rational mind finds in understanding the subject.

What is to come? What is to be the future of this widespread system of thought, which claims to classify, and harness to the commonest uses of man, the deepest spiritual truths, and to give the lie to the evidence of the senses and experience?

An attempt at prophecy may not be out of place.

Undoubtedly, as years go on, what is worth retaining in "Mental Science" will be appropriated by doctors and educational institutions, for scientific discoveries are common property.

The occultists are a class of people who, however religious, can fit into no church life and must stay by themselves. This is not the fault of the church, which was made for the majority. The occultists will probably continue to have their passwords, gatherings, leaders, and books, and will no doubt continue to think themselves in advance of their age, in the future as in the past. In fact, the whole "mental" group will probably endure as a number of different societies, becoming more and more in number, and smaller and smaller in size, and having

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less and less to do with each other. They find it a great deal easier to work alone than to try to fit in with other people.

The case of the "religious" element is different. It is now making a great draft upon a fine element in church membership, for it offers much that the churches do not, and that which it offers seems fresh and new. This draft is likely to continue until the churches awake to the fact that the mystical societies have happened upon a few of the long-unused and most valuable truths of Christianity, so that even with their many weaknesses they have competed successfully with the church, with all her advantages of prestige and plant. These societies offer what the modern world, confronted with difficult living conditions, and almost daunted by them, most wants, i.e., *power*. If this power is supplied in a perverted form, then so much the more reason for the church to show how power may be used normally.

When the church takes up this matter, it will have completed the cycle of its development: purity, service, power.

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CURRENT OPINION

The Original Words of the Gospel

"It is my profound conviction that before we can arrive at any estimate of the teaching of Jesus Christ we must have the exact words, as far as we can, that he spoke." Such is the opinion of Rev. E. S. Buchanan, M.A., B.Sc., expressed in an address at the Union Theological Seminary and published in the *London Expositor* for November, 1915. The lecturer sketches the work of Wycliffe, Tyndale, and Luther, showing how they helped to emancipate Europe from an ecclesiastical tyranny of the most despotic kind, but declares that we are face to face today with another problem which does not seem ever to have entered the heads of the Reformers. "The Word of God has been made into a dead legal code. Men's souls have been put under it; and their own aspirations, and their own instincts, and their own power of love and hate have been crushed by this unalterable code into which the Bible has been made." The belief that every word in the English Bible was inspired by the spirit of God, and the hard system of dogma that condemns to eternal torment every soul that does not believe in a vindictive God who has prepared an eternal torture for millions of his creatures could not be accepted with satisfaction by the writer. And the patient study of many years has convinced him that such acceptance is not necessary. For the discovery of old texts seems to prove conclusively that someone with "an ecclesiastical brain" went over the Gospel manuscripts as early as the second century and altered a great many verses to bring them into conformity with the schemes and ideals of the hierarchy which had already begun to develop. The old Spanish and Irish texts, written in Latin, are probably the oldest we have, and were carried westward from Rome along the routes of commerce which were well defined in those early days. There are probably enough Spanish and Irish fragments extant in various texts to enable us to reconstruct in the main the form of Gospels which was used in Britain, in Gaul, and in Spain between the years 122 and 170. There are many examples in these old manuscripts of cancellations of the original text by the copyist and the substitution of other words. A number of these are given in detail, and one instance may be mentioned where in an old Latin-Irish manuscript the original words could be recovered. The words of the Lord's Prayer translated "Give us this day our daily bread" had been written over "Panem verbum Dei celestem da nobis hodie," or "Give us today for bread the Word of God." The writer believes this was the original form of the text, thus making the Lord's Prayer from beginning to end a prayer for spiritual blessings. And so we have been shaken forever out of our complacency that we have got absolutely every word of the Gospels fixed. We have still a search to make. There are thousands of documents which are lying in our libraries unpublished. "If there is any new light to be got, in God's name let us get it. To satisfy our own minds, to satisfy the minds of other men, we must have the ultimate truth."

Parallel Development of Religious Ideas

That there has been a parallel development of ideas from original mental instincts in different religions, without historical connection, is the contention of Professor Mills in the *Asiatic Review* for November 15, 1915. It has long been taken for granted that the existence of the same ideas in Jewish Christianity and in the Avesta, as well as in the Veda, can be accounted for by the

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mutual exchange of ideas which took place between these peoples when the Persians overwhelmed the Jewish nation politically. But while their mutual religious influence upon one another must have been considerable, there was something more. It is not probable that these two most memorable religions should have harmonized so fully as they did without some common source of their mutual ideas. That source lay in the original instincts of the human being. Man was created with the germs of these ideas within him, and they have, in due course, come out through this parallel development which was inexorable in the forces behind it and within it. The ideas could not have been kept back. No human tribes have been utterly bereft of ideas such as Truth, Love, Rule, Toil, Success, and Heaven. Wherever men have breathed the breath of earth they have had the seeds of these things in them. Christians have this hope pressed upon them first of all from the analogies between the Avesta and the Bible. If the same thoughts appear, then, in those majestic two, *sometimes* without any borrowing at all one from the other, then the same thoughts must be common to all mankind above a certain grade. "The same essential instincts which have saved us from barbarism through our Jewish-Christian and Zarathustrian faith have saved millions who never heard of Jew or Christ or the Prophet Iranian or Arab."

The World's Need of Men

"What is the greatest need of our times for the betterment of Christian society?" asks Cardinal Gibbons in a Christmas message to the readers of *The Independent*, published in the issue of December 20, 1915. His answer is that it is not churches, nor schools, nor hospitals and sanitariums, nor majestic and colossal statehouses for our legislative bodies that are most needed, though these all have their place and value. The call of the times is for sturdy Christian men and women endowed with the courage of their convictions. "We need men who are controlled by conscience rather than by expediency, men who are guided by principle rather than by popularity, men who are influenced by a sense of duty and not by self-interest, who are swayed by a spirit of patriotism rather than by a desire of political preferment. Above all, we need men of strong Christian faith who are prepared to uphold their religious convictions in the face of obloquy and popular prejudice. In a word, we need men and women of upright Christian character." But this fidelity to religious and moral principles requires a peculiar heroism; and the man who calmly fulfils a duty in the face of hostile public opinion displays a higher courage than the soldier who captures cities. Such a man, who obeys his conscience, has but one master, and that master is God. For this reason the writer is hopeful in regard to the permanence of the republic of the United States. He bases his belief on the genius and good sense of our public men, the wisdom of our legislatures, and on the patriotism of our people at large. This belief is strengthened by the fact that we are a religious nation. And though we may differ in faith "we stand united upon the common ground of charity and benevolence and of good will to all men."

Popular Interpretation

A timely article under the foregoing caption appears in the October, 1915, issue of *The Interpreter*, from the pen of Rev. G. A. Tait, M.A. He declares that in the days when theories of verbal or mechanical inspiration of the Bible held sway, no one but the free lance dared to challenge the accepted theories, and when men found inconsistencies of statement they for the most part kept their difficulties to themselves. But we have traveled far since then, in methods and in temper, to a more healthy position, involving the recognition that anything

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worth appreciating is always worth investigating, and that while it is the church's duty to teach, it is also her privilege to learn. There is a temptation to many reverent minds to shrink from the difficulties and disquiet arising from modern criticism, but where the qualified Christian interpreter hesitates, less reverent and ill-qualified interpreters rush into the field with their false interpretations and guesses and deceive the multitude. For the popular mind tends to jump to the conclusion that the bolder the statement may be and the more startling its terms the more likely it is to be true. One of the means the writer urges in attempting to popularize the received results of modern criticism is to insure an output of simple constructive teaching through the most widely circulated papers, particularly the Sunday ones. The editors of the religious columns should be induced to substitute good, solid teaching of an uncontroversial type for the trite phrases and well-worn quotations that are commonly employed. Then, too, personal or viva-voce interpretation, though more difficult than mere criticism, may be made a very potent influence. But success in this direction requires special tact and skill. A bond of sympathy must be created between the teacher and his hearers, and for this the teacher not only must know himself but must also know his hearers. And the hearers must have confidence in the teacher, who must give vital instruction and not simply try to amuse. Again, the disposition of men to believe all or nothing has to be met. There is a temptation to shelter behind difficulties in a system, ignoring the fact that Christianity was, and is, first and foremost a life. We must teach them to distinguish between faith and belief. We do not have faith in Christ because we believe in miracles, but we believe in a divine Master who not only *taught* the truth, but who *was* the truth—God revealed to men in the only possible way which men could understand. Then miracle as a whole, not the particular record of a particular miracle, becomes quite a different matter.

The writer concludes with the hope that someone with the necessary experience and knowledge may come forward as a popular interpreter of Scripture—not in the parochial pulpit, which is not the most fitting place for critical questions, but amidst the throng of men, hard-headed yet often very soft-hearted, for whom, after all, Christ lived and died, and whom now, as then, he calls to his service and his kingdom.

Through Good Will to Peace

"Neither national security nor international peace can be insured by direct efforts. Military armaments will not produce them. Hague tribunals, arbitration treaties, and peace propaganda are very subordinate if not wholly ineffective means of attaining them." In these words Dr. Edward T. Devine begins an able editorial in the *Survey* of December 18, 1915. Continuing, he declares that peace is a by-product of rational social relations and conditions, and proceeds to discuss three conditions of national security and international peace which are fundamental.

Social religion is the first of these conditions. "Religion has remained personal, provincial, class-conscious. It must become social, universal, race-conscious. It has been conventional, dogmatic, ecclesiastical. It must become unconventional, alive, persuasive, human. It has been associated with forms of worship, with creeds and anthems, with sacred books and symbols, with priests and ministers, with solemn rituals of baptism and burial. It must be associated with life, with every consecration to high purpose, with the sayings and doings of laymen, with secular books and songs, with the phrases of ordinary speech, with character and conduct." Religion must be brought to bear upon the daily conduct of business, the

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industrial wage contract, the class conflicts, and the even worse class indifferences of society, showing their incongruity with Christianity, before we can expect men to condemn war. "Lissauer's hymn of hate, with all its ferocity, is relatively a symptom of health and brotherly affection, when compared with some of the evidences of callous neglect, of cold-blooded exploitation of fellow-men, of inhumanity and injustice, revealed in any modern nation by candid and courageous investigation." The one who exploits and the one who hates are both irreligious, whatever their nominal religion, and must turn squarely about in their tracks. They have no good will and are obstacles to peace. Social education is a second essential condition of security and peace. And one function of this should be to give people an accurate, sympathetic understanding of other people—not merely immediate associates and neighbors, but people of all nations with whom we have social and economic relations. This will make possible an avoidance of those antagonisms and conflicts which arise from misunderstanding. A social organization of industry, which is a fruit of education and religion, may be regarded as the third essential condition of security and stable peace. Events in Europe have shown that, in a great crisis, industrial organization on the basis of individual profit has broken down and the government has had to assume control. This may point the way toward an industrial system consistent with a social religion and with social brotherhood. "If we see that there is some test of the usefulness of an enterprise other than its financial solvency, that large profits are no guaranty of large social benefits, that there is no necessary connection between pecuniary interest of large investors and the public interest, we shall be ready at least to consider with open minds any sincere proposals for reconciling industry with public welfare."

And so religious, educational, and industrial adjustments are to determine whether we are to have international good will and peace. We cannot have the latter without the former. Social reform or a persistence of barbarism are our alternatives.

The War and the Religious Outlook

Denis Crane, of London, reports in the *Homiletic Review* for January, 1916, a very interesting interview with Mr. Harold Begbie, author of *Twice Born Men*. Mr. Begbie has achieved a reputation as a shrewd observer of present-day religious tendencies, and his observations are especially valuable because of his freedom from ecclesiastical or conventional restraint. He points out that dogmatic religion was dying before the war. The world no longer had any certainties. Men could not say whether they believed in God or not. Now, as a result of the war, many thousands of people of all classes have discovered true happiness through self-sacrificing service and devotion to others; and their warm, living experience gives a positiveness to their religious affirmations which is far more vital and real than mere dogmatic statement. This new spirit of devotion to the service of humanity, Mr. Begbie thinks, will be the main inspiration of the new State which is emerging from the war—very largely a socialistic State. Instead of an economic socialism there will be a spiritual socialism, and it is in this spiritual socialism that he sees the greatest triumph of Christianity. He thinks that the churches as we now know them will cease to exist, for no form of ritual known at present will satisfy the future realistic religious feelings of mankind. "Humanity is being born again, and the churches also will have to be reborn." The church will not be needed as a conservator of religious truth. Religious truth, felt in the soul, needs no other embodiment than service to mankind. He thinks it is not fair to say that Christianity

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has failed. Rather, it has not been tried. If there had been any big body of Christians in the belligerent countries war would have been impossible. People who express the greatest horror of it overlook the fact that it is not nearly so horrible as our whole commercial system. "The horrors that come from sweating and drinking and prostitution are infinitely worse; they not only slay greater numbers, but slay them in a way that it is awful to think of. Commercialism is a greater enemy of God and man than war." He has a feeling that we are approaching a period in human history more momentous than any which has gone before; one in which it is possible that there may be signs in heaven. He is satisfied that men have seen visions in France and also elsewhere, and believes in the story of the angels at Mons. He believes that all the atheism in the world has come as a protest against the tyrannous and stupid attempt to dogmatize about God. This war is teaching us the true meaning of religion—self-sacrifice, devotion, service. "From this will surely come the passion of religion—love of beauty and goodness, infinite desire for immortality, a divine curiosity concerning God."

The President and the Rural Church

The recent Country Life Conference, at Columbus, Ohio, which was held in connection with the annual meeting of the Federal Council of the Churches of Christ in America, was honored by the presence of President Wilson, who delivered a notable address on the "Rural Church," which is published in full in the *Standard* of December 25, 1915. In recent years our cities are tending to draw the vitality from the country, and the problem of revitalizing the countryside now confronts us. Some progress has been made in the direction of utilizing the schoolhouse as a social center, all of which is commendable, but the most vital social center should be the church itself. The community should be made to realize that the congregation, and particularly the pastor, is interested in everything pertaining to the welfare of the community. "It seems to me that the country pastor has an unparalleled opportunity to be a county leader; to make everybody realize that he, as the representative of Christ, believes himself related to everything human that has as its object the uplift and construction and inspiration of the community for the betterment of any of its conditions." Such an attitude, especially if backed up by the church officials, will give the church a dominating influence in the community such as it has lost for the time being and which we must find means to regain. Not that the church should run the community—that is not desirable; but the church should show that the spirit of Christianity is the spirit of assistance, of counsel, of vitalization, of intensive effort in everything that affects the lives of men, women, and children. The church must be reminded that it is put into this world, not only to save the individual soul, but to save society also. Society is to be saved by the instrumentality of Christianity in this world. "Legislation cannot save society. Legislation cannot even rectify society. A law that will work is merely a summing up in legislative form of the moral judgment that the community has already reached." Our wills have to be regenerated and our purposes rectified before we are in a position to enact laws that record those moral achievements; and that is the primary business of the Christian church. The great proof of Christianity is written in the biography of the saints, not merely those whom the world has labeled saints, but the people whose individual lives have been transformed by Christianity, which is the only force in the world that actually does transform life. The church is the only embodiment of the things that are entirely unselfish—the principles of self-sacrifice and devotion. "Surely this

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is the instrumentality by which rural communities may be transformed and led to the things that are great; and surely there is nothing in the rural community in which the church ought not to be the leader and in which it ought not to be the vital and actual center."

Liberal Judaism and Christian Faith

"The orthodox Judaism of the traditional type by no means holds undisputed sway," writes Rev. W. J. Sparrow Simpson in an article in the *Quarterly Review* of October, 1915. It is true that conservatism has its eminent teachers, like Dr. Friedländer, who is "even more orthodox than Maimonides"; and there is the Zionist movement, which is a national movement thoroughly in line with the strictly orthodox conception of Judaism. But a school of liberal Judaism has grown up, which, in the opinion of one of its ablest advocates, Mr. Claude Montefiore, is not derived from conservative Judaism by a process of subtraction, but is a separate and organic whole. He holds that "the Golden Age, the Messianic Era, and the Kingdom of God are doctrines which Judaism cannot relinquish, and which, with whatever changes of form and manner, it must still continue to cherish and to teach," although he does not seem to think that the doctrine of a personal Messiah necessarily need be retained. Liberal Judaism is strongly opposed to the nationalist or Zionist movement; for it believes in a Judaism universal, both in doctrine and in form. Just as Buddhism, Christianity, and Mohammedanism have adherents of many races, and by this very fact have shown their universality, so must it ultimately be with Judaism. "But this attempt to universalize Judaism by the elimination of its historic exclusiveness and by the reduction of the religion to the principles of Unitarianism is a revolution of the first magnitude, in which it would seem that all that can be distinctively termed historical Judaism disappears."

A significant feature of liberal Judaism is its movement in favor of the study of the New Testament by the Jews. Mr. Montefiore has written a *Commentary on the Synoptic Gospels*, maintaining "that it is of great importance for Jews to understand and appreciate aright the life and teaching of Jesus." An answer to the question, What should be the place of the New Testament in Jewish eyes and for the Jewish religion? seems to him one of the most important duties which lie before liberal Judaism. Of course he makes it clear that his point of view is frankly that of a Jew, that is, of one who stands outside every form and phase of Christianity. The problem of Christ's Person is deliberately evaded. One of the most discouraging features of modern Judaism is the absence of the conception of mediation. Dr. Simpson thinks that "this unconsciousness of the need of mediation affects profoundly the Jewish attitude toward Christianity. A religion which is essentially a religion of mediation can scarcely appeal where the need of mediation is as yet unfelt." It naturally follows from this attitude toward mediation that the religious conceptions of St. Paul should be severely criticized and this has been done by Mr. Montefiore in his book, *Judaism and St. Paul*. Undoubtedly modern Judaism is showing much interest in Christian ideas, and, "while we may not feel that they justify optimistic conclusions as to the probabilities of reconciliation, they contain very much of the deepest interest to those who hope for the restoration of Israel."

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THE CHURCH AND THE WORLD

MISSIONS

The Japan Continuation Committee

One of the most valuable by-products of the great World's Missionary Conference, which met in Edinburgh in 1910, has been the Continuation Committee Conferences which have been held subsequently. In 1912 Dr. John R. Mott, the chairman of the Conference, made an extended tour of the Far East, and conferences were held at important centers in India, China, and Japan. The usefulness of these conferences has become so apparent that in all the important centers they have been formed into permanent organizations.

The minutes of the third annual meeting of the Japan Continuation Committee, which met in Kanda, Tokyo, October 20, have come to hand. The report contains matter that is of vital interest to students of the Christian movement in Japan. The aim of the organization, as brought out in the constitution and in the report of the proceedings alike, "does not lie so much in the realm of taking executive action as in the sphere of promoting thorough and representative conferences, thus ensuring right understanding and feeling." The promotion of a thorough Christian intermission comity, of a spirit of co-operation in all spheres where there are common interests, and of a scientific method in connection with the common undertaking is the dominant purpose of the Continuation Committee.

Already the co-operative effort in evangelism is proving its merit in the development of the spiritual power and influence of the Japanese church and its leaders. In cities where Japanese speakers have appeared alone, they have arrested the attention of the community, brought large audiences together, and compelled the whole population to give serious thought to matters of religion. So there is growing up in this indigenous plant a healthful consciousness of life and power. Through these evangelistic efforts carried on by busy pastors and teachers, large and influential sections of the community are being reached and influenced by the Christian message.

A commission on social conditions in Japan has been at work since last spring, and is busily engaged in a thorough study of matters industrial, economic, hygienic, penological, and legal, of reform and rescue, recreative, moral, and religious. This commission is co-operating with existing organizations doing social work and hopes not only to make comprehensive investigation of existing conditions and problems, but to be able to make valuable suggestions as to methods of social amelioration.

A Protestant Spur to Catholic Missions

The *Catholic Journal* contains an article by Rev. Joseph Husslein which is so unusual that the *Literary Digest* for December 11 devotes a page to a discussion of it. The writer of the article endeavors to attract Catholic attention to the Protestant Laymen's Missionary Movement, which is now in progress, and reviews the various laymen's propaganda of Protestant churches since 1906. Surprisingly enough, the writer declares that this movement among Protestants is a challenge to Catholic laymen such as they cannot hesitate to accept. He points to the mottoes "World-conquest" and "World-service," and affirms that "they belong to us; they have ever been our own; they must now more than ever be upon our life." In his effort to arouse an increased missionary spirit in his church

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he mentions the contributions made in recent years by the various Protestant denominations for missionary purposes, and then proceeds to compare the amounts contributed and the interest shown by the Catholics in America for foreign missions. The writer's opinion is that the Catholics are in the van of the foreign-mission movements, and his greatest fear is expressed in his own words thus: "Unless we now combine our energy and organize effectively for a strong mission propaganda, the most populous and intellectual mission countries of the world will, humanly speaking, fall under the influence of Protestantism." Surely it points to the merits of the Laymen's Missionary Movement when a Catholic writer in a Catholic paper considers the movement a challenge to Catholic laymen and speaks of it as a "mighty stimulus for bringing about more speedily and more perfectly the extension of God's kingdom."

Protestant Churches in Belgium

In the times of the Protestant Reformation the churches now including those of modern Belgium were called Les Eglises sous la Croix, but now conditions warrant the new name, Les Eglises sous le Glaive. Rev. Henri A. Anet, writing in the *Missionary Review of the World*, gives an account of the fiery trial through which the Protestant churches of Belgium are passing while under military rule. There are in Belgium about 40,000 Protestants, most of whom belong to two Presbyterian bodies—the Belgium Missionary Church and the Union of Protestant Evangelical Churches of Belgium. Since the fighting has taken place right along the line of the mission stations, Viviers, Liege, Andenne, Namur, Mons, Antwerp, Ostend, etc., the churches have been destroyed in large numbers and the Protestant Christians themselves made to undergo a great deal of suffering. Many incidents are cited by Mr. Anet which show that while the Protestant churches are nominally enjoying religious liberty the Protestant Christians themselves are living in fear and anxiety and under the régime of military rule. Two statements are especially suggestive; one, of the trials these people are passing through, and, the other, of the religious attitude that is growing up. Early in September Mr. Anet was received by King Albert at the Belgium front and the first words of the King's greeting were: "This war is a dreadful trial; either it brings us nearer to God or farther from Him." And elsewhere Mr. Anet says: "The churches of Belgium and France must now unfold the banner of the gospel of Christ with the practice of justice and liberty."

Mr. Anet intends to spend the winter in the United States in the interests of the evangelization of Belgium and France and has received the indorsement and hospitality of the Federal Council of the Churches of Christ in America.

Missions and Reforestation in China

In the *American Forestry* for November, under the title "The Reforestation Movement in China," Mr. W. F. Sherfesee tells of the introduction of a new work in China. For years back, as in the present, the tourist as well as the technical forester has deplored the absence of trees and forests in China. Indeed, the fuel problem has long been acute; and since trees have vanished, brush and wild shrubs, even the roots of plants dug from the ground, and frequently dead grass and stubble gathered from the fields, have been the sources of fuel. When it is remembered that most portions of China lie well north in the temperate zone, where fuel for warmth is a vital necessity during a large part of the year, one can readily see how great is the need of trees for fuel. Then, too, China suffers because of her handicap in industrial development, and when her industrial development

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pushes forward wood will be a prime necessity, since it and iron may be considered two basic necessities of modern industrialism. Furthermore, the forest serves as a flood preventive, and of such China is in great need.

Professor Joseph Bailie, we are told, was the first to introduce reforestation into China. It came about in part in conjunction with an effort to meet the demands of famine times. The crowds of people who gathered in the city of Nanking were put to work planting trees on the slopes of Purple Mountain, just outside the city. In this effort Professor Bailie was supported by the University of Nanking and a few influential Chinese. When the plan of thus putting waste land to use seemed feasible the formation of the Colonization Association of the Republic of China came as a natural outgrowth. Later, when the association petitioned Governor-General Cheng, of Kiansu Province, for approval, the petition was granted, and in his reply the Governor-General said:

> You are laying the foundations for national development and paving the way for Chinese colonization. I cannot peruse your petition without appreciating your good ideas and well-laid plans. It is also gratifying to note that Mr. Bailie, out of his love to humanity, has offered his valuable services for the relief of the poor. He will greatly profit our farmers by teaching them modern methods of agriculture.

It appears, moreover, that Mr. Sherfesee, director of forestry in the Philippine Islands, was invited by the University of Nanking and through the courtesy of Governor Han, of Anhweis Province, to be a member of a party to make investigations and recommendations for the reforestation of China. After his investigation Mr. Sherfesee thinks that many waste parts of China are admirably adapted for reforestation, and to his own surprise he found waste lands where the soil was actually too rich to be used for reforestation purposes when it might be used for agriculture.

Already a Forest School has had its beginnings, having been established in connection with the University of Nanking, with an enrolment of seventeen students. This is surely a good beginning, and the interest which is being shown by authorities and influential persons elsewhere seems to augur well for the future progress of reforestation in China.

At the end of this informing article the editor of *American Forestry* informs the readers that Major G. P. Ahern is deserving of much credit for this new movement in China, because in 1910 he was one of the first to advocate reforestation in China.

Zionist Movement among the Jews

The pioneers of the Zionist movement, who twenty-five years ago wrestled with hardships that have been compared with those met by the Pilgrim Fathers when they led the way to America, have already planted a Jewish community in Palestine that has been attracting considerable attention. During these few years Jews from America and Europe have been returning to Palestine in such numbers that now there are some forty colonies of Jews there. To be sure, some of these colonies contain only a few families, but some of the colonies number 2,000 inhabitants. The *Northern Christian Advocate* for December 15 represents Mr. Louis D. Brandeis as a spokesman for the modern Zionist movement. Mr. Brandeis thinks it is no part of the intention of the Zionist movement to gather in Palestine all of the 14,000,000 Jews now scattered throughout America and Europe. Neither is the aim to secure political control of Palestine. But the Jews returning to Palestine, Mr. Brandeis says, hope to be allowed to live a natural, free life in the land of their fathers, and expect some day to enjoy something like home rule. The

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ideals cherished for the Jewish colony are freedom, fraternity, culture, and material well-being. At the present time these communities are democratic, and equal rights are granted to men and women without question. Considerable attention has been given to education and before the war high schools had been established; had the war not broken out one department of the University of Jerusalem would have been already in operation. Emphasis has been laid upon social welfare and Mr. Brandeis tells of a pioneer to Palestine who, when speaking of a fellow-settler, said: "Yes, he is a Zionist, but he thinks of his own interest first. That is all right in other countries, but in Palestine it is all wrong."

Many who are not Jews will be able to sympathize with this movement which has caused so many Jews to establish communities in the fatherland of old, but none among us dares venture to predict what may be the influence of the present warlike movements along the eastern shores of the Mediterranean upon the Jews now in Palestine.

RELIGIOUS EDUCATION

A New Laboratory Sunday School

Several educational institutions have at different times made experiments in the shape of what might be called a laboratory Sunday school. The College of the Bible, of Lexington, Kentucky, reports the following concerning a school connected with the Central Christian Church of Lexington which may be termed a demonstration school for the department of religious education in that institution.

Central Church is a large, influential, and old church, yet progressive in its ideas of religious work. Its attitude toward religious education is admirable. Last month there was dedicated a three-story building in which the teaching conditions are ideal, there being fifty separate classrooms, separated by immovable walls, yet so arranged that each department can have separate worship and collective activity.

The school is organized as an integral part of the church, supervised by a committee of the official board, and supported by a budget from the church, into which the offerings from the Sunday school go. The educational committee is composed of three college professors, the pastor of the church, and two business men. A salaried director, the head of the department of religious education in the College of the Bible, devotes as much attention to the work of supervision as his time will permit. Special attention is now being given to the curriculum, and to the improvement of the technique of teaching. At present the curriculum is selected from the International Graded Lesssons, the Constructive Studies of the University of Chicago, and the graded series of Charles Scribner's Sons. Up to the end of the high-school years the courses are prescribed. The adult department offers a number of elective courses. All work is under observation with reference to educational results, measured by the nurture of the spiritual life, the leaders claiming that their policy is to bring the school gradually to the "Dewey basis" as far as is possible in the teaching of religion. Training in worship in the auditorium of the church is also being developed as a part of the scheme.

Many readers of the *Biblical World* are familiar with the School of Religion at Union Theological Seminary in New York City under the direct management of Professor George A. Coe. This school registers nearly 200 of the children of the neighborhood. The school described above, however, has the advantage of being associated with a church, and is therefore subject to the limitations which must be met in all

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churches, thereby making the experiment more practically helpful to churches at large.

Dedication of the Y.M.C.A. College

The new home of the Young Men's Christian Association College, at Chicago, was dedicated November 28–December 1. This event is of no little significance in the educational and religious world because it bears witness to the increasing emphasis upon thorough preparation for associational callings. It is not long since the secretaries were drawn from business life and from the other professions without any special training or education for associational work. Now specialization in the various departments has shown increasing necessity for adequate professional training, and associational leaders are urging young men to pursue the courses of study offered by the Young Men's Christian Association College before entering on their work as home secretaries.

Religious Instruction and Public Education

"The Relations of Instruction in Religion to Public Education" will be the topic for the first three days of the meeting in the thirteenth annual convention of the Religious Education Association in Chicago, February 28 and 29, March 1 and 2, 1916. The last day will be devoted to departmental conferences on religious training in colleges, churches, and other institutions.

At this annual meeting no time will be spent in popular mass meetings; instead the whole period will be devoted to carefully planned conferences. The discussions will be based upon a series of investigations into the various experiments in correlated instruction, especially in the so-called "Gary plan," the Colorado and North Dakota plans, and the different systems of parochial schools and of week-day religious instruction.

The association has no special plan to advocate; the conference will afford opportunity to study the present situation and the various solutions proposed. Some of the topics of discussion are: "The Attitude of the Religious Communions concerning the Relations of Church and State in Education"; "Upon What Conditions Can Churches of Different Denominations Combine in Giving Week-Day Instruction?"; "What Are the Reasons for Asking the State to Give School Credits for Religious Instruction?"; "To What Extent Are the Churches Competent to Undertake the Educational Task Involved?"; Why Some Citizens Believe That the Plan Endangers Our Religious Liberties"; "What Influence Will the Week-Day Instruction Plan Have on Parochial Schools?" Two sessions will be devoted to a study of moral conditions in high schools.

All persons interested in week-day religious instruction are invited to the conference. The sessions will be held in the Congress Hotel. Programs may be obtained by writing to the Religious Education Association, 332 South Michigan Avenue, Chicago, Illinois.

CHURCH EFFICIENCY

Church Journalism

The *Christian Century* gives to its readers the following information respecting church journalism. In the territory of the Northern Baptist Convention there are 69 Catholic weekly papers with a combined circulation of 944,462 copies. In the same territory there are 12 Baptist papers with a circulation of 75,569; 4 Congregational papers, circulation 38,500; 4 Disciple, 59,750; 17 Methodist, 350,553; and 5 Presbyterian, 92,607. These 5 Protestant denominations have 42 papers with a circulation of 616,979 copies, less than two-thirds the weekly

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reading-matter of the Catholics. In the southern states there are 4 Baptist weeklies with a circulation of 185,067; no Congregational; 7 Disciple, 65,750; 18 Methodist, 180,529; and 5 Presbyterian, 55,241; an aggregate of 54 papers with a circulation of 137,898. The totals show that in the entire country the Catholics have 69 weeklies with a circulation of 1,082,360, and the 5 Protestant denominations 96 weeklies with a circulation of 1,103,566. The aggregate membership of these denominations, exclusive of negro membership, is about equal to that of the Catholics.

Union of Congregationalists and Disciples

Francis E. Clark, founder of the Christian Endeavor, would prefer to see the Congregationalists unite with the Christian Disciples rather than with the Unitarians or Episcopalians. So he writes in the *Advance* for December 23. Mr. Clark thinks that the Congregationalists and Disciples would be of mutual help and that as things stand at the present time each is in need of the other. The Congregationalists emphasize culture, while the Disciples emphasize evangelism; and the Congregationalists, he says, are in need of the dynamic of evangelistic passion to keep their culture religious, while the Disciples need trained insight to refine their evangelistic methods and to conserve and perfect their evangelistic results.

Church Peace Union Opposed to Armed Peace

The Church Peace Union, of which Bishop Greer of New York is president, has a question which it wishes to have put to Congress. It is this: "How may the $250,000,000 now spent annually on our defenses be more effectively expended, if it is true that neither the army nor the navy is efficient in spite of that enormous expenditure?" The Church Peace Union was founded by Mr. Carnegie February 10, 1914, when he gave $2,000,000 to its trustees. The purpose of the Union is to promote the cause of international peace through the churches, Catholic, Protestant, and Jewish. The Union met on December 17 and Dr. Frederick Lynch, the secretary, announced that the Union was unqualifiedly opposed to the present-day demands for increase of armaments for the United States. According to the *Survey* for January 1 the Union adopted a resolution in which it expressed its opinion that the United States "is under bonds to do what it can toward the reshaping of the opinion of nations" and then proceeded to ask the question stated above.

Movements toward Church Union

A survey of the magazines issued during the last month of 1915 permits one to see that the question of church union has received attention that is quite unusual. When this question has taken on so much of current interest it is worth while noting the four solutions which the *Christian Evangelist* sets before its readers as the most important: first, the Roman Catholic solution for church union is that all Protestants and dissenters should return to the original fold; secondly, the Protestant Episcopal or Anglican solution regards Anglicanism as a sort of half-way house between Catholicism and Protestantism, which is the place where church union should naturally be effected, and on the following basis: acceptance of the Apostles and Nicene Creed, the authority of Scripture, Baptism and the Lord's Supper, and the doctrine of apostolic succession; thirdly, the Federal Council of the Churches of Christ in America is a sort of denominational clearing-house and represents the most up-to-date solution; fourthly, the Restoration solution which urges the following platform: the confession of Peter, in Matt. 16:16, as the sole and ultimate creed of the church, the authority of the Scriptures, Baptism and the Lord's Supper, and

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democratic polity. We have observed that in making this summary no recognition has been made of one of the most significant movements of the time, which is the organic union being promoted among the Presbyterians, Methodists, and Congregationalists in Canada. Furthermore, it is doubted whether the Federal Council solution should be regarded as a solution for church union at all. We are inclined to think that it should not be so regarded. Nevertheless we cannot but feel impressed that this movement is gaining in momentum as the years pass by.

Men and the Church

A great deal is heard about churches having lost their hold upon men and it is, therefore, exhilarating to find someone who takes up the gauntlet thus thrown down. The *Christian World* announces that statistics reveal the following facts: Gideons have 45,000; Brotherhoods have 2,000; Y.M.C.A. has 597,000; and Bible classes have 5,000,000 men. This means that nearly 7,000,000 men are enrolled in men's Christian movements at the present time. The *Christian World* holds the view that "the rapid growth of movements seeking to set men to work to win men for Christ is well-nigh phenomenal." And we are agreed that the pastor who in his local church does not come into close touch with men through the agency of an aggressive men's organization is missing an incalculably great opportunity.

Church Union in Canada

For a considerable time the Presbyterians, Methodists, and Congregationalists of Canada have been endeavoring to bring about a union of the three bodies.

The Presbyterians have been voting on the issue, and the *Toronto Globe*, of January 7, announces that the official returns show that a majority of 53,086 votes were cast in favor of union. This means that the majority has dropped nearly 27,000 votes below that of 1911. The minority vote reached the number 93,156 against union and is so large that it is thought the union between the three bodies will be postponed indefinitely.

The *Christian Guardian* represents the feeling of the Methodists thus:

> To the friends of union throughout Canada the vote as recorded cannot but occasion sincere regret. We believe that it is a mistake, but it is a mistake for which the Methodists fortunately have no responsibility, and one which many of our Presbyterian brethern no doubt regret very much. It would be profitless, and probably unwise, for us to discuss in detail the reasons for the adverse vote. It is sufficient for us that the vote is adverse, and that now, if complete returns bear out the earlier ones, the union question must be viewed as settled for some years at least. We think there is a general feeling that union will take place in the future, but for the present at least it is no longer a subject of debate. One thing we think the union movement will surely claim, viz., that it has brought Methodists and Presbyterians closer together and has greatly increased their respect for each other and their appreciation of each other's sterling Christian character.

The *Congregationalist* is the organ for the third body that has been seeking organic union. It says:

> It is becoming more and more apparent that our Presbyterian brethern are going to veto church union. We cannot divine why it is that the vote is so strongly adverse—more so than previously. It seems incredible that the minority have brought about such a change of front, but whatever the cause has been, the effect is almost certain. However, we shall not spend any sleepless nights over it. We did all we could to help on the movement, both by pen and by tongue, and having done this we bow to the inevitable and shall go on our way rejoicing that we did not try to hinder the movement. If we have failed in our purpose, the responsibility is not ours—our skirts are clear. We expressed ourselves in no uncertain manner. We did our "bit" for and not against union.

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BOOK NOTICES

Encyclopaedia of Religion and Ethics. Vol. VII, "Hymns–Liberty." Edited by James Hastings. New York: Scribner, 1915. Pp. xx+911. $7.00.

The seventh volume of this remarkable work abundantly maintains the standard of its predecessors. It covers some exceedingly important subjects, including "Immortality" and "Jesus Christ." It is good to see that the article on the latter by President McKenzie of Hartford Theological Seminary is on such broad and comprehensive lines as to make a very complete presentation of theological and other problems associated with Jesus Christ. It is not only a general summary of doctrines but an independent though brief discussion of certain tendencies in today's New Testament scholarship.

It is hardly necessary to mention each one of the articles which come in this very important volume. It is enough to say that as this work develops the successive articles continue to show a breadth of learning and constructive scientific method. Dr. Hastings never errs on the side of radicalism. The theological articles as a general thing are written by very temperate progressives. This is desirable if the book is to be anything more than a series of individual opinions. Dr. Hastings has very properly conceived of a reference book as in a sense representative of an at least partial consensus rather than as an opportunity for recording pioneering speculations of the Jerachmeel sort.

Jerusalem to Rome. The Acts of the Apostles. A New Translation and Commentary with introduction, maps, reconstructions, and illustrations from Christian art. By Charles Fremont Sitterly. New York: Abingdon Press, 1915. Pp. 293. $1.50.

The outstanding characteristics of this volume are: (1) an analysis of the Acts into twenty-eight main sections, with a number of subdivisions for each section; (2) a new English rendering based upon the Greek text of Souter; (3) a running commentary printed on the page opposite to the English text; and (4) numerous illustrations.

The detailed analysis of Acts makes it easy for the reader to become familiar with the content of the book. The new translation does not differ radically from that of the Revised Version, but it is sufficiently new to catch the attention at many points where the more usual rendering, because of its familiarity, might not awaken the reader's interest. The accompanying commentary is quite untechnical in character and is mainly devoted to homiletical interests. Problems of textual and historical criticism are consistently eschewed. The author's point of view is essentially that of the conservative school, as represented for example by Bernhard Weiss who is especially mentioned in the Dedication. Harnack is followed in dating the composition of Acts before the year 70 A.D.

The numerous illustrations, which add greatly to the attractiveness of the volume, are taken from the masterpieces of Christian art depicting scenes and persons connected with the history of early Christianity. There are also modern photographs and reconstructions of several ancient sites.

Biblical Nature Studies. By Andrew W. Archibald. Boston: Pilgrim Press, 1915. Pp. xi+220. $1.00.

This is a collection of thirteen papers, of different length and widely varying interest and value, upon various themes from nature, for example, "Treasuries [*sic*] of the Snow," "Fishing Experiences," "Eagles and Storks." They are more or less related to the Bible, but make no serious scientific attempt at biblical interpretation, nor does their frequent reference to the Bible render their interpretation of nature either clarifying or beautiful. A characteristic chapter is entitled "The White Mountains." It contains an indirect reference to the 147th Psalm and another to Deuteronomy in the opening paragraphs, then gives three pages of passable guide-book narrative regarding the Franconia region, then retells "The Great Stone Face" in no interesting way for three and a half pages, and finally takes us up Mount Washington and through Crawford Notch, where we are left with a bit of Bible to sanctify the scene in the Willey house after the fatal slide. Just how this can be called a "Biblical Nature Study" we cannot discover. Dr. Archibald has changed a few sermons and diaries of travel into pleasant but not profitable reflections which serve no scientific purpose at all and give little reward to the casual reader.

The Gospel according to St. Mark. (Cambridge Bible for Schools and Colleges.) Edited by A. Plummer. New York: Putnam, 1915. Pp. xlviii+211. $0.50.

This volume is not as large nor pretentious as the commentaries by Dr. Plummer on St. Matthew and St. Luke, but it will quite as well repay careful study. While intended for use by those not familiar with the Greek, it still reflects on every page the ripe scholarship of the Dean of commentators. He is a master in the art of

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concise expression, and the small space at his disposal has not served as an excuse for omitting the discussion of any topic of current interest. The novice for whom it is intended will find the commentary of value, and the advanced student will observe that no problem is left untouched.

The editor's viewpoint is well known, and in this volume he presents conclusions rather than a review of discussions. With reference to the Synoptic Problem, he notes Mr. Streeter's claim to have established "beyond reasonable doubt that Mark was familiar with Q," and Dr. Sanday's opinion that his arguments "seem to compel assent," and adds, "It may be doubted whether there is any clear instance in which it is necessary to assume that Mark derived his material from Q. Q is certainly earlier than any date which can reasonably be given to Mark, and therefore the hypothesis that he has seen it is reasonable. . . . . Peter's teaching may have contained nearly all the Sayings of Christ which are reported by Mark." On another page he argues from the fact that "Mark probably knew the contents of Q," and concludes that he wrote "to supplement Q" or that "he generally omitted what he knew was in Q because space was precious."

He notes the recent discussions favoring an earlier dating of the Synoptic Gospels, but decides for about 67 A.D. for Mark, basing that opinion upon Mark 13:14. He throws out the interesting but doubtful suggestion that the abrupt conclusion at 16:8 may be due to his being obliged to fly from Rome, leaving his MS unfinished.

Vivid touches and suggestions abound. Mark the "Stump-fingered" (Hippolytus) is no mere rehearser of what Peter used to say. He "had had years of experience with Saul of Tarsus, with Barnabas, and with Peter, in preaching the gospel, and he knew well incidents and sayings which again and again went home to the hearts of men. Of these he has put together enough to give, by means of a series of ancedotes, a movingly vivid picture of what the Messiah was to those who knew him." The maps are excellent.

The Christian Faith. By Theodore Haering. Translated by John Dickie and George Ferris. New York: Hodder & Stoughton, 1913. 2 vols. Pp. xi+952. $6.00 net, the set.

The publication in two volumes of an English translation of Haering's great work, *Christliche Glaube*, is of significance to all students of modern theology. Haering is not to be classed with reactionaries, nor yet is he to be classed with those who build up a theology from a general study of religion and a particular study of the Christian religion. He is under the influence of the Lutheran dogmatics, and at times his constructive thought seems to be developed into almost an apologetic for orthodoxy. At other times he thinks more creatively. To him all religion must be based upon revelation, but he never insists that all historical elements of the Bible are to be regarded as constituting revelation. He emphasizes Christian faith as developing an attitude of mind absolutely essential for the understanding of inherited Christianity.

The work is already well known to professional students of theology, but will undoubtedly serve a good purpose as a mediating work for those who are not quite ready for a thoroughgoing change of method, and yet are unwilling to stand unchangeably in the field of dogma. The translation seems to be well done, although the rather vague expressions of the German maintain some of their rather drifting qualities. The main difficulty with Haering is a lack of a sharply defined method, and a focusing of attention upon the problems which are already set by the relation of the modern world-view with an inherited religious belief. But his virtues include a temperate discussion of mooted questions, and a willingness to see the truth in views which as a whole he rejects.

Religious Education in the Family. By Henry F. Cope. Chicago: University of Chicago Press, 1915. Pp. xii+298. $1.25.

This is a series of 24 studies, designed for the aid of parents or for the use of classes, covering the functions of the family in educating its members for religious efficiency. The lessons begin with four general discussions of family life. Then follows an excellent treatment of "The Meaning of Religious Education in the Family." The remaining studies are more concrete, including, among other subjects, the direction of children's activities, stories, and reading, the Bible and Sunday in the home, the relation of the family to the school and church, and four sane, suggestive chapters on "Dealing with Moral Crises." A most useful appendix gives clear and workable suggestions regarding the formation of classes for the use of the book. Each study contains from 8 to 10 pages of material, attractively provided with titles and section numbers. Then follow references to recent books for further study. Finally topics for discussion are provided. This is an attractive arrangement which encourages study.

The material provided for study is generally clear and interesting. Occasionally one feels that Dr. Cope is giving an address to a group thoroughly familiar with the vocabulary of modern pedagogy and psychology rather than writing for a class of parents for whom the book is designed. For example, the middle paragraph on p. 3 tastes of the lecture-room; it contains 136 words in 12 sentences, whose snappy, stac-

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cato style is designed to drive home a truth to the minds of auditors, but which is poorly adapted for study material. The first sentence in the text has a word which makes an untrained reader pause: "The ills of the modern home are symptomatic." An untrained member of the class will be obliged to think carefully over this: "Ideals are precipitated in expressive acts" (p. 128). He will also need help with "polarization of population" (p. 17), "saved from centrifugation" (p. 34), "this imperative and motivation of religion" (p. 71), "habituation to service" (p. 76). Topic 6 in chap. i would come better in chap. ii, following the discussion of pp. 20, 21. Dr. Cope is at his best in handling the practical situations under moral crises. His counsels are wholesome and practical. We are inclined to like the God to whom the Montana boy prayed, "O God, I thank you for helping me to lick Billy Johnson!" But we wish it were possible to know what Billy thought of the God who let him be thrashed—or are the vanquished supposed to have any theology? The publishers have made a most attractive volume for home and class use, and the editors of the series have made a real contribution to the materials for religious education.

The Freudian Wish and Its Place in Ethics. By Edwin B. Holt. New York: Henry Holt, 1915. Pp. vii+212. $1.25 net.

This is an exceedingly interesting little book, although the last chapter which deals with the problem of knowledge is not as easy reading as the rest of the volume. Professor Freud's theories, the author claims, have never been given serious attention by students of ethics, and he proposes to fill this gap. It is hardly likely that the little book will accomplish that, for it is too sketchy in treatment, and reduces to footnotes some very important questions which may be suggested by the expressions in the text. Further than that, Professor Holt hardly sufficiently recognizes the social element in morality. His illustrations, which develop his particular theory of discrimination between impulses and the utilization of each, bring him to a position which is the most important one in ethics, namely, What is the basis of discrimination? How and why should two sets of impulses be so combined as to produce healthy action? And if one passes over from small actions, like eating mushrooms, to more complicated matters, like, let us say, the closing of the saloons or woman's suffrage, where do impulses in the Freudian sense count for much? The fact seems to be that impulse theories do very well in the lower stage of genetic psychical action, but become decreasingly explanations of moral action in thoroughly social situations. The difficulty with most theories which tend toward a mechanistic view of morals is that they eliminate from the field of moral action some of the most vital elements in a complicated social order.

Foundations of Christian Belief. Studies in the Philosophy of Religion. By Francis L. Strickland. New York: Abingdon Press, 1915. Pp. 319. $1.50.

The Abingdon Press—which is another name for the Methodist Book Concern—is to be congratulated upon the books which it is putting forth. No other denominational publishing house anywhere nearly approaches the service that the Abingdon Press is now rendering the English-speaking world. The volumes it is issuing are far enough from being radical, but they all leave the reader a little farther advanced toward a sane, spiritual, and widely horizoned Christian faith.

This is particularly true of the volume by Professor Strickland. The author knows the problems set Christianity by modern thought, and does not hesitate to face the most essential of these. The volume is, in a most successful way, a popularizing of a defensive philosophy of the Christian religion. It is the sort of book that we have been looking for to put into the hands of college students who are troubled by such fundamental matters as immortality, Jesus Christ, and the importance of the Bible. Dr. Strickland does not attempt to settle all the questions which a technical theologian would raise. Some difficulties he does not mention. But his book will help its readers to outgrow the point of view from which most religious difficulties spring.

Anything that Professor Harry Ward writes is worthy of careful thought and attention. His little volume on *Social Evangelism* (Missionary Education Movement, 50 cents) takes up matters in a popular but very earnest fashion. To Dr. Ward social service is of less importance than social regeneration. The business of the church he very properly holds as something more than patching up the wounds of humanity. We heartily commend this book not only as one that is full of inspiration and an appeal to conscience, but also as one that will give men a broader view of the meaning of Christianity.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE PREACHING TASK OF THE MODERN MINISTER

Conducted by
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Introduction

The science of homiletics has undergone a marked change as a part of the reconstruction of theological study. According to the older practice it was the task of Old and New Testament interpretation to give to the minister the exact meaning of the Scriptures. The task of systematic theology was then to organize the teachings of Scripture into a self-consistent system which was to be preached for the salvation and edification of the people. Homiletics was then simply a "sacred rhetoric," as it was often called. It was concerned with showing the minister how to use his text, formulate his proposition, organize his discourse, and present his message effectively. But all this is changed. Our biblical studies introduce us to a great religious life and experience. Our theological studies help us to understand the meaning of our religion. But no field of study furnishes us with our preaching material ready-made. It is in the Bible, it is in Jesus, it is in the life about us, it is in the story of man's struggles and achievements. Evidently homiletics, the science of preaching, has a new task.

The formal aspect of preaching will always be important. Voice culture, literary composition, platform presence and delivery, all these techniques of preaching must be worked out. The old books on homiletics are still of great value, such as Broadus, *The Preparation and Delivery of Sermons;* Phelps, *The Theory of Preaching;* and there are excellent modern works in the same field, such as Hoyt, *The Work of Preaching;* Breed, *Preparing to Preach.* Let us assume all this essential preparatory work. The question still remains: What is the task of the preacher? We undertake to answer it by considering first the goal of the preacher: What is he trying to do? What has he to say to people in the modern world? We then ask how the religion of Jesus may help him in his task. We then ask how the religion achieved in the great experiences of the Bible may help him. But religion exists beyond the Scriptures. This introduces the whole problem of evolution, culminating in the study of religion as a universal experience. How far then does the universal religious experience help the minister to see what he has to do? In view of this universal experience, on what ground may he offer his religion to those who already have one; or, to put it better, how may he help every hearer at home or abroad to achieve a religion of his own? The following books will be studied:

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Part I. The Goal of the Preacher:
Cooley, *Social Organization.*
Coe, *The Religion of a Mature Mind.*
University of Chicago Sermons.

Part II. The Religion of Jesus:
Bousset, *Jesus.*
Case, *The Historicity of Jesus.*
Anderson, *The Man of Nazareth.*
Montefiore, *The Religious Teaching of Jesus.*
Moffatt, *The Theology of the Gospels.*

Part III. The Religion of the Bible:
G. A. Smith, *Modern Criticism and the Preaching of the Old Testament.*
Goodspeed, *The Story of the New Testament.*
Clarke, *Sixty Years with the Bible.*
Soares, *The Social Institutions and Ideals of the Bible.*

Part IV. The Evolution of Religion:
Walters, *Genetics.*
Thomas, *Source Book of Social Origins.*
Bousset, *What Is Religion?*

Part V. The Achievement of Religion:
Harnack, *What Is Christianity.*
Hermann, *Communion with God.*
Brown, *Unity and Missions.*

Part I. The Goal of the Preacher

Required reading: Cooley, *Social Organization;* Coe, *The Religion of a Mature Mind; University of Chicago Sermons.*

The preacher expects to accomplish something by preaching. That is why he is a preacher. Whatever may be the other functions of the minister, and however exacting upon his time and important in his activity, he is definitely and inevitably a public speaker. He undertakes to address congregations regularly and often, and the goal of his work must be in the expectancy that possesses him as he speaks. It is fashionable today to look slightingly upon public speech, especially upon preaching, yet it is very certain that preaching is increasing and not diminishing, and that many different kinds of people besides ministers are anxious to preach. It cannot, therefore, be unimportant to consider the preaching task of the modern minister.

Why modern? What is the point of the emphasis upon modernity? Because not all preachers are modern. We are not necessarily modern because we are living today. To take a far-away illustration, it is very evident that the late Pope Pius X lived in the Middle Ages and never knew what the twentieth century meant at all. Among many descriptions which have been suggested to express the peculiar character of the present age, one of the most significant is that the modern man is conscious of being in the social process. Past ages knew, of course, that manners change and men change with them, but the changes of which they thought were incidental, like the varying fashions of dress and of speech. We are

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learning to think of an ongoing process, wherein nothing is static, nothing is finished. The story of man is of a social process which has been taking form in various types of social organization, of family, community, industry, government, religion, and the like, all of which have undergone and must undergo a continual change, whether for the better or for the worse at any given time is a baffling problem. The modern man knows himself to be in this process. He sees the bewildering changes going on all around him. Sometimes it seems as if everything that mankind had achieved is disintegrating before his eyes; at other times new forms of social organization appear so satisfactory as to belittle all former achievement; but again in the very moment of complacency over the attained, new necessities of readjustment become manifest and the never-ending struggle is on again.

The modern minister believes in the social process. He believes in God immanent in the process. He believes in the glorious possibilities of humanity aroused to its responsibility and opportunity. He sees a human society, progressively attainable, wherein men shall live in sympathy, loyalty, and freedom, under the blessing of God. The life, message, and teaching of Jesus point to this progressive ideal and give assurance of its possibility. The preacher feels that the better society, the human brotherhood, can be, and must be. But he knows what halts its coming. He knows it in his own experience. He sees the immaturity of the men and women about him. He understands how they rest in achieved moralities and are timorous in the face of changing social organization. He is able to estimate the disaster that the rapid recent changes in society have produced, and to understand how men who cannot see anything but the change are possessed by an engrossing self-regard and are seeking to keep what they have and to get what they can. He prays, "Father, forgive them, for they know not what they do." He knows that they do not think, they do not see, and that nobody has told them or told them winningly enough. He is sure that if they can see the path, if they can understand the way, the truth, the life, they will be glad and they will follow. Someone ought to speak, for there is a great message to be spoken. This realization makes him a preacher. He has a gospel, a glad word of encouragement and hope that God is moving with us, that he is ready to go with us into a better order of life than we have seen, where each shall help all, and all shall help each, and every man shall do his best for the common weal.

But the preacher is not a voice crying in the wilderness. He is not a prophet speaking in the market-place. He is a minister of a congregation. He is himself an official of one of the very social organizations that are changing and must change. This constitutes his peculiar problem of adaptation, of appreciation of the apperceptive mass to which he appeals. He is preaching to a congregation which is not fully modernized. Very few persons have any adequate perception of the social process in its totality. Most intelligent persons today have some conception of it. It is common enough to see that family life is not the same as it was a generation or two generations ago. Most people realize to a greater or less extent that industry has changed, though comparatively few realize the actual significance of the changes. But while such inevitable signs of change are recognized, many look with grave apprehension on possible changes which may nearly affect their own interests or cherished presuppositions, and the pulpit which freely

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and joyously recognizes movement everywhere may be seriously in danger of being misunderstood by those who jealously guard certain spheres of human interest as apart from the influences of social change.

One type of mind most conspicuous in our congregations is that which cannot think of religion as part of the social process. Many Christians who can understand that the religions of the world and perhaps of other sects of Christendom may be the product of change and subject to change cannot think of their own religion as thus mutable. The religion that one knows in his most sacred experiences, the rites, symbols, formulas, beliefs, institutions which so satisfyingly express that religion—these must be true or else they would be false. If they are true they are eternally true. It must be recognized that a large number of most worthy and intelligent men and women cannot conceive of the relativity of truth. Truth seems to them something static, something given, something to be held, guarded, handed on. This is perhaps seen in its utmost form in those who anticipate that eventually the entire human family will belong to their own particular denomination. Scarcely less significant, however, is the more common view that the whole race of men, when they have become fully enlightened, though it may be many centuries hence, will at that time all hold the particular set of theological beliefs which express truth to some section of the church today. Such people commonly think of truth as having grown in the past up to a certain point, and many of them will accept the idea that truth is still growing, but they think of the growth as only quantitative. When they speak of progressive revelation, they mean that truth was given a little at a time, so that the deposit accumulated with the advancing centuries, but it was all carried on unchanged. There is *a* true religion. What ever belonged to that must always belong to it. The purpose of the church from this point of view is to bring people to accept this given religion with its forms, symbols, beliefs, and institutions. If any of these do not seem to be suited to the present age, so much the worse for the age.

At first sight it would seem that the preacher, whose view of life in its fulness has been his call to his task, is in a hopeless situation as the servant of a congregation that persistently thinks of religion as apart from the process which gives all of life its significance. Will there not be misunderstanding at every step? This certainly would be the case were it not for a saving condition which alters the whole situation. No Christian congregation, however tenaciously it may be attached to its social organization, and however changeless and universally significant it may conceive that organization to be, ever regards the organization as the end and goal of the divine plan. The church, or the sacrament, or the faith, is always in order to life. Nobody regards human society as satisfactory. There is always to be a Kingdom of God, at least somewhere, if only at last in the future life. As a matter of fact, the Christian church in all its branches does look to a social end as a sufficient goal of every effort and reason for every faith. To be sure this is often conceived in a transcendental manner. It is to come by miracle rather than by human achievement. It is thus like all the rest of religion, outside of the social process. But even so, the universal fact of Christian consciousness that a human brotherhood, sometime, somewhere, is the plan of God is a sufficient basis for the preaching task of the modern minister. Let it be added that all congregations are increasingly susceptible to appeals for gift and effort to improve

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present social conditions; and while this is very far from an appreciation of the real human task, it is at least a basis for a better understanding.

It is not the preacher's duty to belittle the symbols and beliefs and forms of organization which today are important in the eyes of religious people. It would be just as foolish to regard slightingly the national flag on the ground that so much flag-waving is a shallow and often unethical patriotism, the kind of patriotism that breeds international jealousy and foments wars. A real nationalism is a very good basis for a generous internationalism. It would perhaps be idle to discuss today whether the national form of social organization will be permanent. We cannot see beyond it any more than we can see beyond church religion. Both of them for aught we know may, in some form or other, be of permanent value. It is for us to see the values which they have, and to eliminate by disuse the disadvantages which they undoubtedly have. What the church in its transcendental thinking calls "God's plan," the preacher may constantly present as the human process, God-inspired. The charities and reforms which the church is willing to undertake because of their evident goodness, the preacher will present as the very essence of the ongoing process in which we are workers together with God. That "far-off divine event," which seems so far off and so divine as to be little concern of ours, may be shown to be in daily process of approximation. The truth of today may be so vitally set forth that it will gradually become evident that the truth of yesterday is no longer true for today. Let the preacher treat the great Bible religion so vitally that it will always be manifest that psalmists and prophets, Christ and apostles, were speaking the truth for their day; therefore, instead of being slavish imitators of them, we must get from them the inspiration to see the truth for our own time. Let the preacher use the great "words that are the makers of ideas." He who speaks of humanity, society, sympathy, mutual understanding, justice, beauty, love, of God in every human interest, of Jesus who lived with the Father in blessed peace, and lived with his brethren in inspiring friendship—that preacher will educate his congregation to an apprehension of religion as part of the wholeness of life.

Another type of mind in the congregation is that which cannot see the social process where change might affect personal interests. Most markedly is this the case in the economic sphere. There are certain things that must not change—property, rent, interest, the right of a man to conduct his own business. These surely seem to be settled facts. Of course it is conceivable that an ongoing process may change them, but that would be social anarchy; it would be the destruction of the great achievements of civilization. We cannot allow our orthodox, economic doctrines to be amenable to the social process. And this attitude is not confined to the economic sphere. The human socialization, anywhere nearer than heaven, raises some very serious questions. Is a white man to regard a negro as an equal? Is the Mongolian to stand on the same footing with the American? Is the servant and handworking class to lose its necessary subordination? The brotherhood of man has always seemed to be very beautiful in poetry, and very appropriate for life after death, but if it is involved in a social process which is actually going on, and which we are to further with passionate and sacrificial devotion, it may be very dangerous. The people who take this attitude are not bad; they are not monsters; they are not unintelligent. Of course they appreciate the inevitable-

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ness of change, they glory in the advancing civilization of the modern world, but they feel that there must be some things that do not change; they are afraid of a world where everything is mutable. Naturally the things that ought not to change are those whose stability is most for their own interests. This is not so much wickedness as limited vision. The human race has always understood group justice and kindness, and has largely practiced them; but it has very little understood justice and kindness beyond the group. Our difficulty today is simply that our groups have grown so large. Man had centuries to learn how to live in a village, and he succeeded measurably in securing a rough socialization. We have got crowded together into our huge cities: our groups number millions. We do not know what to do, so we take refuge in holding on to old moralities; or, in the breakdown of old moralities through the sheer impossibility of exercising them, we revert to a primitive self-preservation.

The task of the preacher is not denouncing millionaires and trust magnates and venal labor leaders. He has to try to see for himself the wholeness of life, and then to tell his people what he sees. If there is a real social process, and if God is in it, what is a good God trying to do in factories, tenements, and slums, in great cities, in mighty enterprises? To whom does he give the earth and its fulness? Let the preacher speak of the ongoing process that has carried us beyond slavery and feudalism, and ask his hearers to pray to have a part in the further progress that shall save us from poverty and unemployment. Let him frankly preach upon our corporate sin and responsibility for suffering and evil. Let him not fail to denounce those who are careless and who will not hear the call of our modern duty. Again let him often use the "words that are makers of ideas." Let him speak of new rights that must be achieved, the right of a child to childhood, to education, to fitness for living, the right of a man to a home and wife and family, the right of a mother to a real motherhood, the right of us all to know God and to be able to believe in him, and to have God interpreted to us through a great human justice and love.

Another group of hearers in the congregation, if so be that the preacher is happy enough to attract them, is of the type of mind that is all confused by the changes that are so rapid and universal. The stable world, where faiths could be inherited, and then carried as permanent possessions, was an easier world to live in. The old authorities were in command, the parents in the home, the teachers in the schools, the ministers in the church, the magistrates in the state. There was a religious creed, an economic creed, a political creed, which everybody accepted save a few daring disbelievers. But now every social institution is changing, every creed is questioned, every authority is under the burden of proof. Most serious of all, there may not really be any social process. That is in itself a faith. We are going, but are we going on? These are not the attitudes and the questions of a few philosophers; they appear everywhere. They are in magazines; they are in the popular novels. College students, even high-school students, often young mechanics, take such a point of view. Sometimes it is flippant, and even an excuse for a disregard of all authority that one may go in the ways of self-indulgence. Sometimes it is wistful, for sooner or later every soul wants a faith. It is awful to be a disregarded and unimportant atom in a purposeless universe. It is pitiful to be without hope and without God in the world.

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The task of the preacher is to bring his faith to bear on this unbelief. He too sees what these people see. But he is not afraid of the break-up of old things, for he is sure that it is but the preparation for a re-forming. Let him preach the things that we all know. There is the evident fact of duty; some duties at least are clear. There is the joy of the right. There is the God in ourselves whom we cannot escape. Let the preacher speak of the ongoing that he sees, and the better future that he hopes for, and let him summon volunteers to enlist for its accomplishment. He shall not win his hearers so much by argument as by the contagion of faith. He shall help them to resolve their doubts by summoning them to activity. It is difficult to doubt the beneficence of the social process when one is heartily engaged in making it beneficent. He will most readily come to believe in God who has undertaken to be a worker in the task which God, if there be a God, must be engaged in.

A fourth type to whom the minister must preach are those who cannot see the social process because they have fallen down, and the ongoing has trodden over them. Some, through folly, selfishness, weakness, have fallen into sin, and they are in the anti-social class. Nothing means anything. They live in the present moment, to serve their greed, their lusts, to carry out their selfish plans, to wage their war upon society. Those we have called the unregenerate and the backsliders are the folk with the most limited view of life. Besides these are the discouraged, the suffering. They cannot see anything but their own pitiful need. Life is so harsh, so hopeless, that it cannot have any meaning. What can one do when the props are knocked from under him? How can one find God when he has no human friends? How can one believe that the world is good when it seems to be so bad?

The minister must always be more than a preacher to whomever he ministers, but it is evident that his ministry to the wandering and to the weary must be far more personal and practical than any words from the pulpit can be. Yet there is a preaching task here too. How shall he preach to those whose outlook is so contracted because of the very circumstances in which their life is cast? The use of such a technical expression as "the social process" seems not only cold but absurd in the face of such dire human need. Of course the wise preacher will not use the expression, but he will use the idea. We are seriously in need of a new evangelistic motive to take the place of the old self-regarding motive of personal salvation, or at least to supplement it. The new motive is in the message of Jesus. God is working in the world through those who are willing to work with him, but it is the tragedy of life that some are working against him. They think they cannot help it because of circumstance, habit, appetite, self-interest. God is ready to liberate them from such thraldom. Jesus told all kinds of people to follow him and help him save the world. The deserter is not to be shot but to be given an honorable place in the army. The prodigal is offered a chance of service in the father's house. Regeneration is the God-given power to begin to do one's duty.

The evangel to the troubled and discouraged is not different. It seems ungenerous to class them with the outcasts. But they are overwhelmed in the common misfortune. They have lost the view of the wholeness of life because they can see only their immediate necessities. The message of hope to such has generally

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been that even if sickness, loss, injustice, deprives them of hope in this life there is another and a better life where God shall help them. And this is a good message. Does not the great ongoing reach beyond the grave? But there is an evangel for this life also. The friendless need friends, but most of all they need a chance to be friends. The lame need help, but most of all they need to be able to help someone else who is more helpless. The preacher must bring to the least the joy that he too can help in the mighty enterprise of making the world a human family.

The preacher who seeks to get some such vision of his goal as we have endeavored to set forth will do well to read the recent books on social psychology. We select Cooley's *Social Organization* because it presents very clearly the present condition in which we find ourselves. Instead of reviewing the book in detail, it has seemed better to interpret it in terms of the preacher's task, and the foregoing discussion is such an attempt. The minister who reads the book will constantly find illumination upon the most fundamental aspects of his vocation.

The psychology of the reconstruction of thinking with reference to the problems of religious belief is discussed in Coe's *Religion of a Mature Mind*. This also has been used as a basis for the foregoing analysis. A careful reading of the book will make clear what we have sought to present in the discussion of the static-religious type of mind.

As a practical attempt to preach from this point of view it is recommended that the *University of Chicago Sermons* be studied. The writers of those sermons would be the last to offer them to their brethren as homiletic models, but they would offer them as a sincere attempt to present the great meaning of religion to a modern congregation. Let each sermon be read with these questions in mind: (1) To what fundamental religious authority does the preacher appeal? (2) How may one know whether the preacher is presenting the truth? (3) What type of human living has the preacher in mind in his appeal? (4) What conception of the social process lies behind the sermon? (5) What comfort and faith are communicated by the sermon to the hearer? (6) How does the sermon deal with the realities that men actually know to exist in the world in which they live?

Questions for Discussion

1. How may the preacher best keep the glow of a great purpose in his ministry?
2. What present-day preachers most stimulate you, and what elements in their preaching seem to be most effective?
3. What are the conditions that produce the static-religious type of mind?
4. What problems does this type create for the preacher?
5. What are the conditions that produce the static-economic type of mind?
6. What problems does this type create for the preacher?
7. What are the pedagogical problems involved in the modernizing of a congregation through preaching?
8. In what way would the preaching that is concerned with homely virtues and simple faith contribute to such a goal as we have discussed?
9. A keen thinker recently said, "The greatest sin is to be behind the times." What did he really mean? What is involved in that idea for the preacher?

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10. What would be a vital evangelistic preaching if one held before him the goal we have discussed?

Books for Further Reading

Cooley, *Human Nature and the Social Order*.
Ross, *Social Psychology*.
Coffin, *University Sermons*.
Rauschenbush, *Christianity and the Social Crisis*.
Mathews, *The Church and the Changing Order*.
R. J. Campbell, *New Theology Sermons*.
Brooks, *Lectures on Preaching*.
Faunce, *The Educational Ideal in the Ministry*.

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THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. IV—*(Concluded)*; V

BY HERBERT L. WILLETT

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY IV—*Concluded*

Twenty-seventh day.—The man Isaiah. At an early age, perhaps about twenty-five, Isaiah, a prosperous and well-educated man of Jerusalem, began his career as prophet. He was married, and had one son. Later a second son was born. He regarded himself and his children as "signs and wonders," illustrations of his great themes. For more than forty years, from the year of King Uzziah's death in 739 B.C. till the deliverance of Jerusalem in 701 B.C., Isaiah preached that calamity was coming upon Israel, Judah, and Jerusalem as the result of their neglect of justice, righteousness, and true religion. Recall his four great ideas—the sin of the nation, its impending suffering at the hands of Assyria, the survival of a remnant, and the happy future. What proofs have we had of Isaiah's power as a statesman and public speaker? Would you say that he was successful in his efforts? Would you say that he was the greatest of the prophets?

Twenty-eighth day.—The Book of Isaiah. Observe that the book contains sixty-six chapters, but that in our treatment of it we have used only about half of this material. Recall the statement in the introductory paragraphs that other writings than those of this prophet seem to have attached themselves to his authentic work. Notable among these are such sections as 13:1—14:23, and other oracles against the nations; chaps. 24–27, 34, 35, 40–55, and 56–66. Some of these sections will be treated in later studies. Note also the irregular manner in which the material is arranged in the book, and the reasons that have led to rearrangement by biblical students. But most of all, try to appreciate the greatness of the work and the attractiveness of much of its literary style.

Twenty-ninth day.—The message of Isaiah. Recall the preaching of this great moral leader of Judah, and remember that he was essentially a city man, and was keenly sensitive to the evils of the capital. He preached against drunkenness, and monopoly, skepticism, pride, vanity, especially as noted in the foreign fashions of the ladies of Jerusalem, wrong-headed leadership, and all sorts of injustice to the poor and the dependent. As a statesman he insisted first upon the isolation of Judah; but when once Ahaz had made the unfortunate alliance with Assyria, Isaiah demanded that the agreement be kept. In practically every message he delivered he made clear his four cardinal truths—sin, judgment, survival, and future glory. Remarkable is his love of contrast. When the days were prosperous, he preached that calamity was near. But when darkness had settled over

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the city, his words were full of hope. And in both, he was true to the ideals of prophecy.

Thirtieth day.—The predictions of Isaiah. Like other great prophets, Isaiah drew his material from the past, the present, and the future. In the latter field, he showed remarkable foresight as a profound student of events, and an interpreter of the purposes of God. Recall his predictions of the speedy downfall of the kingdoms of Syria and Israel (7:5–17; 8:1–4), and their fulfilment. Also remember his confident statements about the distress to which Jerusalem would be reduced, and her final deliverance. Perhaps the most significant of Isaiah's predictions related to the messianic time of peace and glory after the Assyrian had been overthrown. Of these the most vivid is that regarding the Child Wonderful (9:6, 7) whom Isaiah expected to redeem his land from the foreign foe. That hope was realized, though not in the manner the prophet expected. The New Testament quotations from Isaiah laid hold of his words without reference to their original application, and related them wherever possible to the life of Jesus (see Matt. 1:22, 23; 4:12–16; Mark 7:6, 7; John 12:40). Thus the words were "fulfilled," not as predictions, but as coming to new birth and meaning in the life of the Master.

Thirty-first day.—The modern value of Isaiah. The moral awakening of the world in our day is due in no small degree to the rediscovery of the prophets of Israel; and among those whose messages have been found timely and convincing Isaiah holds a chief place. The city is the great social problem of our age, and Isaiah is the Old Testament specialist on that theme. The sins of the city, its volatile and vibrant life, its opulence, and its pride, all find place in his thought and speech. Our modern city problems are more complex than were those of his time, for sin, which was then largely individual, is today organized and exploited for profit. But the eternal principles which Isaiah applied to the evils of his day are the principles for our age and for all time, for they are the basic truths revealed by the Holy One of Israel.

STUDY V

MICAH AND THE RURAL CONDITIONS OF HIS DAY

In passing from the study of Isaiah to Micah, his contemporary, one goes from the city to the country: from the busy streets of Jerusalem to the more quiet regions of the westward slopes of Palestine; from the problems of world-politics to the activities of provincial towns, disturbed only by the passing of caravans or the chance hazards of plundering at the hands of the stragglers of marching armies on the way to Egypt or the North; from the vices and luxury of the capital to the petty tyrannies of country landlords over a helpless rural population.

Yet Micah's world was not contracted, in spite of the fact that his interests were those of the countryside. He had been in Jerusalem and was familiar with its intrigues and its superficiality. He knew something of the dangers in which the nervous and vacillating conduct of public affairs was involving the entire country, especially in view of Assyrian activities in the coast lands of Syria. Moreover, his outlook as a resident of the shephelah was upon that very plane of the sea along which commerce and war were constantly pushing men from all the lands.

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Past his town of Moresheth-Gath went the armies of Sargon and Sennacherib; and only a short distance away was Lachish, the gateway to Egypt, through which the embassies from the court of Hezekiah to the empire of the South, so satirized by Isaiah, made their way.

Contemporaries, and in a measure colleagues, were Micah and Isaiah, though in almost all regards unlike. Like Paul, Isaiah was a city man in all his associations and interests; like Jesus, Micah belonged to the country, and in his language its life is reflected. Isaiah's vision of Jerusalem's future was confident and optimistic. The city would pass through great dangers, but escape. Micah, however, looked farther into the future, even though the scope of his interests was not so wide. He discerned with clear eyes the approaching tragedy of the city's overthrow; but he did not doubt that out of the fiery trial that was to come there would emerge deliverance and redemption for the people of God.

These prophets share the feeling of intense concern regarding the moral and religious conditions of their day, and though neither alludes to the other, the combined results of their labors must have been notable at the time, even as their words have served to awaken ethical and spiritual concern in all the centuries since.

First day.—§109. *The coming of God:* Mic. 1:1–4, 14; I Sam. 5:6–8, 17; Isa. 1:1; Hos. 1:1; Ps. 18:6–15; Jud. 5:4, 5; Hab. 3:8–15. Read Mic. 1:1, and note that it is the editorial superscription of the book. Compare the word "Morashtite," which is used to describe Micah, with the reference to Moresheth-Gath in vs. 14, and observe that they seem to refer to a town that was near the former Philistine city of Gath (see I Sam. 5:6–8; 6:17). Read also Isa. 1:1 and Hos. 1:1, and notice that the three prophets were contemporaries, although probably not for the length of time the superscriptions would imply. Read Mic. 1:2–4, and note that Jehovah is angry, and is about to come down from heaven in his wrath against Samaria and Jerusalem, and that nature will be in terror at his approach. Read Ps. 18:6–15 for a similar picture of the terrible coming of God, and Jud. 5:4, 5 and Hab. 3:8–15 for other poetical descriptions of the consternation of nature and man at his coming in judgment. How would you interpret these passages?

Second day.—§110. *The sins of Israel:* Mic. 1:5–9; II Kings, chaps. 15–18. Read the Micah passage, and note that it gives the cause of the wrath of God described in vss. 2–4. Read II Kings, chaps. 15–18, for the evil course of Samaria (Israel) under the six kings from Zechariah to Hoshea, and for the reigns of Jotham, Ahaz, and Hezekiah of Judah, and note the frequent references to the military operations of the kings of Assyria in Palestine. Note the prophet's prediction of the destruction of Samaria, the city responsible for the moral conditions in Israel. Recall the statements of Hosea regarding the intimate connection between idolatry and the immoral life. The trouble that is to overwhelm Samaria, or perhaps has already befallen her, will reach even Jerusalem.

Third day.—§111. *Stricken towns:* Mic. 1:10–16; Isa. 10:28–32; I Sam. 22:1, 2. Read the Micah passage. It includes a list of towns that seem to have been in the region in which the prophet lived, and were therefore familiar to him. On them all trouble was to fall soon, probably because they lay in the path of the

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advancing Assyrians. The text is not very certain in this passage, probably because there were puns or plays upon the names of the towns in the prophet's original oracle. The references to Lachish as the gateway toward Egypt, the first stage on the sinful way to that land, and to Moresheth-Gath (Micah's home) as about to be lost to the enemy, are the clearest. Compare this picture of the stricken towns of the shephelah with Isaiah's reference to a wholly different route of the Assyrian approach in Isa. 10:28–32. For the story of David's refuge at Adullam, see I Sam. 22:1, 2.

Fourth day.—§ 112. *The oppression of the poor:* Mic. 2:1–5. Read and note the prophet's vehement indignation against the rich men who acquire large holdings of land, and then mistreat their tenants and dependents. Would Micah's position as a countryman, probably a farmer, make him especially sympathetic with the afflicted people of his own class? Do you suppose these landlords lived on their property or resided in the city, and left the management of their estates in the hands of stewards and employees? Which would be worse for the farmers? Observe that the prophet, speaking for God, insists that the divine vengeance is soon to fall, and that the enemy that dispossesses the rich landowners of their property will mock them with taunts.

Fifth day.—§ 113. *The reproach of preaching:* Mic. 2:6–11; Amos 2:12; 5:10; 7:10–12; Isa. 28:9, 10. Read the passages from Micah and note that the rich and conscienceless men whom the prophet denounces are indignant at his words, and order him to keep silence, saying that his reproaches never cease. For similar experiences by Amos and Isaiah, read Amos 2:12; 5:10; 7:10–12; Isa. 28:9, 10. The rich and oppressive sinners appeal to the traditional belief that Jehovah will be the protector of his people, and no one need fear the words of a fanatic like Micah. But the prophet insists that his words are wholesome and needed, and recounts further instances of mistreatment of women and children. Note the threat of exile, the command to depart in vs. 10, and the reference in vs. 11 to the sort of preaching they would like.

Sixth day.—§ 114. *The future of Israel:* Mic. 2:12, 13. Observe the wholly different situation of these two verses. They seem to belong to a much later age and another hand. In what manner they came into this connection it is hard to understand. Note that the writer speaks of Israel as a scattered people, who are about to be reassembled like a dispersed flock. They are to be gathered in such a multitude that the noise will be heard afar. Resistless, with Jehovah as king at their head, they march through gates of opposition, and nothing can stay them. These words evidently describe the prophetic hopes of the exilic or post-exilic age for the restoration of Israel to national life.

Seventh day.—§ 115. *Cruel officials:* Mic. 3:1–4. This is a vivid picture of the heartless treatment of the common people by the officials and the wealthy class. Picture to yourself what acts of violence and outrage lie behind these tremendously moving verses. Do you think Micah refers to the conduct of the leaders at Jerusalem toward the men of the small towns around him or to that of local officials and magnates in the towns themselves in relation to their poorer fellow-townsmen? Do you know of other instances in history of selfish and oppressive treatment of the dependent classes? Do you know of instances in which revolts have broken out among the peasants and serfs against their rulers

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and spoilers? Note the threat in vs. 4 that the scales shall be turned, and the men who have exploited the helpless shall receive their just deserts.

Eighth day.—§ 116. *Blind seers:* Mic. 3:5–8; Jer. 14:14. In the first passage, note Micah's denunciation of the false prophets of his day, the men who preach merely for reward, and have no interest in religion except as a means of making a living. Read Jer. 14:14 for an example of this sort of prophecy. No doubt these arraignments by the great prophets of their less inspired contemporaries were severe, and not wholly deserved. Would you liken them to the condemnation of preachers often uttered by evangelists today? Where does the truth probably lie? Note in vs. 8 Micah's strong and confident assertion regarding his own clear vision and prophetic power.

Ninth day.—§ 117. *Crimes that bring ruin:* Mic. 3:9–12; Jer. 26:1–19. Read and note Micah's return to his theme of bad leadership which is bringing the nation to destruction. Can there be any doubt that in this passage he is addressing the leaders at Jerusalem? What do you think he means by "building up Zion with blood"? How many sorts of leaders are mentioned? What charge is made against each class? What did they at the same time profess? What would be your opinion of those who profess religious belief but live immoral lives? Notice how Micah denounces judges, priests, and prophets alike for using their holy offices to make money. Would the same charge hold good today? Notice that in vs. 12 Micah boldly predicts the fall of Jerusalem, which Isaiah always insisted could not fall. Why this difference of view? Which prophet was right? Read. Jer. 26:1–19 for an interesting reference to Micah and to the oracle of Mic. 3:12 in the days of Jeremiah. Would not this imply that Micah was in danger as the result of his bold preaching?

Tenth day.—§ 118. *Israel the leader of the nations:* Mic. 4:1–5; Isa. 2:2–4 Read the two sections and compare them, noting that they are practically identical. Do you think that one prophet quoted from the other? If so, which is the original? Or is it probable that both quoted from an earlier oracle? Or may the passage have been inserted in both books by a later hand? Note that the picture presented is that of a world centering about Jerusalem and resorting to it for religious instruction; that Jehovah shall be the world-arbiter of all disputes; and that all weapons of war shall give place to the implements of peace. How does this picture compare with that of 3:12? Do you understand that vs. 5 recognizes the reality of the gods of the nations around? How does the sentiment of this verse compare with that of vss. 1–4? Has the prediction of vss. 1–4 ever been fulfilled? Do you think it will be?

Eleventh day.—§ 119. *Exile and return:* Mic. 4:6–10. Note that in this passage the situation appears to be that of the immediate pre-exilic years. In vss. 9, 10, Jerusalem is in deep distress, leaderless, and about to fall; her people are to be carried out and brought to Babylon; but there they are to be saved from their enemies. In vss. 6–8 (perhaps dislocated from their true position) the people are to be assembled once more in Zion, where God will reign over them and the former kingship shall return to Jerusalem, "the tower of the flock." This would seem to be a prediction of the approaching destruction of Jerusalem in 586 B.C., and the later return of her people to rebuild the city. Is it the work of Micah or of a later prophet? Why?

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Twelfth day.—§ 120. *Israel to thresh its foes:* Mic. 4:11; 5:1. Here is a still different situation. Now Jerusalem is besieged by a world in arms. But the purposes of the besiegers are vain, for Jehovah has only gathered them as sheaves to be threshed by the might of Israel. With horn of iron and hoofs of brass the daughter of Zion, pictured as a fierce creature of the field, shall be invincible. The insults of heathen nations against the worthies of Israel shall be avenged.

Thirteenth day.—§ 121. *The ruler from Bethlehem:* Mic. 5:2–4; Matt. 2:1–8. Read the Micah text, and note that a hero is expected, who shall come of an ancient clan, and spring from Bethlehem; that is, he shall be of David's family. The date of the utterance seems to be a time when no king is ruling, therefore after the beginning of the Exile. Meantime Jehovah leaves his people unprotected until the mother, probably thought of as Israel, brings forth the messianic king. When he comes he shall shepherd the flock of God, and his greatness shall reach to the ends of the earth. Read Matt. 2:1–8, and notice that the Jewish people of Jesus' day interpreted this passage as referring to the birth of the Messiah.

Fourteenth day.—§ 122. *Leadership and victory:* Mic. 5:5–9. Notice the fact that the word "man" in the first line of this passage is in italics, which means that it is not in the Hebrew text. The passage is not connected with what immediately precedes and makes no reference to a Messiah, but affirms that when the time of danger comes, and the Assyrian invades the land, this shall be the peace or safety of the nation, that they shall be able to raise up sufficient leaders—seven or eight if need be—to repel the invader and even punish him in his own land. In that time to come, those who are left of Israel shall be beneficent as dew to the suffering and terrible as a lion to the hostile.

Fifteenth day.—§ 123. *Destruction of armaments and idolatries:* Mic. 5:10–15. Read and notice the divine prediction that military equipment, forts and cities, the symbols of political and warlike strength, are to be destroyed; and with them the superstitions, charlatans, and idolatrous objects which have corrupted the land. But notice also that, in spite of the loss of what men usually rely on to safeguard a country, the assurance is given that the divine vengeance shall fall on the nations that have been Israel's enemies. Would you conclude that the writer of this passage regarded armaments as equally displeasing to God with the symbols and relics of idolatry? Would you regard these verses as a good text for anti-militarist teaching?

Sixteenth day.—§ 124. *Witnesses from the past:* Mic. 6:1–5; Ex. 15:1–21; Num., chaps. 22–24; Josh., chaps. 3, 4. Read the Micah passage, and note that the prophet is summoning Israel into court, with the mountains and hills as witnesses. The nation is not charged with specific offenses, but it is implied that Jehovah is seeking to learn the cause of her unfaithfulness. Notice the references to the past history of Israel, as the proof of God's constant but unrequited protection and love. Read Ex. 15:1–21 for mention of Moses, Aaron, and Miriam; Num., chaps. 22–24, for the story of Balak and Balaam, and the divine frustration of the curse against Israel. Read Josh., chaps. 3, 4, for the story of the crossing of the Jordan, from Shittim to Gilgal.

Seventeenth day.—§ 125. *What Jehovah requires:* Mic. 6:6–8; Matt. 22:34–40; Jas. 1:27. Read the Micah section, and notice that the theme is the character

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of true religion. It is one of the noblest utterances in the Old Testament. A questioner asks how he is to prove acceptable to God. Popular religion in his time was largely conceived in terms of offerings made and rites performed. It was costly and elaborate, but powerless to develop character or interpret the nature of God. What did the questioner think he might offer to God that would be pleasing? Is it possible that a spiritual religion could make profitable use of offerings of slaughtered animals, or quantities of oil, or human sacrifice? Yet the Old Testament shows that men did make such sacrifices, and thought them acceptable to God. What is the prophet's answer to the questioner? Read Matt. 22:34–40 and Jas. 1:27 for similar New Testament ideals. Would you say that in the items here mentioned lies the essence of religion?

Eighteenth day.—§ 126. *Sins of the rich:* Mic. 6:9–12. Notice that this passage is a denunciation of the common practices of cleverness and cheating which are the curse and disgrace of any community. What are the three forms of dishonesty that are mentioned? In what regard would it be easier to employ fraudulent weights and measures in ancient times, or in the Orient, than in lands like our own? What is the character of the rich men? And in what respect do the other classes copy their practices?

Nineteenth day.—§ 127. *The statutes of Omri:* Mic. 6:13–16; I Kings 16:21–28; 16:29—22:4. Note in reading the Micah passage that the foregoing conditions, whatever be the date of the utterance, are bringing divine judgment upon the community. The words might apply to many different periods of Israel's life. What threats are made? What industries are mentioned? Read I Kings 16:21–28 for the record of the reign of Omri, and I Kings 16:29—22:4 for that of Ahab, and observe that the prophet refers with stern disapproval to the character of Omri and his son Ahab, not so much in reference to special laws or "statutes" enacted, but in condemnation of the manners and morals of Samaria under their rule. Whatever community is being addressed (is it Jerusalem?) is threatened with a fate like that which had befallen Northern Israel. Do you think the same principles apply today? Would you say that a city or country that prospers by clever practices and dishonest business invites ruin at last?

Twentieth day.—§ 128. *Lament of the poor:* Mic. 7:1–6; Matt. 10:35, 36. Read the passage in Micah, and note that whether or not it comes from the same period as the two previous sections it reflects a similar state of affairs. Perhaps Zion is the speaker, mourning over the degeneracy of the times. The ruling class is conscienceless and oppressive and judges are servile and corrupt. No one can be trusted, even the most intimate members of one's family. Read Matt. 10:35, 36 for Jesus' use of this passage in a different connection.

Twenty-first day.—§ 129. *Waiting for better days:* Mic. 7:7–10. Note that, like several others in the book, this passage seems to be unrelated to its context. The time is difficult; evil is ascendent. There is no present comfort. The only hope is in God and the future. Past sins are being expiated in the sufferings of the present. But God will not forget his people, and in his own time will vindicate his own good name by restoring them to happiness and punishing their enemies.

Twenty-second day.—§ 130. *Rebuilding the nation:* Mic. 7:11–13. Read the text, and notice the obvious situation. Jerusalem, now in ruins, is to be rebuilt, and her people, now widely scattered east and west, in Assyria and Egypt, are

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to be restored to their home-land. From the ends of the earth the returning Hebrews shall come, while the heathen world shall be desolated because of its sins.

Twenty-third day.—§ 131. *The compassionate God:* Mic. 7:14–20. Read the passage, and consider its appeal to God to restore the ancient prosperity of Israel, so that once more the land of Palestine may be occupied to its full limits. It is hoped that the wonders of the Exodus from Egypt may again be seen. The writer hopes for the time when his people shall hold the place of power in all the earth, and other nations submit to Israel and its God. Notice the play upon the word Micah ("who is like thee?") in vs. 18. The ancient favor of God to Abraham and Jacob is the ground of this closing appeal. Were these hopes ever realized?

Twenty-fourth day.—The Book of Micah. Glance through the entire book, and notice that it divides itself into three clearly distinct portions, chaps. 1–3, chaps. 4, 5, and chaps. 6, 7. Of these, the first (with the probable exception of 2:12, 13) is clearly the work of Micah of Moresheth-Gath, the contemporary of Isaiah. Regarding the other two sections it is difficult to speak with confidence either as to date or as to authorship. Several of the sections, as we have seen, appear to come from later periods, such as the Exile and the times that followed. Was it not probable that the authentic writings of a prophet as well known and impressive as Micah would attract to themselves other material which seemed related in spirit to the prophet's work? Do you think the matter of authorship and literary credit was considered of importance in the age of Micah? Is any portion of Scripture of greater value because it can be proved to be the work of a particular writer? Does not all writing of the sort rest in the last issue upon its own value and urgency? If one hesitates to concede that such fine passages as 5:2–4 and 6:6–8 came from any other hand than Micah's, must he not recall the fact that considerable portions of the Old Testament, as for instance Job, Kings, Chronicles, Ruth, etc., are anonymous?

Twenty-fifth day.—The times of Micah. Recall Mic. 1:1 and the names of the three kings of Judah of whom Micah is said to have been the contemporary. Now read again II Kings 15:32—19:37 for the biblical record of that period, both in Northern Israel and in Judah. The fact that Micah speaks of the dangers threatening Samaria makes it possible that his work may have begun before 721 B.C., the date of the overthrow of the northern kingdom by the Assyrians. The revolt of the cities of the Philistine plain against Assyria brought an expedition of Sargon in 711 B.C., which also involved Judah. But the time of greatest danger and disaster was in 701 B.C., when Sennacherib made his devastating campaign in Judah, and all but took Jerusalem. The enormous booty which the Assyrians carried away at that time proved that Judah was wealthy, and the pictures given by Micah and Isaiah show that the usual social abuses bred by a period of prosperity prevailed both in the city and in the provincial districts. This is the political and social background of the message of our prophet.

Twenty-sixth day.—The man Micah. Recall Mic. 1:1, 14, and that the prophet is called the Morashtite, which probably means that he lived at Moresheth-Gath, a town near the former Philistine city of Gath. Read also Jer. 26:1–19, and recall that a century later, in the days of King Jehoakim, during the ministry of Jeremiah, certain friends of that prophet made a plea for his life, basing it upon

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the bold preaching of Micah in the reign of Hezekiah. This, as well as the contents of chaps. 1–3, shows that he was a fearless man of God—a dweller in one of the country districts of Palestine, on the western slope toward the Mediterranean; that he deeply sympathized with the oppressed peasant class in Judah, of which he was doubtless a member; and that he felt himself called of God to denounce the rapacity, cruelty, and selfishness of the ruling and wealthy group in Jerusalem and Judah. Compare Micah with other reformers of whom you know. Do you suppose his work was effective, and that improvement resulted from his preaching? Is it possible that he uttered many messages of which the book gives no record?

Twenty-seventh day.—The social ideals of Micah. Reread Mic. 2:1–3, 9; 3:1–4, 9–12, etc., and recall the character of the times, and the indignation of the prophet at what he saw about him. Covetousness and monopoly were the order of the day among the men who had power to take advantage of their poorer neighbors. Isaiah saw that the same conditions prevailed in Jerusalem (see Isa. 5:8). The rapid growth of the northern and southern kingdoms under the prosperous rule of Jeroboam II and Azariah (Uzziah) gave opportunity for the amassing of fortunes hitherto unknown. With this came an increasing unscrupulousness on the part of the men who did not propose to let any moral considerations stand in the way of their success. Women and children, as well as men, were the victims of these unjust conditions. And above all, the leaders of the state—princes, officials, judges—were responsible, because they not only tolerated the evils denounced, but shared in them. Do you think the present age offers striking parallels to the situation in Israel? Do you think there is the same need of prophetic rebuke and warning as in Micah's day?

Twenty-eighth day.—The religious teachings of Micah. Reread Mic. 1:2–16, and recall the prophet's conception of a world-ruling God, who is sensitive to injustice, and roused to anger by the oppression of the poor. The fact that Jehovah's land is exhibiting outrageous examples of social unrighteousness is the ground for the expectation of divine chastisement at the hands of the approaching foe. As Isaiah called Jehovah the Holy One of Israel, and insisted upon his ethical character, so Micah feels that the worship of God cannot be divorced from a spirit of social solicitude. This is the very essence of religion. Whether it is Micah or another who speaks in the great oracle of 6:6–8, its truth and universality are at once recognized. Religion cannot consist in rites and ceremonies. Offerings of flesh or oil or even of life cannot compensate for unsocial conduct. "He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Twenty-ninth day.—Micah's message to our age. It is of little value to study the times and utterances of the great moral leaders of Israel, or any other people, unless they offer some suggestion for ethical and religious improvement today. The prophets were not mere seers, looking into the future and uttering predictive oracles. They were men of their own age, seriously concerned with its social and religious conditions and the remedies that should be applied. For this very reason their words are stimulating and disciplinary. Humanity repeats its experiences, in spite of the evolution of social theory and structure. The messages of Amos, Hosea, Isaiah, and Micah are of the greatest value in the study of modern social conditions and defects. Especially is the problem of morality and religion

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in rural communities made vivid by the words of our prophet. The moral dangers of small towns as compared with those of cities, the tendency to isolation and indifference to ethical reforms in rural communities, strangely coupled with a stronger moral sense, the difficulty of sustaining church life in the country, and at the same time the intense rivalry of denominationalism in small places, are among the newer phases of the problem with which Micah grappled.

Thirtieth day.—The messianic hope in Micah. In the portion of the Book of Micah (chaps. 1–3) regarding which it is possible to speak with confidence as the work of that prophet, there is nothing that suggests messianic expectations, for the reason that Micah was so seriously concerned with the social and religious abuses of his own time. But in other portions of the book the future hope of the nation is made clear. Read 4:1–5 for an example (also used in Isa. 2:2–4) of expectation of a time when Israel shall be the leader of the nations, Jehovah the arbiter of world disputes, and peace shall cover the earth. In the spirit of that hope several other oracles have been included in the volume. But for the most vivid of its messianic utterances read 5:2–4, and note that in the future time of distress a ruler shall arise from Bethlehem, and therefore of the Davidic stock, who shall lead his people to victory and peace. What relation does this prophecy have to the expectation of future glory for Israel? What relation does it bear to the ministry of Jesus? What was the nature of Israel's messianic hope in the times of Isaiah and Micah?

SUGGESTIONS TO LEADERS OF CLASSES USING THE FOREGOING COURSE

BY GEORGIA L. CHAMBERLIN

INTRODUCTORY

The book which we are to study this month is a short one, and perhaps it may seem to some leaders that a month is a long time to spend on so short a book. Yet we believe that when the month's work is finished, several interesting problems will be touched upon which it is not possible to handle so easily with a longer book in which there is more action, such as that of Isa., chaps. 1–39 or the Book of Jeremiah which will constitute the work of the following month—such questions, for instance, as the method of getting at the authorship of a book, and of determining whether all of it is one work or whether it is composite in character, and such questions as inaccuracy in the text due to copyists, editors, and vicissitudes through which manuscripts have passed. There is no other small book which lends itself so well to the discussion of these important matters, and once they are clearly placed before a group studying the Old Testament, a valuable element has been added to the equipment of the Bible student.

PROGRAM I

1. Geographical and social study of Micah's region and its probable relation to Jerusalem.

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2. Invasions and threatened invasions of the times of Ahaz, Hezekiah, and Jotham.

3. Micah's prediction concerning Jerusalem. Discuss and compare with that of Isaiah.

4. The local evils against which Micah directed his wrath.

5. Paraphrasing at sight by different members.

Discussion: Our own community and its needs measured by the standards of Micah.

PROGRAM II

It seems best for this meeting to have the leader take at least half the meeting for the discussion of the important topic of authorship, multiplication of manuscripts, etc., leaving the second half for discussion and examination of the book.

The topic may be discussed under the following heads: Ancient Old Testament manuscripts; Methods of multiplying; Standards of editorial work; Process of determining authorship; Peculiarities of the Hebrew language affecting accuracy in manuscripts.

Discussion: The evidences of different authorship from that of Micah in chaps. 4, 5 of the Book of Micah.

PROGRAM III

1. The messianic hope of the Hebrews [*Leader*].

2. Peace as an element of the Messianic ideal of the Book of Micah and of Isa., chaps. 1–39.

3. The ideal of the writer of Micah, chaps. 6 and 7, as to the requirements of Jehovah.

4. The religious ideals of the times, with which this statement must have conflicted.

Discussion: The relation of peace to the ethical and religious qualities of a nation.

PROGRAM IV

1. Résumé of prophetic work, having for its background the Assyrian invasion [*Leader*].

2. Favorite passages from Amos.

3. Favorite passages from Hosea.

4. Favorite passages from Isa., chaps. 1–39.

5. Favorite passages from Micah.

In every case the leader of the passage should note the peculiarities of the historical situation which makes the selection clear and forceful.

6. Review all questions connected with the work of the second, third, fourth, and fifth months and discuss all difficult questions.

REVIEW QUESTIONS

1. Who was Micah? When and where did he live and work?

2. How did his message concerning Jerusalem differ from that of Isaiah?

3. Can you give a reason for this difference of views?

4. What real and important visitation forms the background upon which Micah presented his pictures of desolation?

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5. What class in the community does Micah first attack?

6. What would you judge to have been the attitude of the rulers toward their responsibilities?

7. What does Micah say of the prophets to whom the people look for guidance?

8. What evidences have we of the way in which Micah's preaching was received by the rulers and the leaders?

9. Give in your own words the picture presented in Mic. 4:1–6.

10. Name some sections of the Book of Micah which seem to have come from a different time and person.

11. Into what general division does the book fall?

12. What do you think of Mic. 5:10–15 as a text for anti-militarists?

13. How do you think that a religious man of Micah's day would have answered the question "What doth God require of thee?"

14. What is the answer given by Mic. 6:6–8?

15. What would be your own answer today?

16. What is the theory of the book concerning the ultimate outcome of dishonesty in business?

17. Does your own observation of dishonesty and trickery in the business world confirm Micah's theory?

18. In what way does the composite character of the Book of Micah illustrate the fact that history and prophecy must be studied together?

19. Write a paraphrase of any passage not more than ten verses in length.

20. What abuses in your own community might be abolished if the principles of Micah were applied?

REFERENCE READING

General: Henry Preserved Smith, *Old Testament History;* Kent, *The History of the Hebrews, The Historical Bible;* Ottley, *Short History of the Hebrews;* Wade, *Old Testament History;* Smith, *The Prophet and His Problems;* Smith, *The Book of the Twelve Prophets;* Chamberlin, *The Hebrew Prophets.*

Special: Kirkpatrick, *The Doctrine of the Prophets*, chap. vii; Duff, *Old Testament Theology*, Book II, Part IV; Marti, *The Religion of the Old Testament*, chap. iii; Duff, *The Theology and Ethics of the Hebrews*, Part III, chaps. iii, iv; Smith, *The Religion of Israel*, chap. viii; Briggs, *Messianic Prophecy*, chap. viii; Horton, "Minor Prophets"; Smith, "Amos, Hosea and Micah" (*The Bible for Home and School*); Price, *The Ancestry of Our English Bible;* (*Century Bible*); Cheyne, "Micah" (*Cambridge Bible for Schools and Colleges*); Smith, *Prophets of Israel*, pp. 287–94; Hastings, *Dictionary of the Bible*, articles on "Micah," "Tiglath-Pileser III," "Sennacherib," "Assyria," "Samaria," "Damascus," "Ahaz," "Hezekiah," "Jotham," "Judah," "Moresheth-Gath."

A historical chart helps to visualize this period. An excellent chart may be obtained for 10 cents by addressing the American Institute of Sacred Literature.

[*The next study will deal with Jeremiah and political decadence.*]

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SUPPOSE THE GOOD SAMARITAN HAD ARRIVED EARLIER

It is not always safe to build hypotheses around a parable, but at least it is as legitimate as are some interpretations to which the parables have been subjected. Therefore we raise the question: Suppose the Good Samaritan had arrived while the robbers were attacking their victim. What should he have done to merit the approval of Jesus?

In the first place he might have done nothing. His interest might have been highly scientific. He might have watched the technique of the robbers, the way in which they stripped their victim, the way in which they disappeared. If he had been thoroughly modern he might then have made a study of their thumb marks so as to be able to identify the perpetrators of similar robberies in the future. Then after he had taken the necessary notes he might have cared for the wounded.

Can anyone hold that this would be an application of the principle of neighborliness? Would scientific interest in robbery justify a refusal to defend the robbed?

In the second place the Good Samaritan, when he came upon the traveler struggling with the robbers, might have said to himself, "Here is a providential opportunity to recoup myself from various losses in business." And so he might have taken the traveler's baggage and the robbers' baggage and gone on his way to Jericho.

Would Jesus have told the lawyer to go and do likewise?

Does the question seem silly?

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What about the efforts of neutral powers to seize the foreign commerce of warring nations?

Or, in the third place, the Good Samaritan might have said, "This is certainly a sad occasion, but my obligation as a Good Samaritan is one of amelioration. I will therefore find a shady place where I may wait until the robbers finish their work, and then I shall be ready to care for the wounded and perform the other duties which are expected of Good Samaritans."

Can any sane man think that Jesus would have advised such conduct? Would not the very principle of love and desire to help a man in sorrow, the very spirit of Calvary itself, have induced this man to help the unfortunate traveler defend himself?

Love is not to be limited to Red Cross service.

Such sacrificial social-mindedness as the Good Samaritan might have exhibited is no more militarist than selfish.

Just how far we should interfere in other people's quarrels, how far we should use our resources to protect the defenseless, how far we should undertake to erect proper social defenses which would make good Samaritans unnecessary, must be left to the wisdom which our trained experts may show us.

But no man is a Christian who believes that anything injurious is right. No man has the spirit of Christ who is content to permit wrong to live quietly.

Personal comfort, life itself, is as nothing compared with the giving of justice for which Jesus himself died. That is a heroism quite other than that of the soldier who seeks to aid a good cause by injuring its enemies.

Let those who would have the full mind of Christ and be dominated by his inmost principle rededicate themselves to the effort to check forces working injury, even at personal expense.

Social service is the duty of Good Samaritans. Jesus promises social regeneration, even though it be at the cost of one's own perquisites, privilege, and person.

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THE FAITH OF A MIDDLE-AGED MAN

REV. HENRY KINGMAN, D.D.
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Chapter I. The Appeal of Middle Age

The title of this series of articles is self-explanatory. The articles themselves are an inspiration. The author, after graduating from Hartford Theological Seminary, was for several years a missionary in China, and after his return to America became pastor of the community church in Claremont, California, the seat of Pomona College. The appeal of the articles will be strong to those who are older than forty, but they should also help those younger persons who feel that they have to face problems which older men have answered.

What has middle age to do with the fight for faith? Is there anything about this period of life that entitles it to be heard for itself, as though it had a spiritual experience peculiarly its own? Is its faith in any wise different from that of youth or old age, so that it has a message of special savor and pertinence for those who have reached the early afternoon of the long day of work? It is only necessary to ask the question in this form for the answer to suggest itself. Just because it is the time in life when work bears heaviest, when the freshness of morning has gone and the rest of evening is not in sight, middle age has its own temptations and its own triumphs, out of which there may well come a message, to be won out of no other conditions, timely and heartening for those whose sense of need deepens with each year.

As for old age, it seems as a rule to have come out into quieter waters than those with which most of us are familiar, as though the middle passage were over and one had come again under the lee of the land—the land of the other shore. Assuredly old age has its consolations, even though we feel the pathos of its infirmities and its frequent loneliness. Not only so, but it has almost a literature of its own, from the days of Cicero down. Many have spoken for its encouragement, and not a few have voiced its triumphs and its visions since the time of John the Aged.

As for early manhood, never has it been so true as today that "youth will be served." Much of the best of our religious literature is written for the special needs of college men and women, or for those at least who are still in the student period, when they are facing for the first time the critical problems so characteristic of our day. There is no audience so attractive as is this. Thoughtful, eager, responsive, it demands the very best that our generation can offer; and it is no wonder that the ablest writers and thinkers of our time are being largely drawn upon to meet the needs of this plastic and appealing body of hearers. It is a joy to bring them the humblest aid or inspiration; to sound out for this ardent, impulsive multitude the old ringing

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bugle-call that summons to the thick of the fray, where the Master of men is leading the forces of world-redemption. There is no doubt that the needs and aspirations of life at the spring, when it is fresh and hopeful and full of vigor and determination, will always command the first place in our attention. Always it will have abundance of spokesmen and interpreters, of teachers and helpers and champions, by virtue of its unfailing and irresistible appeal.

But middle age! Is it not something like that unattractive desert of boyhood between the ages of ten and fifteen years, when the early attractiveness has faded out and the maturer dignities of young manhood have not appeared? Men and women of fifty are not supposed to have much to say about the doubts and temptations of which they spoke so freely, and to sympathetic listeners, thirty years before. Indeed, if they spoke of them, they would be hard put to find an audience. They are supposed to have come through the period of storm and stress long ago, and to be engrossed now with their work. They are interesting only as they are earning money, or managing affairs, or caring for their households. It is taken for granted that they are practical men and women, too busy with the serious concerns of life to have either taste or leisure for indulging in the spiritual misgivings or the anxious heart-searchings that seem natural enough for the young girl or the lad standing at life's threshold.

Alas for us who have reached or passed the halfway mark on life's journey! We are supposed to be too sensible and too strong to have much need of counsel, still less of help or comfort. We are the helpers of others. That we should still be having a struggle for our own soul's life, that we should still be panting for a freer air in which we may breathe more joyously, seems a trifle absurd. It is not to be expected. In any case middle age is not interesting to others. We are too old—or else not old enough. We are out in the hard glare of early afternoon, when the realities of things as they are stand out with merciless distinctness. The long shadows of the morning, or the veiling indistinctness of approaching dusk, are quite wanting. That we, too, should be living in the half-lights, wistfully anxious for clearer vision, full of hopes and fears we dare not utter but which are more pathetically eager than when we were young and strong, that temptations bafflingly new and unexpected should be assailing us, or that we, at middle age, whom our boys and girls think to be so stodgily going on our old-fashioned way of stiffened habits and beliefs, are still fighting the old battle for an honest and courageous day's living and for faith enough to keep on cheerily from one day's sunset to the next—who would suspect this to be true? Who but a middle-aged man or woman, who knows that it is so, who is living in the very heart of such a fight, and who finds that maturity does not necessarily mean security or silence, satisfaction?

If we are silent about our doubts it is because it gives us pain to think of them, rather than a certain complacency that we once felt, so long ago, when it was an agreeable exercise to discuss the great problems of life and death. If it is not agreeable now, perhaps it is

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because our happiness is too vitally concerned. Faith is more precious than it was in the days when it did not have to be hardly earned. To be sure, we are more hard-headed and less sentimental than once we were. We are expected to take our disillusionments with the satisfaction that comes with widening knowledge. But it is not all gain, especially if we fear that even the vision splendid begins "to die away, and fade into the light of common day."

One is reminded of that pathetic verse of Thomas Hood's that must have had a secret stab for innumerable hearts of whom it would never have been suspected:

> I remember, I remember
> The fir-trees dark and high;
> I used to think their slender tops
> Were close against the sky.
> It was a childish ignorance,
> But now 'tis little joy
> To know I'm farther off from heaven
> Than when I was a boy.

Thirty years of competitive struggle with a selfish world of men, half a lifetime of getting and spending, soon and late, in order to keep up appearances, do not tend of themselves to bring heaven nearer or to make faith shine more brightly than when we were young. And to most men it is no joy to feel that spiritual realities are growing dim, or to realize, as did Darwin, that some of the nobler capacities of the soul are growing dull and unresponsive through the mere attrition of absorbing work.

Depend upon it, middle age has also its trial of storm and stress to struggle through, as surely as the passionate years of stormy youth. And such faith as it holds or wins is the more significant and very precious. It may well make special claim for a thoughtful hearing and consideration. Whatever limitations it may have, it has at least the quality of reality. It is no longer the faith of inheritance, or of early education, or of inexperience. It is not based upon any external authority, but upon experience of life and its discipline, and of God and his mercies. It has been won out of conflict, in the face of a legion of hostile circumstances, within and without. Probably it is not as complete and symmetrical as the faith we had in earlier years, but it has been tested at all points and has been found to bear the strain of life. We can rest upon it even in the dark and cloudy day, not because others have told us that it is good, but because we have wrestled for it through many days and nights of need, and God has actually come near us through its aid.

It should be clearly understood that in speaking of the faith of middle age we do not mean theological faith alone—the articles of a man's creed—though doubtless these are at the heart of any hopeful outlook upon life. We are speaking of something broader and more inclusive than that, something even more precious and divine. We mean the whole attitude of the soul toward God and his world that is like that of Jesus in its calm trust in the goodness and power of the Almighty. Faith is the opposite of fear. It stands for an undiscourageable optimism in the face of a world that is full of inexplicable pain and evil. It means the unshakable assurance that God is good, that his thoughts and plans for men are those of love, and that his resources of power and grace are such as will ultimately bring

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these plans to pass in spite of all our ignorance and infirmity. Fear means doubt and uncertainty and pessimism; it paralyzes the very springs of life. Faith is inseparable from joy and expectancy and service, and knits up our flagging resolution to ever-new effort and determination.

So, then, the faith of a middle-aged man, built up slowly out of years of baffling experience, of innumerable perplexities and disappointments, is something deeper and more significant than the mere acceptance of certain great doctrines regarding God and the soul. It is the victory of the spirit over the whole blighting power of doubt. It is the triumph of a child of God over all those insidious enemies who would persuade him that he is not a child of God at all, and that the warring world of men, of which for a brief moment he is a part, is not and never can be a kingdom of divine love. It is a wonderful thing to come through all the warping strains of life among men with an unquenchable confidence that God is present in his world and at our side, and that his righteousness and love are the invincible powers that lie behind all the seething chaos of human weakness and social wrong. It does not imply a confidence in one's own future only, but in that of the far-stretching Kingdom of God. And on the other hand it is not a trust in the final victory of that Kingdom alone, but in the joyful outcome of our own brief life-career, as of infinite worth to the Father of the household.

There are not many of us who do not feel, at some time in the long years, the deadly influence of the cynical skepticism that is ever about us like an atmosphere, in literature and in society. There is too often a half-stifled echo in our own hearts to those mocking words that have come down through the centuries:

We are no other than a moving row
Of magic Shadow-shapes that come and go
Round with this Sun-illumin'd lantern, held
In Midnight by the Master of the show.

And that inverted bowl they call the Sky,
Whereunder, crawling, coop'd we live and die,
Lift not your hands to It for help—for It
As impotently rolls as you or I.

It only needs an overwhelming experience of sorrow in our own lives, some sudden and unexpected reversal of the tide of prosperity that we had come to take for granted, for these challenging denials—so powerless to disturb us when the sun shines brightly—to become a cruel menace to our peace.

Faith is the victory even over these. It is the characteristic of middle age to have passed in and out of the shadow perhaps once and again; to have confronted these assailing fears in times of depression or weakness when they were at their worst, and, even so, in spite of all, to have found the simple faith of Jesus as a rock beneath the feet, on which there was sure standing when many things seemed likely to be swept away. The faith of middle life means the victory of the soul over all such powers of fear and death as lurk in doubts like these. Not complete victory as yet—there may still be quite unsuspected dangers to be passed through—but at the flood tide of life's cares, when the world presses in relentlessly day by day, it means the peace of the disciple of Jesus, sharing with his great Elder Brother the assurance of a Father's love.

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THE PLACE OF DOUBT IN RELIGIOUS BELIEF

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Professor Snowden's previous articles, "The Bearing of Evolution on Religion," and "A Philosophical Idealism and Christian Theology," have been approved by careful readers. His present article carries his position forward into a field which most people enter with fear.

Doubt is uncertain belief. It is the borderland between knowledge and ignorance, the twilight between light and darkness. It is therefore a mixed state of mind and varies in degree from almost certain knowledge to the faintest belief or hope. It may be the morning twilight in which a doubtful truth or hope or speculation is growing into positive knowledge, or the evening twilight in which an accepted truth or theory is withering away.

Doubt attends all our knowledge and is inherent in the constitution of the human mind. It is due to our finite faculties, and we no more can escape it than we can slip out of our own skin or elude the laws of our own mind. However much we may know and however positive and final may be our knowledge, at the point or margin where what we do know begins to impinge on its boundary and fade out into the twilight of what we do not know, there doubt necessarily begins. Only an omniscient mind can be free from doubt, or else a mind that does not think at all. The thinker can no more escape from his doubts than he can run away from his own shadow, and the more he thinks the more he will doubt; for the more he knows the more he will see that he does not know. The wider is our circle of light the vaster is the surrounding circle of darkness, and our ignorance, so to speak, grows faster than our knowledge. Doubt is thus a permanent element in our life and grows with our growth.

And yet doubt does not interfere with our practical living. All of our knowledge is more or less infected or margined with doubt, and yet we do not hesitate to act on our imperfect or even doubtful knowledge. We cannot be absolutely certain of anything we are about to do, and yet we act. We do business with others without knowing much about them, and we start on a journey without knowing whether or not we shall reach our destination. If we demanded certain knowledge before we acted we could not do a single thing, not even take a step or draw a breath. Probability is the guide of life, the necessary foundation on which we build all our conduct in society, business, science, and religion.

Not only is doubt not a hindrance to our living, but it is a highly useful factor

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in our knowledge and life. Doubt is the great destroyer of error, the scythe that mows down the weeds of baleful beliefs, the scavenger that removes the corpses of false hopes and dead faiths. Doubt of demons and ghosts has cleared our world of terror and has given us a sense of security and peace. When doubt attacked the Ptolemic astronomy it tore down the low-roofed hut of the heavens that cabined and confined the human race, dwarfing all its thought, and thereby cleared the way for the grand heavens that have given us an infinitely large universe and have enormously expanded our vision and all our views. Doubt is not only a great destructionist, but is also a great constructionist. Its negative work prepares the way for its positive advance. The withering of a great error through doubt is often at the same time the budding of a great truth. While the old heavens were coming down the new heavens were going up on an infinitely larger scale. Doubt is a pioneer that goes beyond our certain knowledge to explore the land of our ignorance and open up new worlds. Like Columbus, it sets out on an unknown sea and its "purpose holds to sail beyond the sunset, and the paths of all the western stars." A theory is a searchlight of the mind thrown forward into the twilight and night of our ignorance; it is the mind feeling into the unknown. All our scientific investigation is largely an effort to clear up doubts and reach greater lucidity and certainty. Much of our mental activity in study, business, politics, and social life is solving doubts. So doubt is the root of our mental growth and the advance agent of our intellectual expansion and power, the evening of error and the dawn of new truth.

The question of the moral quality of doubt now confronts us. It is often thought of as a guilty thing. Doubt has been closely connected with damnation, the first slip and step down the broad road. But the moral quality of doubt depends on its motive and end. In the scientific field doubt may be purely intellectual and almost free from any moral motives, although doubt can hardly ever be wholly free from some slight tincture of such purpose. But in fields involving our personal interests and desires and duties, such as business and politics, profit and pleasure, character and conduct, these factors are a strong and perhaps a dominant influence in determining our doubts. If a man wants to carry through a dishonest business transaction for the sake of its profit, it is easy for him to doubt whether it is dishonest and then to believe it is right. His doubt is born of an evil desire and is an illegitimate and depraved child. If one does not want to believe in God, his desire may breed an agnostic doubt and feed it into lusty strength. Our doubts, then, like our beliefs, are largely subject to our interests, desires, and wills, and we can make them grow or cause them to wither at the subtle bidding of our hearts.

We are not, then, to be surprised at the fact of religious doubt. The nature of all knowledge, and especially religious knowledge, makes doubt inherent in the subject so that it cannot be escaped. And let us not think that religious doubt is necessarily dishonest and guilty. Many of the most deeply religious and most honest souls have been perplexed

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with the sorest doubts. Prophets and apostles had their doubts, though they do not often let us see them; and did not a fleeting shadow of doubt fall on the mind of Jesus when for a moment he prayed that the cup of the cross might pass from him? Let not us ministers be alarmed or surprised when we find ourselves troubled with doubt. People usually think that ministers have creeds that fit their minds snugly, like a suit without seam or wrinkle, so as to give them undisturbed comfort, but this is because they do not see into the ministerial minds. The minister may have more doubts than others because he knows more about the difficulties of faith; he has a wider circle of light that impinges on a still wider circle of darkness.

The most beautiful instance of how to deal with religious doubt is Christ's treatment of John the Baptist's doubt of Jesus as the Messiah. John had been in prison until he fell into the prison mood. Hope does not burn brightly there, and in that damp and dusky place the world looked dark to John and the checkered shadows on the stone walls turned to ghostly specters. At length John began to doubt whether Jesus were the Messiah, and he sent a committee to interview him and put the question to him. What did Jesus say? "Go your way, and tell John what things ye have seen and heard." This is a remarkable answer. It contains no harsh judgment upon John or slightest trace of impatience with him for his doubt. "Go and tell John the facts," said Jesus. He did not send word to John that his doubts were damnable and that he should stop thinking and hush his doubts by stifling them to death. This has been a favorite way of dealing with doubt in some quarters. This spirit bids us beware of these troublesome questions, distrust our reasoning powers, and stop thinking. But this is not the spirit of the Bible. Jesus did not stop John's thinking, and mental death is not the cure for our doubt.

Neither did Jesus try to do John's thinking for him. John's question was, "Art thou he that cometh, or look we for another?" Why did not Jesus answer with a plain and positive "Yes"? Why did he not relieve John of all responsibility and perplexity in settling this question by settling it for him? Because this is not Christ's way and it is not God's way. It is a way that presents plausible pleas and attractions. It seems so plain and easy and conclusive, and it has often been tried. The Pope wants to do all our religious thinking for us, and many a Protestant theologian is willing to undertake the same business. Why not have the church fix and finish our creed down to the last letter, and then simply accept it on its dogmatic authority? Because our minds will not let us and God does not want us to do this. Christianity is not a superstition, but a rational religion. God never settles our beliefs for us dogmatically, but he gives reasons for his revelations and bids us prove them for ourselves. So, on this occasion, Jesus said in effect to John's disciples: "Go and give John these additional facts and let him draw his own conclusion; I will not answer his question for him categorically, but I will suggest to him a line of thought and let him work it out for himself." He did not tell John to do less thinking, but to do more

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thinking. Jesus was not afraid of doubts and reasoning in his disciples; he only wanted them to reason enough and to reason their way through to right conclusions.

And so the way out of doubt is not to think less until we relapse into mental stagnation and death, but it is to think more until we work our way forward into clearer light and larger truth. John took his doubts to Jesus. He did not brood over them in his despondency until he became a confirmed pessimist and agnostic, but he went straight to Jesus, and then he got more light and died in triumphant faith. Let us go to Christ in our doubt and perplexity and consider the facts he gives us, and a fuller intimacy with him will enable us to understand him better and we shall find our way through the twilight and darkness of doubt into the light of faith. And let us exercise the same patience and sympathy with those in doubt that Jesus did with John.

The conflicting currents of modern thought are flowing through the pews of the church so that there are more doubting hearers in them than the preacher in the pulpit may know or suspect. How to deal with the doubt of our day is one of the preacher's chief problems and responsibilities and is one of the highest tests of his wisdom and Christian spirit. He needs to study and understand the nature and causes of this doubt and then face it frankly and fairly. In some instances it springs out of the physical condition of the doubter and is part of his general mood of depression, as was the case with John the Baptist; in other instances it may be due to unspiritual or sinful living; and in still others to entanglement in the skeptical and agnostic thinking and theories of the day. The minister needs to know how to diagnose these various conditions and forms of doubt and to apply the appropriate remedy. In general, the preacher needs to beware of treating doubt with dogmatic condemnation and harshness, branding it with a mark of guilt, but he should deal with it patiently and sympathetically as an honest state of mind. In too many instances the doubter is driven deeper into his doubt by unintelligent or unsympathetic or unfair treatment from the pulpit. Some of our best informed and most thoughtful hearers are honestly wrestling with doubt and they cannot be browbeaten out of it and forced into faith by dogmatism, much less by blatant ignorance of modern thought. What the doubting questioner often needs is what Jesus sent John: more facts and light that will give him a larger view and lead him into closer fellowship with Christ. Especially should the doubter be induced to obey Christ as far as his faith goes, and such obedience is often a solvent of doubt. As one walks the path of service his doubts often disappear as mere shadows in his own mind, and he emerges into the light.

It is also important that the pastor should know how to deal with doubt in private interviews. The long personal conference Jesus held with Nicodemus, who came to him through the shadows of the night with deeper shadows of doubt in his soul, is a beautiful instance of how to deal with doubt in private. Nicodemus was troubled about mysteries in religion, and Jesus did not deny these mysteries; but in great patience he

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explained to his night visitor the elusive nature of the new birth and smoothed the way for the influential rabbi and secret searcher after truth to become an open disciple. The sympathetic pastor is at times consulted by troubled believers and even by unbelievers, and he should endeavor to win their confidence and meet them on their own ground and lead them into truth and light.

Doubt, then, is a general fact inherent in our thought and not to be escaped in our religious faith. It may be sincere and honest and should be dealt with, not by condemnation and suppression, but by intelligent and sympathetic treatment. Doubt is a sign of thought and is better than unthinking stagnation, but it is weakness and not strength. It may be good as a temporary state and step toward clearer light, but not as a finality: positive belief is the rightful state of the mind. And when doubt is fairly faced and fought through it often leads to a stronger, triumphant faith. Tennyson has finely analyzed and expressed the psychology of honest doubt as experienced by his friend, Arthur H. Hallam, in the familiar stanzas in "In Memoriam":

Perplext in faith, but pure in deeds,
At last he beat his music out;
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own;
And Power was given him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

And Browning has expressed the same thought in "Bishop Blougram's Apology":

With me, faith means perpetual unbelief
Kept quiet like the snake 'neath Michael's foot,
Who stands calm just because he feels it writhe.
. . . . . .
Say I—let doubt occasion still more faith!

"And blessed is he, whosoever shall find none occasion of stumbling in me." With these words Jesus closed his answer to John. They imply that we must exercise some patience with Christ, that we cannot fully understand him, that after we have done our profoundest and most sympathetic thinking in relation to him there will still be an unexplained remainder that we cannot clear up—that he is bordered with an infinitude that must ever transcend and try our faith. All our religious thinking must ever be margined and mingled with mystery. It would be a shallow religion that we could sound to the bottom; it would be a poor and pitiful God that we could see through. Some things relating to Christ we must take by faith; some of God's ways may ever sorely perplex and pain us. But blessed is he that is not offended on this account, but rather trusts and worships him the more.

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THE DOWNTOWN CHURCH

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The Christian world presents no more pathetic sight than the decayed or abandoned city church—a noble edifice built at an enormous cost, at one time the gathering-place of great assemblies, noted not merely for its message but for its benevolent activities, now deserted except by a few loyal souls who find the burden of maintenance too heavy to permit of a fresh grappling with the problem. As the congregations diminish and the exchequer becomes exhausted, the officers strain after various expedients. They look to the pulpit as their hope, and effect frequent changes in the pastorate. They must have an eloquent man, or a scholarly man, or a "good mixer," or a man who can "deliver the goods."

The pathos of the situation is seen in the fact that there are more people still attending the church than were present at its inception or are usually present at the inauguration of a church in a new center. When a new area is peopled by four or five thousand persons, thirty or forty earnest men and women will gather in a store or a house and organize a church, and will feel the outlook so alluring that they will launch a building scheme involving a $25,000 or $30,000 expenditure and look for a pastor of promise rather than one whose reputation is already made to guide and teach them.

On the other hand, the downtown church becomes a problem if it has two hundred members and a noble plant free of debt and a population of twenty thousand non-churchgoers in its immediate vicinity.

Why? The reason is not far to seek. Those two hundred members are used to the idea that the church exists for the sake of those who desire to use it. They see the pillars of the church being removed by death; they witness the families of the church disintegrating and moving away. The established order is crumbling to ruins and they can only weep and lament over a glory that is departing. If they were beginning afresh with so large a nucleus they would advance with vigor. They are not beginning—they are dying. As a rule, the pathos of the situation is deepened by the fact that the number of children in the primary department of the Sunday school is steadily increasing while the membership of the church is decreasing.

From the feeling that something needs to be done, extraordinary developments have resulted during recent years. Preachers have thought that perhaps they could increase the congregations and raise the drooping spirits of the remnant if they adopted new methods. Hence they have given up the study of the Scriptures and the mastery of the problems of the soul and have advertised topics such as "The Man from Missouri and His Mule"; "Who Killed Cock Robin?"; or "The Famous Cow-Puncher and Baseball Player Will Preach with His Jacket Off"; or "The Wonderful

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Whistler Will Perform." Then the moving picture has been introduced, and sometimes a vaudeville performer.

But the people living in the heart of a great city are not fools. When they want a show they are thoroughly well instructed as to the best places. They are usually people who think. They are not always instructed in what other people have thought, but they think for themselves. Their young men and young women will often be found to be socialists or anarchists. They discuss problems, including problems of the soul. In an American city the immigrant class usually congregates in the central areas, and these people have come from villages in lands where the church is the center of light and dignity and reverence. They are offended at the masquerade, especially when they discover that it is meant to catch them and built on the assumption that they cannot appreciate anything higher or better, while the people in the suburbs are treated to a dignified and orderly service.

Another effort has been made with a different object. It has been felt that the church of today must address itself to the needs of its neighborhood, and hence the institutional side of the work has been developed. The past decade has been a period of experimentation. We have investigated the home and social conditions of the people. We have recognized the fact that where the majority of the people have to labor for their living in large, noisy, overheated, and sometimes insanitary surroundings they cannot endure the small, overcrowded tenement during the brief period of leisure before going to bed. The majority of them do not care to read; they crave change, brightness, variety, something to take them out of themselves. Hence the necessity of somewhere to go.

Enterprising people have provided variety shows, moving pictures, dance halls, etc., and these are always crowded. The church has imagined that they were powerful competitors and that her only hope was to provide counter-attractions. Accordingly gymnasiums, swimming-tanks, billiards, smoking-rooms, cafés, lectures, dances, and private theatricals have been provided and run at great expense. The men and women of the churches have labored hard and long in organization and supervision; money has been freely subscribed for equipment and maintenance; and often the result has been the gathering together of large numbers of young people, particularly in the initial stages of the experiment.

The movement has developed in two ways: The liberal wing has provided the center and invited the crowd, hoping that when they arrived they might be influenced and persuaded to attend lectures, to join Bible classes, and to unite in public worship. But the sponsors of the project have found that the people were not willing to accept the religious and spiritual along with the spectacular and entertaining. Furthermore, the church did not make a business of the entertainment side of its activity. It provided its attractions from benevolent motives, and since it was unable to provide the variety and change of the regular houses of entertainment, patronage soon fell off and the institutes became deserted.

The conservative wing has said that "if you will attend church and Bible

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class you may take part in our recreation features." As a rule, these churches have found their institutional work an increasing burden and have had to appeal to sister churches or benevolent persons in the churches to provide them with the means whereby the work can be accomplished.

Now it is being recognized that the provision of recreation centers is not the province of the church but of the city; that as the city educates the child so the city must entertain him. The city must supervise the homes, instruct in sanitation, provide open spaces and playgrounds, crèches, and dance halls. It has been well worth while for the church to make these experiments; she could learn only by experience.

Occasionally a church imagines that what it needs to do is to take a census of its neighborhood and if it can only tabulate the size of families and the professed religious associations of the people, and give an intimation that the church premises are at the corner, the unattached will straightway respond. When the response is meager, the despondency of failure brings pain and unwillingness to experiment further.

What then *shall* a church do in the central area of a great city? It will be wise if first of all it will go out to the open spaces and watch the groups of people congregated there and listen to their conversation. The first discovery will be that these men are talking religion. They are heaping scorn on the churches on two grounds: first, because of what they are supposed to affirm; second, because of what they are supposed to represent. These people imagine that the churches hold an impossible view of God and an impossible view of the world. The discussion is often led by a man who has read widely but from a wrong viewpoint. They further believe that the churches are supported by rich people and that the clergy do not speak truthfully and sympathetically about social conditions.

I believe that the overwhelming majority of city dwellers are not hostile to religion. In the great crises of life they cry out for the minister. Through ignorance, indifference, preoccupation, or prejudice they are not now in touch with the church. If born in America or England and of Protestant parents they had early association with the Sunday school but not with the church. The idea was instilled in their minds that children could not understand or appreciate an ordinary church service. When they reached puberty 80 per cent of them drifted out of the Sunday school and no one followed them. The door to the church seemed unattractive and the door to the outer world was alluring, so they made their escape.

In my first church I had a meeting of several hundred men. On a challenge issued from the pulpit 47 per cent declared that they did not habitually attend church except at my afternoon meeting, but every one of them had attended Sunday school as a boy.

If the city dwellers, however, are foreign born and from Lutheran or Roman Catholic countries, they do not know or understand the names of our Protestant churches. The inference is obvious. The clergyman must become known in the neighborhood, and his viewpoint must be announced. The pulpit must cease to be sensational. The topical sermon must

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go. "Who Killed Cock Robin?" belongs to the vaudeville and so does "The Man from Missouri and His Mule." You would not find either subject on the curriculum of a school or college, and a church is of higher standing than school or college.

The minister must be a man of wide and accurate knowledge. The time spent in committees and in conferences must be severely restricted, so that he may become what he pretends to be if he uses the title "Reverend": a man who knows men and God, who can speak to men about God and speak to God on behalf of men. He must not be a special pleader. He must not make impossible assumptions. Supposing the Bible is a literature, supposing that it must be judged like other books, what then has he got to say about God and sin and salvation? What then has he to say about the origin of the world and of life? After more than a decade spent in downtown churches and after having experimented with the most advanced guard in all manner of institutional ideas, I affirm that the one indispensable secret of success is that the minister should know the truth and should speak it with the ability of the expert. Ministers are succeeding all the time in the hearts of great cities. They are invariably strong in pulpit work.

Few names have stood for greater things in the lives of city dwellers than Hugh Price Hughes and Charles Sylvester Horne, of London, England. These men reached city crowds in the most hopeless regions, and yet they were men whose services were characterized by a chastity and sublimity of the noblest type. The men who are doing the biggest things in the central churches of America are men of this type—men like Charles Jefferson, of New York.

The pastor of a downtown church must revive the old-time idea of his office as being a "cure for souls." A physician needs skill and delicacy and sympathy as well as knowledge. As a pastor he is a shepherd, and if a shepherd carries weapons he does not use them unless a wolf or robber is near. A minister is a nurse and does not treat spiritual babes as though they were Calebs going up against the sons of Anak. The dwellers in the downtown regions are many of them ideaiists, dreamers, aspirants, but they are bruised and weary and ill-guided, and the man who can win in a downtown field is a man who is known to the people.

The only way to reach these people is that of personal approach. I do not mean approach by canvass, but in a way more dignified and more human. The church that is to win must be a visiting church. If the money formerly spent in the church institute can be put into skilful visitation, extraordinary results will follow. Just as the modern hospital recognizes the need of home visitation in order to create conditions which shall make it safe to send the patient back and prevent a spreading of the mischief, so the modern church must send its best and most carefully trained workers to create a spiritual condition in the homes of the district. This is particularly true of an American city where the central area is occupied to a large extent by immigrants. These people do not know our ways. They are ignorant of our money, our food, our rents, our schools, our ways of thinking. They know

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nothing of terms such as Methodist, Baptist, Presbyterian, and Congregationalist. They think of all churches in terms of the state church at home.

My own method has been the issuance of a letter followed by a personal call from members of my church and from myself. Every care has been taken to disabuse the mind of any idea that we were proselytizing. The methods of the business solicitor were taboo. By every means we have sought to interest people in the church and its message.

I believe that the overwhelming majority of people are interested in worship. The European settler is used to a noble edifice, to dignity and decorum in every act of the officiating clergyman. The atmosphere of the church, the language employed, the mien of those conducting the worship of God have all combined to express a sense of the august majesty of heaven. The whole service has been as remote as possible from the common thought and common action of life. How can people so reared be expected to appreciate the slovenly, noisy, irreverent action and careless speech which very often characterize the man and his officers who are in charge of a mission to the people in a downtown district?

The native-born American is not insensible to the refined, the dignified, and the reverent. An inquiry into the size of the classes in American colleges which are engaged in the study of literature and art will show that the young American is a person of taste. The development of art galleries, the character of American literature and poetry, all show that the ideal of the transcendental meets with an immediate response. And a great need of the people is a translation into an atmosphere of reverence in which it is manifest that the soul of the preacher is filled with a sense of the sublime.

The force of my argument will be appreciated if in addition to the experience of institutional churches we consider the results of forty years' work in the Young Men's Christian Association. The good accomplished by this agency is incalculable. The maintenance of the work should be accepted as a responsibility by the Christian church. Yet all Y.M.C.A. workers admit that the proportion of members who attend the Bible classes and religious services is regrettably small. The men go for social and recreative purposes. They believe in a religious atmosphere, but they have not joined for that reason and they neglect that side of Y.M.C.A. activity.

I believe, therefore, that the time has come when we should frankly hand over to the community on the one hand, and to the Y.M.C.A. and the Y.W.C.A., along with the settlements, on the other hand, the care of the recreative, educational, and sanitary life of the people, and in our churches concentrate upon the shepherding of the multitude and the culture of the soul.

Let the downtown church be a "witnessing" church; let its pulpit be occupied by the big man with a big message, the man who speaks with authority and is manifestly a "teacher come from God." This is largely the method of the Catholic church and of the established church in England. The clergy are known in every home, and the preacher is set apart to prepare and to make known the word and the will of God.

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SCIENTIFIC MANAGEMENT AND SUNDAY-SCHOOL SUPERINTENDENCE

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Scientific management is largely a matter of common sense. There is no reason why a church should be ineffective simply because it is composed of good people. An active pastor can lead his people into efficiency if only they will be led. In the following article a young pastor, at our request, gives his views of the application of elementary principles to the organization of the Sunday school.

The purpose of this article is to show that the present basis of superintending organization in the Sunday school, namely, the adult, intermediate and primary departments, is fundamentally wrong, if the result desired is an efficiently conducted school. These divisions, to be sure, may be found convenient for grading purposes, but they should not be made the basis of superintending organization. The principles of scientific management demand a different basis.

Let the reader bear in mind that a principle recognized as a proper basis of action and lived up to is one of the secrets of efficiency.

"About $100,000,000 a year can be saved by the railroads of the country if they would only use scientific management in their operation." Such substantially was the dictum of Louis Brandeis during his conduct of the case of the freight shippers in their effort before the Interstate Commerce Commission to restrain the railroads from increasing their freight rates. The statement startled the country, and on all sides the question was insistent, "What is scientific management?" Articles by Mr. Taylor, the originator of the system, and others appeared in the magazines of the country in answer to this question. Manufacturers and business men the country over asked themselves, "How does this interest me?" The men who had dollars at stake took the matter seriously. It occurred to me that perhaps some of these principles could be made use of in the Sunday school.

The principle that I seized upon as having a direct bearing on the work of superintendence was this: specialization of endeavor. The name given to this principle in superintending work is functional foremanship. Functional foremanship means that the objectives of work should be under one head. For instance, in a factory this means that there would be one man for quality, one for quantity, one for labor, etc. Each of the objectives of industry is assigned to one man instead of one man having to look out for all these objectives during one stage of manufacturing. Specialize your work and get a worker to fit—that is the whole story.

Now, if these principles are to be applied to the Sunday school the first

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thing that must be known is an answer to the question, "What are the objectives of the Sunday school?" The answer is: Bible-study, training in the Christian life, conversion of the members and their coming into the church, regular and increasing attendance, and finally a smoothly running school. Applying these objectives to the problem of organization, vertical organization from top to bottom would take the place of the usual horizontal organization into adult, intermediate, and primary departments. This would result in a superintendent of Bible-study, of the Christian life, of evangelism, of attendance, and of executive work. All of these tasks have to do with the whole school, from the little folks in the primary room to the gray heads in the senior deacon's class.

The Bible-study man is the educator. It is his duty to apply educational principles to the curriculum and to instal and maintain a graded system. Specialization would lead him to assign his teachers according to the graded idea. Teacher-training classes and midweek teachers' meetings would occupy him as well as supervision of the actual instruction.

The Christian life superintendent's business is to maintain a missionary spirit, to inculcate right ideas as to temperance, etc., to promote the social life of the pupils, and to interest them in social service.

The evangelistic superintendent, cooperating with the pastor and the teachers of those classes where conversions may most legitimately be expected, has a specialized task of great importance.

The attendance man is the "boom artist" of the school. The multitudinous methods of gaining regularity and increasing attendance are under his care. This position is vitally connected with the extent of the school's influence.

The school executive is the fifth officer in this scheme of organization. All minor officials are under him. Everything that makes for a smoothly running school, including the order of general exercises, the presiding officers, and supply teachers, is his work.

This is the plan of superintendence which seems to me to carry out scientific principles. I now wish to present two fundamental explanations of why this is the proper scheme: the economic and the psychological.

The fundamental economic advantages accruing to this system are those arising from a proper division of labor. I say "proper" advisedly, for I think, and I should like to convince the reader so that he would so think, that the scheme now generally followed hardly deserves that name.

Historically, how did industrial division of labor come about? Among primitive peoples the first division of labor is between the sexes: the man hunts, fishes, and fights; the woman does the work around the dwelling-place and whatever agricultural work is necessary. The work and the capacity for work are reciprocal in their effect upon one another. Then the divisions of labor covering shoemaking, carpentry, weaving, etc., came in. Work and capacity here again have a reciprocal effect upon each other: the man adapted to the shoemaking does

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shoemaking, and the shoemaking makes the man capable.

Now the thing that I want to note is this: When men were making the original divisions of labor they followed the natural divisions, the line of least resistance. They did not say in dividing up household work, "Let us have one man make the shoes, weave the cloth, make the hats for the children, and another make the same for the boys and girls in their teens, and another do the same for the adults"; but they said, "Let us have one man make the shoes for the whole family, and another weave the cloth for the whole family, and another make the hats for the whole family."

So in reference to the Sunday school my argument is similar. I would not say with modern Sunday schools that we should have superintendents for the primary, intermediate, and adult departments, each attending to all the Sunday-school objectives; but I would say that one man should be the educator for the whole school, another the evangelist for the whole school, etc. Here also the man and the work have a reciprocal effect upon one another: the man adapted to evangelism chooses that work, and the work makes him capable. So much for the economic argument from the historical point of view.

Now I want to note briefly the economic advantages of a division of labor. First comes dexterity: the constant practice of a single occupation eventuates in productive capacity which would be out of the question if any one man had to perform all the trades of primitive life. So with the prevailing scheme of Sunday-school organization, each of whose members has to attend to educational principles, evangelism, attendance, etc. They so diffuse their energy that none of the objectives of Sunday-school management are handled with mastery. Masterful Sunday-school management demands an organization that lends itself to dexterity, a first result of a proper division of labor.

Then there is the saving of time resulting from a scientific division of labor, a result that needs careful consideration in schools where a paid superintendent is out of the question. If we want to have efficiency with the minimum of time expenditure, then we want a scheme that will give this.

The third point is that we find special aptitudes in different individuals. If a man has an aptitude for certain work he will probably succeed in it. To quote from Taussig, "This is of the most importance as between those who work with their heads and those who work with their hands. Though there is mental training as well as manual training, and though instruction and practise tell in the lawyer's trade as well as in the mechanic's, inborn abilities are important in a greater degree for the former. This is more particularly the case in all work which calls for initiative, superintendence, direction. There is a difference of far-reaching effect between those who have qualities for leadership, whether in the arts or in the intellectual life, and those who belong to the rank and file. There is often a very great gain when those who are born leaders can devote themselves solely to the work which they can do best, leaving to others, with no such capacities, the routine mechanical or clerical work."

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Just to think for a moment of the kind of a man that one would choose to carry on a successful evangelistic campaign makes the application of this principle very vital to an efficiently conducted school.

One more observation here. The ordinary superintendent does for the school the work that he likes. He may be interested in attendance, and attendance gets the major part of his time. He leaves the other objectives of Sunday-school work to the teachers with the admonition to do the work, but leaves them without effective guidance. (Once in a while perhaps he gets jarred into attending to some things outside of his special interest by attending a convention.) The result is that as you visit schools you find one with a good attendance, another with a fine graded system, another with a record for conversions, etc. The reason lies in the interest of the superintendent. Now the scheme proposed gives the responsibility for each one of the five objectives to a different man, one interested in and fitted for the task. The result is bound to be that none of these objectives will be neglected because the superintendent (under the old scheme) does not happen to be an all-round man. This functional superintendent has on him a responsibility and he succeeds because the task fits. George Adam Smith puts this in concise form when he writes, "And how else should work succeed but by specialization—the secret as it is of fidelity and expertness? Of fidelity—for the constraint of my duty surely lies in this, that it is due from me and no other: of expertness—for he drives best and deepest who drives along one line."

So much for the economic argument. I now want to go over the psychological basis of the scheme I propose. It runs from a consideration of the psychological advantages of a proper division of labor to an attempt at an explanation of inborn qualities that fit men for work.

The first psychological fact at the basis of this scheme is habit. James is the basis of this discussion. "Our nervous system grows to the modes in which it has been exercised." The results of habit are the diminishing of movement to produce a given result, the increased accuracy of accomplishment, the diminishing of fatigue and of conscious attention in bringing it to pass. Here we have the psychological basis of the timesaving and dexterity noted in the foregoing economic argument.

A phenomenon of mental habit is the law of association, which is this: "Objects once experienced together tend to become associated in the imagination, so that when any one of them is thought of, the others are likely to be thought of also, in the same order, or coexistence, as before." Thoughts come to mind as they are habitual, recent, vivid. Each of these items has a control over our thoughts. So, if we are to succeed in a certain line of endeavor, it is to the interest of efficiency in that endeavor that we make it habitual, that recency of activity be a constant factor (continuous endeavor along certain lines making for ease in the associative processes), that vividness help also. If in any work a conspicuous success is attained, the very conspicuousness or vividness of such an experience tends toward a repetition of success when a similar situation arises.

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Now in Sunday-school organization the scheme proposed, I believe, gives lines of endeavor that are distinct. Thinking out schemes of attendance is one thing; thinking of the conversion of pupils is quite another. So with the other five departments. Psychologically speaking, we gain in efficiency by some such division of labor. Problems are continually presenting themselves to the heads of such departments for solution. The man who has traversed the general field the most, who has handled similar problems before, has an immense advantage in the race for a solution.

Another item that has great influence in the associative process is interest. "In no revival of past experience," says James, "are all the items of our thought equally operative in determining what the next thought shall be. Always some ingredient is prepotent over the rest. . . . . Prepotent items are those which appeal most to our interest." Now, the field of a man's interests determines to a very large degree the things that he thinks about. His mind is not afloat, as it were, upon a sea, tossed hither and thither without a rudder with which to weather the storm. A man's interests, then, determine his thoughts and his thoughts bear fruit in his action and his life-work.

His interest is determined by heredity, environment, and individual temperament. That a man's parents, his home and business life, and his own individual action determine him is a commonplace of modern thinking. Then to determine a man's interest we are led to judge by these three items. Applying this to our problem, if we would choose a man to be our Bible-study superintendent we should look for a man who perhaps has been born of educators, who has been trained an educator, and whose life-work is in that field. His interest would make him a good man for such work. The ideas and methods of success in Bible-study would be interesting to him and so enter into his associative processes naturally. They will be associated "with such natively exciting objects as one's personal fortune, one's social responsibility, and especially by force of inveterate habit."[1] So with the other four department heads.

It would be wasting time to take such a man as we have chosen for the head of the department of Bible-study, and put him to the work, say, of the attendance man. You might get good results because of a particular man's adaptability, but it would require more work for such a man to succeed as an attendance man than it would, for instance, in the case of a man whose business is advertising.

This matter of interest is more a matter of temperament perhaps than is often supposed. Just to ask the question of our Bible-study man, "Why are you an educator?" would probably elicit the reply, "Because I was made for it." Temperament, too, enters very largely into the work, say, of the evangelist, or the man who would be most successful in inspiring the right kind of living. The same fundamental problem that engages the thought of the young man about to start upon his life-work engages us here as we try to see how this fundamental matter of temperament is at the basis of the scheme proposed.

[1] James, *Talks to Teachers*, p. 98.

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Men have differing qualities and aptitudes. Taussig recognizes it in the discussion of division of labor quoted above. It is, as I have intimated, partly a product of heredity and environment, but it is also due to individual traits. To quote Münsterberg, "Successful achievement depends upon personal traits which cannot be acquired by mere good will and training," and again, "Individual psychological rhythm, attention and emotion, memory and will-energy, disposition to fatigue and to restoration, imagination, suggestibility, and initiative, and many other features will have to be examined in relation to the special economic aim."[1] This with Taussig's statement is enough to show that individual temperament and personal traits have much to do with a man's efficiency.

I believe that the scheme of organization proposed fits into the requirements of personal traits better than any other. This is perhaps impossible to prove, and yet I have tried throughout this discussion to suggest places where it did seem to fit. These departments are analogous to the divisions of occupation that have arisen in our civilization. This is as good an argument as I can put forward for the adaptability of this scheme to personal traits and temperament. Educators are a class by themselves. Evangelists are also. The office executive is a common division of labor in business. The attendance man holds a position analogous to a man whose business is publicity. The Christian life superintendent needs gifts like those demanded of the minister.

[1] *Psychology and Industrial Efficiency*, p. 121.

Before I leave this basis of my scheme I want to speak of another psychological economy effected through this scheme. This is the gain in efficiency through economy of emotional feeling. The man who for the first time tries to win a soul for Christ comes from the endeavor with a feeling of weakness. He has been dealing with the fundamental in life and his inmost being has been stirred. Let him repeat such an endeavor and he finds that his emotion is less and less enervating. His mind is more and more able to handle the situation with success. "This tendency to economy in the nerve paths," writes James, "through which our sensations and ideas discharge, is the basis of all growth in efficiency, readiness, and skill. Where would the general, the surgeon, the presiding chairman be if their nerve currents kept running down into their viscera instead of keeping up amid their convolutions?" "What he has lost in rapture, he has gained in inward growth," writes Goethe. The nervous excitement of the evangelist is in a measure different from the nervous excitement of the man who likes to see the clockwork of a school run smoothly. Even if this is not so, my argument would carry at this point just the same. For we should not tap the nervous energy in too many departments if we would gain greater efficiency in one and with less waste of time. The man would have less things to get nervously used to.

In concluding let me quote from Shailer Mathews' booklet, *Scientific Management in the Churches:* "There is a normal and standard method of performing a

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task which is to be discovered by observation of those actually performing the task." The normal and standard method of organizing superintendence I believe to be the one outlined above. I have endeavored to apply the scientific management principle of functional foremanship to a correct analysis of function. If I have done this, efficiency is bound to result. Of course we can never dispense with the fundamental necessity of faith, hope, and love.

To quote Mathews again, "One of the most beneficial results of proper analysis of function, and therefore of the tasks of the church, would be the opening up of positions in the church for more members." The scheme outlined above presents five tasks of big import, each of which might well appeal to a man who likes to see a task efficiently performed, and who would enter with enthusiasm into a task of superintendence that would demand energy and ability of man—caliber; and that would associate itself naturally with his life-work.

THE SUPREMACY OF THE BIBLE

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Sometimes we are tempted to take too many things for granted, and at such moments it is well to face our situation and endeavor as best we can to review these our preconceptions. Particularly do those of us who are concerned with the historical and critical study of the Bible need to refresh our hearts with a renewed appreciation of what the Bible as a whole is. Dr. Newton's article will help us in this particular. Quite outside of the field of research or theological dispute, it summons us all to a renewed loyalty to the book which lies back of western civilization and beneath our hopes for the future.

I

My subject takes it to be a fact that the Bible is the one supreme book of the world. And so it is. Argument is unnecessary; the fact proves it. No one denies it who has any regard at all either for the witness of history or for the realities of life. As Seeley said, the greatest work of individual literary genius shows by the side of the Bible like some building of human hands beside the Peak of Teneriffe. With this let us join the words of Scherer, written out of the depths of his skepticism: "If there is anything certain in the world it is that the destiny of the Bible is linked with the destiny of holiness on earth." Not only was the Bible the loom on which our own language was woven, but it has a place equally in the history and the heart of mankind which no other book may ever hope to have.

Even those who have assailed the Bible have seldom, if ever, assailed the

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book itself, but nearly always some dogma about the Bible. By the same token, those who defend the Bible more often defend some theory about it, forgetting that the fate of the Bible is not bound up with the fortunes of any dogma as to its origin, infallibility, or authority. There is no need that anyone defend the Bible. It is the Bible that defends us from the besieging vanities of life, from the rude cynicism of the world, from the lusts of the flesh and the fear of the grave. What men need to do is to be still and listen to its great and simple words, telling the story of God and the Soul and their eternal life together; and whoso does that will know what poor Heine meant when he wrote these words from what he called his mattress grave:

> I attribute my enlightenment entirely and simply to the reading of a book. Of a book! Yes, and it is an old honest book, modest as nature, modest as the sun which warms us, as the bread which nourishes us, a book as full of love and blessing as the old mother who reads it with her dear, trembling lips; and this book is the Bible. With right it is named the Holy Scriptures. He who has lost his God can find Him again in this book; and he who has never known Him is here struck by the breath of the Divine Word.

Because this is so, because the Bible is so much wiser than its defenders, what is here said of its unique supremacy is by way of illustration, not in proof of my thesis. If we contrast the Bible with other venerated writings, we find that it stands alone and apart, very unlike the Upanishads, the Zend-Avesta, and the Koran, not only because it is so much more practical, so much less speculative, so rich and varied in its music; but because it shows us, more clearly than any other, the growth of man in his knowledge of God, of himself, of good and evil, of law and love and truth. In fact, it is a Book of Life, not a mere record of intellectual speculation about life, and as a man reads it he sees, as in a mirror, the history of his own soul. Moreover, it comes to us from a time when men saw the big meanings of life with a freshness of insight, a directness unobscured by passage through media that blur and confuse, without learned subtleties and those ingenious concealments which rob us of reality. Written before life was "sicklied o'er with the pale cast of thought," it has a vividness, a vitality, a sanity, an artless simplicity, and a lucidity as of the morning light, not to be found anywhere else.

Thirty years ago a great savant characterized the Bible as a collection of the rude imaginings of Syria, the worn-out old bottle of Judaism into which the generous new wine of science was being poured. No doubt he was angry when he said so, else he would not have said a thing so foolish. Whereupon the noblest literary critic of our day stated once for all the reason why, from the point of view of literature alone, the Bible lives and will live when we and all those now upon the earth have fallen into dust. He said:

> The new wine of science is a generous vintage, undoubtedly, and deserves all the respect it gets from us; so do those who make it and serve it out; they have so much intelligence; they are so honest and so fearless. But whatever may become of their new wine in a few years, when the

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wine-dealers shall have passed away, when the savant is forgotten as any star-gazer of Chaldea—the "old bottle" is going to be older yet—the Bible is going to be eternal. For that which decides the vitality of any book is precisely that which decides the value of any human soul—not the knowledge it contains, but simply the attitude it assumes towards the universe, unseen as well as seen. The attitude of the Bible is just that which every soul must, in its highest and truest moods, always assume—that of a wise wonder in front of such a universe as this—that of a noble humility before a God such as "He in whose great hand we stand." This is why—like that precious Cup of Jemshid, imagined by the Persians—the Bible reflects today, and will reflect forever, every wave of human emotion, every passing event of human life—reflects them as faithfully as it did to the great and simple people in whose great and simple tongue it was written. Coming from the heart of man it goes straight to the heart. This is the kind of literature that never does die: a fact which the world has discovered long ago.

Here the point is that, as a record of human life in the gray years of old, and apart from its divine revelation, the Bible belongs to the things immortal and will live while human nature is the same. Consider for a moment this fact, established as it is by the terrible testing of time, and you will see why all attacks on the Bible fail, and why any defense of it is unnecessary. Our great critic—it is Watts-Dunton, if you would know his name—proceeds to discuss the style of the Bible, which he calls the "great style," more easily recognized than defined, but which he ventures to define as unconscious power blended with unconscious grace. This style, so august in its simplicity and truthfulness, allows a writer to touch upon any subject with no risk of defilement, because it tells the thing as it is with a clarity which leaves no suggestion of evil. Also, whensoever this style is attained, it moves with the rhythm of life itself, lifting us into a realm where a thousand years are as a day, and where a whisper echoes forever. That is why the heart-cry of an exile in old Babylon, or an echo of an hour of prayer in the hills of Judea, lives and speaks to the heart of man today, as if time were a fiction. As we may read:

> Now the great features of Bible rhythm are a recognized music apart from a recognized law—"artifice" so completely abandoned that we forget we are in the realm of art—pauses so divinely set that they seem to be "wood-notes wild"—though all the while they are, and must be, governed by a mysterious law too subtly sweet to be formulated; and all kinds of beauties infinitely beyond the triumphs of the metricist, but beauties that are unexpected. There is a metre, to be sure, but it is that of the "moving music which is life"; it is the living metre of the surging sea within the soul of him who speaks. And if this is so in other parts of the Bible, what is it in the Psalms, where the flaming steeds of song, though really kept strongly in hand, seem to run reinless as the wild horses of the wind?

II

Let me illustrate a little, if only to show how high the simplest words of the Bible tower above the loftiest peaks of poetry, as the Alps out-top the masonry of man. Take the eulogy of man which Shakespeare puts into the mouth of Hamlet, and which has been called the point where the master poet

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raised prose to the sublimest pitch of verse. The words are familiar:

> That goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, it appears no other thing to me than a foul and pestilent congregation of vapors. What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!

There is the rich and fluent style of the spacious days of Elizabeth—ornate, apostrophic, brilliant. Here is wonder indeed, albeit not that "wise wonder" in front of a universe now luminous and lovely, now dark and terrible, of which our critic speaks. Nor do we find here that noble humility before Him in whose great hand we stand. How much deeper and truer, how much more faithful to reality are these lines from the eighth Psalm on exactly the same theme; how simple they are in their stripped simplicity, how chaste and moving their music, touched with that haunting pathos which one hears in all Bible melody:

> When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man, that Thou art mindful of him? And the son of man, that Thou visitest him? For Thou hast made him but a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

Surely it is something more than old associations which makes the sundering difference between these two passages. How tawdry and highflown the one seems alongside the grave and simple truthfulness of the other; how world-far they are apart in their attitudes toward the life of man and his place in the order of the world. Both celebrate the dignity of man, but in what different ways, against what different backgrounds: one under a roof fretted with golden fire, the other under a sky that has no roof nor rafter; one as if man were a kind of god exiled on a sterile promontory, the other full of wonder that God is even mindful of a being so fragile and fleeting. The difference is fundamental, and it justifies the saying of Newman that in the Bible, and most of all in the Gospels, there is a manifestation of the divine so special as to make it appear, from the contrast, as if nothing were known of God where the Bible is unknown. Of course this is not true, for God has not left himself without witnesses in any land or age; but if anyone would feel the full force of the fact, let him take any book known to man, even the greatest, and read it alongside the Bible.

Of the influence of the Bible on civilization much has been written, but the story has never been and can never be told. Even as far back as the days of Chrysostom, the Bible could be read in languages Syrian, Indian, Persian, Armenian, Scythian, and Samaritan. Now it can be read in almost every tongue under heaven, and the fact that it is the one book that can be universally translated

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is a touching proof that God is not far from any tribe, and that in the lowest human being his image shines. Poor raiment for his word many of those dialects are, but somehow that mighty book can clothe itself in each. One version, however, and that infinitely slower and more difficult to make, remains to be achieved, and that is the translation of the Bible into the life of humanity. When that translation is finished, as it will be at last, there will be a new heaven and a new earth wherein dwelleth righteousness and the peace of God.

III

And this brings us to the central and grand fact about the Bible, by which it is set apart from all other books whatsoever, and which invests it with an ineffable power and beauty: it is the Book of the Presence of God. Wherever the Bible goes it brings a sense of the presence of God. Its first truth is God, its last truth is God, the basis of its uprising passion and prophecy, the keynote of its far-sounding melody, is the reality of God, whose presence is the splendor of the world, and whose awful will the sun and stars obey. When he is known to be near, all things are transfigured; when he is felt to be far away, its music becomes a cry in the night. It does not argue about God; it reveals him, and the romance of its story is the unfolding of his life in the tangled and turbulent life of man. Hence the progress of faith portrayed in the Bible; but in the struggle and conflict of all those groping generations the living God abides, and man walks in the midst of revelations.

If we inquire in what way God makes himself known to man in the Bible, we ask the profoundest questions in the entire range of religious interests: Does the eternal God speak to man? If so, how? No one may answer such questions, except to say that truth may be regarded either as the gift of God or as the achievement of man, because it is both. Every truth is, from the divine side, revelation, and from the human, discovery. Jacob wrestling with the angel in the dawn is the eternal parable of revelation. For, if truth is a gift it is also a trophy, since even the divine reason is unable to disclose his truth to man until, by virtue of his growth of soul, man is ready and worthy and willing to receive it. Thus, every truth that God gives man wins, and every truth that man wins from the mystery of life God bestows. Since God and man are interwoven in the finding of truth, collaborators, so to speak, in the process of revelation, how can man know when the thought of God is made known to him? Here is the crux of the whole matter, and we need not hesitate to face it frankly and reverently.

There are two ways by which we may know where human thought ends and the divine thought is revealed: by insight and by experience. And the Bible shows itself to be unique and supreme by both tests. For example, take any great book and one can tell instantly, not only by the sweep and rhythm and majesty of certain pages where the thought of the writer passes beyond itself, but also by the response which it evokes in the depths of his own soul. For the thoughts of man at their highest and purest carry in them, as the

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clouds carry the sunlight, the thoughts of the eternal. Farther than this we cannot go, unless it be in that amazing sentence in the *Morals of the Book of Job*, by St. Gregory, where, in speaking of the manner in which God makes himself known to angels, he writes:

> For because no corporeal obstacle is in the way of a spiritual being, God speaks to His holy angels in the very act of his revealing to their hearts His inscrutable secrets, that whatsoever they ought to do they may read it in the simple contemplation of truth, and that the very delights of contemplation should be like a vocal precept, for that is as it were spoken to them as hearers which is inspired in them as beholders.

Beyond those words no one may venture into the ineffable mystery of the revelation of God to men or angels; and that is why the Bible, albeit a book of the people which were of old, is eternal, fresh as the morning light, exempt from the touch of time because it is timeless. Often it resembles the natural world in its elevations and depressions, but in its great hours it speaks for eternity in words childlike in simplicity, awful in their clarity, and we know, by the mighty answer of our own hearts, that we are listening to the truth about life and death. Whether it be the story of a wayfarer dreaming on a stony bed, the commands of a moral lawgiver in the wilderness, the sob of a Psalmist in his sin, the prophetic vision of Isaiah, or the words of Him who spake as never man spake, when we read it we cry out, as Kepler did when he looked through his glass into the sky, "O Lord, I think Thy thoughts after Thee."

Moreover, by the testimony of ages of human living, the moral teachings of the Bible, and its laws of the life of the spirit, have shown themselves to be among the things that cannot be shaken. Nations disregard them, and fall into ruin. Men defy them, and die in the dust. Even today, in these new and changed times, the pages of the Hebrew prophets might be wet with fresh tears because of the sorrows of the broken and fallen in our midst. The experience of humanity in its moral victory and defeat becomes, in this way, a witness to the supremacy of the Bible, confirming alike its spiritual vision and its system of moral values. It is therefore that the Bible lives, not by fiat, but because it is the Book of the Eternal Life in the midst of time, and of its influence and power there will be no end.

IV

Between the Old and New Testaments there is a gulf, not only as to time, but as to the manner in which God is revealed, as if the river of life, having run under ground for a space, burst forth into a fountain of light and healing. If in the Old Testament we are shown the contrast between God and man—His greatness and our littleness, His eternity and our pathetic mortality—the New Testament reveals the kinship of God and man. Communion with God in the New Testament is not, as in the Old, a dialogue of one person with another, but the infusion of a new life by an indwelling spirit. As Luther said long ago, the supreme office of the Bible is to show us Christ, and in him all that we need to know even if we never see any other book.

Again, to state the fact is to prove it. Surely the life of Christ, as incom-

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parable in its art as it is ineffable in its revelation of what lies at the heart of this dark world, sets the Bible apart as forever supreme and unapproachable. So much is this so, indeed, that it seems as needless to discuss the uniqueness of the Bible as to defend it from assault. If one will not hear that Biography of Love, that Memoir of Pity, that Historic Record of Redeeming Grace, neither will he believe though one arise from the dead. There is disclosed the heart of the eternal, the crowning glory of the Bible, and the sovereign beauty of the world: at once a revelation and a redemption. As St. Jerome put it in the preface to his Commentary on Isaiah: "If, according to St. Paul, Christ is 'the power of God and the wisdom of God,' one who knows not the Scriptures knows not that power and wisdom; for ignorance of the Scriptures is ignorance of Christ." If the spirit of Jesus is more diffused now than when Jerome wrote, it is still true that our life and literature, so far as they are imbued with His truth, reflect the light of the Gospels.

Add now the twenty centuries of high, heroic Christian experience, so rich, so radiant, so profound, deriving, as it so gratefully confesses, from the story of the life of Christ in the Bible, and the testimony is transcendent! Here the facts are overwhelming, so that he who runs may read, showing that wherever the Bible goes there go light and hope, and noble human living—tenderness in the family, righteousness in the state, and honor among men. What the Bible has meant to our poor humanity, and will yet mean to unknown ages hidden in the womb of time, by virtue of its power to cleanse the sinful, heal the broken of heart, and lift into faith and love those attacked by despair, wasted by weariness, or worn with grief, no mortal pen can recite. Take a single page from the story of the Bible in New Guinea, typical of ten thousand volumes of Christian history, and it tells us facts more to be prized than the discovery of a new star in the sky:

> I have myself seen murderers and cannibals live peaceful lives. I have seen shameless thieves and robbers become honest; I have seen the lascivious and filthy become pure; I have seen the quarrelsome and selfish become kind and gentle. But I have never heard of such changes arising from any other agency than that of the Word whose entrance bringeth life, and whose acceptance is the power of God unto salvation.

Now and again a great heroic soul, or some humble, obscure saint, shows us what life is when the Bible is translated into character—how it makes God real and near, investing these fleeting days with enduring significance and sanctity: how it strengthens what is weak, softens what is hard, and touches the whole nature to beauty and fineness; how it fortifies the soul against those blind fears which no one can name but which make a secret terror in the way; how it heals those profound sorrows of which we hardly dare to speak, not by mere lapse of time or the induration of the heart, but by transfiguring the old tenderness into a new solace; and how, at last, it flings an arch of promise across the all-devouring grave, linking our mortal life with a life that shall endless be.

I have not finished, but I must stop. It is of no use to go on. I feel that

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what hovers before me, although it is so vivid, is not to be told save by the Bible itself, which, as I have said at the outset, needs no one to speak for it. Nay, it is the Bible that speaks in my behalf, and as I listen debate ceases, difficulties are forgotten, anxiety disappears, and I am as a child in the arms of One who knows what I am, whence I came, why I am here, and whither I go, and who smiles at my terrors.

THE ABUSE OF BIBLICAL ARCHAEOLOGY

(Concluded)

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Turning from the New Testament to the Old Testament it is well to ask at this point: Will the theories of the pan-Babylonists stand the test of archaeology? Will they bear the full light of scientific fact? Have not its theories been so loudly proclaimed and dogmatically asserted that many have taken loud and dogmatic assertion for proof? What can we think of the life and religion of Israel if pan-Babylonism is correct? They have appealed to Caesar and it is well that they should go for trial.

Few books have caused a greater stir in the world of biblical studies than the celebrated lectures given by Friedrich Delitzsch in Berlin under the title *Babel and Bible*,[1] with the subtitle, "Three Lectures on the Significance of Assyriological Research for Religion." Now that some years have passed since the delivery of these lectures we can gauge their findings better, perhaps, than could the hearers. There is no question that Delitzsch has brought together many rays of light to shine upon the Old Testament, but at the same time we have to state that he has abused the archaeological evidence by making it bear more than it legitimately can. The impression is left, after reading the lectures, that he has too much idealized Babel while depreciating Bible, that he has considered the best elements in Babel and the worst in Bible, that he has had eyes only for what was noblest and best in Babylonian life and literature while noting only the lower elements in Israel. We do not say that this was the author's intention, though the entire material is given as if a case had to made out at any price. Cornill, speaking of the first chapters, writes:

> The impression that the lecture is apt to make on unprofessional readers is that the Bible and its religion is to a certain extent a mere offshoot of Babylonian heathendom which we have "in purer and more original form" in Babel; and this impression is intensified by the fact that

[1] The edition I use is that published by the Open Court Publishing Company, and embodies "the most important criticisms and author's replies."

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Delitzsch, by his own statements, actually expects from the results of the Assyrian and Babylonian excavations the advent of a new epoch in the interpretation as well as in the understanding of the Old Testament.

Gunkel makes practically the same criticism.

Into the many questions raised by the book we cannot enter, and need not, seeing that a great literature has been called out already in attack and defense. At the same time there are a few of its statements we can deal with. We have already acknowledged the Babylonian influence on the legends of the Creation, Deluge, etc., but consciously or unconsciously Delitzsch has attributed too much to Babel. Of the Creation story in Genesis he asks:

> Shall we be astonished to learn that entire cycles of biblical stories have been suddenly brought to light from the darkness of the Babylonian treasure heaps in much purer and more primitive form than they exist in the Bible itself?[1]

This is a radical misstating of fact, a veritable abuse of archaeology. The "purer forms" have not been found, and we add that we should be very much surprised if they were, if what has so far been found is any indication of what is still buried in Babylonian treasure heaps. Of all this Cornill says:

> We have long known that the biblical story of Creation (Gen. I) reposed on a Babylonian foundation: but the only genuinely religious and imperishable facts of this history, the Almighty God, creator of heaven and earth, who speaks and it comes to pass, who commands and it is so, the holy personal God, who created man in His own image and intrusted him with the duties attendant upon morality and a religious life, was given to the world not by Babel, but by Bible.[2]

Of the Sabbath, Delitzsch writes:

> In the last resort we are indebted to this ancient nation on the banks of the Euphrates and Tigris for the plenitude of blessings that flow from our day of Sabbath or Sunday rest.

Apart from his misstatement regarding the days of rest, and apart from leaving unmentioned the inconvenient (for his theory) nineteenth day, this also is a sad abuse of the evidence. In fact, is there a particle of evidence for the statement? Cornill shows that instead of being the equivalent of our Sabbath—

> these were the days that the Romans called the *dies atri*, and are we to believe that the *dies atri* of the Babylonians, which were inseparably linked with the dates of the calendar, are our biblical Sabbaths? Never! The Sabbath as "the day of the Lord," the view that on one day in every week we should cast aside all the trials and tribulations of our earthly life and live for God alone and be happy in communion with Him is exclusively the property of the Bible, and for the "plenitude of blessings" contained in it the world is indebted, not to Babel, but to Bible.[3]

A very storm center were the words of Delitzsch regarding the name Yahweh. As to the interpretation of the signs found on the cuneiform tablets in the British Museum from the time of Hammurabi, scholars are not yet agreed. That Delitzsch is correct when he argues Yahweh was a deity recognized at that

[1] *Babel and Bible*, p. 38. [2] *Ibid.*, p. 133. [3] *Ibid.*, p. 132.

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era we are persuaded. As to the interpretation we are content to quote the words of Professor W. R. Rogers: "The reading is certain, the only possible doubt concerns the interpretation."[1] At the same time we believe that Delitzsch has read too much modern evangelical theology into his interpretation. He says:

Yahweh, the Abiding One, the Permanent One (for such is, as we have reason to believe, the significance of the name), who, unlike man, is not tomorrow a thing of the past, but one that endures forever, that lives and labors for all eternity above the broad, resplendent, law-bound canopy of the stars—it was this Yahweh that constituted the primordial patrimony of those Canaanite tribes from which centuries afterward the twelve tribes of Israel sprang.[2]

We are not anxious to preserve a name to Israel, but is it a fact that such a conception regarding any god was in the world at this time? Did the "Canaanites of the Hammurabi period" rise—in fact, could they rise—to such a conception? Rogers writes:

At first sight this may seem like a startling robbery of Israel, this taking away from her the divine name of Jahweh as an exclusive possession. But it is not so. Jahweh himself is not taken away. He remains the priceless possession, the chief glory of Israel. It is only a name that is shown to be widespread. And the name matters little. The great question is, what does this name convey? what is its theological content? The name came to Israel from the outside. But into that vessel a long line of prophets from Moses onward poured such a flood of attributes as never a priest in all Western Asia, from Babylonia to the Sea, ever dreamed of in his highest moments of spiritual insight. In this name, and through Israel's history, God chose to reveal himself to Israel, and by Israel to the world. Therein lies the supreme and lonesome superiority of Israel over Babylon.[3]

And as a reply to the exaggerated statements made by Delitzsch regarding the monotheism of Babylonia[4] let us continue this quotation.

During all those centuries from the dawn of human history until the fall of Babylon in 538 B.C., polytheism, crass polytheism, had reigned supreme in Babylonia and Assyria. But in the little land of Israel monotheism struggled up through great and sore tribulation and at length mastered the people, and through their witness now marches on to possess the minds of all men. Marduk in Babylon and Asshur in Assyria had little gleams of an ethical message now and again, but there was no power in it. But the Hebrew people seize the one name, even the name of Jau, and in their hands it becomes a living and ethical power, growing and increasing until Jesus, greatest of the prophets, completed the message of his predecessors.[5]

And yet again Rogers says:

The Babylonians, with all their wonderful gifts, were never able to conceive of one god, of one god alone, of one god whose very existence made logically impossible the existence of any other deity. Monotheism transcends the spiritual grasp of the Babylonian mind.

[1] *The Religion of Babylonia and Assyria*, pp. 92–93.

[2] *Babel and Bible*, p. 62.

[3] Rogers, *The Religion of Babylonia and Assyria*, p. 96. See also Koenig, *The Bible and Babylon*, pp. 68–79.

[4] *Babel and Bible*, pp. 59, 146, 147.

[5] Rogers, *op. cit.* p. 98.

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As a reply to Delitzsch wherein he refuses to see a revelation in Israel (p. 70, "we continue, from ignorance, indifference, or blindness to concede to those early Israelitic oracles the character of a 'revelation,' which cannot be justified either in the light of science or that of religion or ethics"), we would quote Gunkel when he says of the religion of Israel:

> What sort of religion is it? *A true miracle of God's among the religions of the Ancient Orient.* . . . . He who looks upon this religion with believing eyes will confess with us: To this people God had disclosed Himself! Here God was more clearly and closely known than anywhere else in the Ancient Orient, until the time of Jesus Christ, our Lord! This is the religion on which we depend, from which we have ever to learn, on whose foundations our whole civilization is built; we are Israelites in religion even as we are Greeks in art and Romans in law. Thus if the Israelites are far beneath the Babylonians in many matters of civilization, none the less are they far above them in religion; *Israel is and remains the people of revelation.*

We cannot escape the findings of archaeology, and those findings, to use the words of Gunkel, prove that "the religion of Babylonia is indubitably polytheistic, and, in fact, it has a thoroughly crass, grotesque pantheon." Into the many other questions raised by this book we cannot enter even briefly, for we are writing a paper, not a book. All we can do is to urge the student to read the notes and criticisms in the volume already named,[1] particularly those by Halévy (remembering his views on the Sumerians) and Cornill. What a profound pity that Delitzsch did not content himself with citing the archaeological facts and leave the conclusions to his hearers and readers! As it is, we are warranted in saying that he has made great mistakes, exaggerations, and unwarranted inferences. No wonder that even an admirer has to say of the lectures: "Obviously they were carelessly prepared, and the men who know better felt indignant to see a number of statements become current which were obviously untenable and even indefensible."

But if Delitzsch chastised orthodoxy with whips, what shall we say of Winckler, Jeremias, Zimmern, Jensen, Gunkel, Baentsch, and Benzinger, not to mention others? They have brought forth the scorpions. Some of these write as if every scrap of archaeological evidence yet unearthed had supported their astral theories together with their views of the life and religion of Israel.

It is evident that in a paper such as this we cannot do more than make notes of these theories. We hope, however, to give enough to show that archaeological facts have been pressed so far (and, we fear, manufactured) that they have been abused. It fact, they have been "made to prove" the pan-Babylonian view of the Bible.

What is the pan-Babylonian view? Briefly it is this: The universe is double. There are the heavens and the earth exactly corresponding with one another. Both are divided into three identical sections. The earth answers to the

[1] The Open Court edition. See also Koenig, *The Bible and Babylon*, though this must be read carefully, seeing that Koenig is as much swayed by his theory as is Delitzsch. See also the list of criticisms in Rogers, *op. cit.*, p. 92.

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zodiac, so that if one can understand the zodiac he can read the whole history of the earth. The moving stars serve as the interpreters of the will of the gods, while the fixed stars are, as it were, a commentary on these. Jeremias says, "The stars rule the changes of the times." Marduk (Jupiter) and Ishtar (Venus) are the chiefs of this heavenly world, while Nabu (Mercury), Ninib (Mars), and Nergal (Saturn) are their helpers. On this foundation the priests of Babylonia built a great world-view, which, radiating from Babylonia, spread itself over the whole Orient. The divisions in the country are traced to the divisions in the heavens, the heavenly division being ruled over by a god, the earthly division or city being ruled over by a "king," the king being the incarnation of the god. For the remainder of this theory let us quote the words of Professor Rogers:

According to Winckler, all the myths and legends of the ancient world are hereby to be interpreted. Nothing even in history, properly so called, is to be understood otherwise. "An oriental history without consideration of the world-era is unthinkable. The stars rule the changes of the times" (Jeremias). According to this view astrology is the last word of science in antiquity. There is no view of myth or legend or history to be taken without it. But it sweeps out far beyond Babylonia and Assyria. All peoples of antiquity come within its scope. Is there mystery anywhere, this ancient oriental conception of the universe will explain it. Naturally enough, Israel is swept within its province. Saul is the moon, and David is Marduk and Solomon is Nabu. The entire literature of Israel, all her history, all her theology, all her thinking are, so this theory would have it, but the outworking of the Babylonian idea. Everything in Israel is Babylon, and Babylon is everything.[1]

No wonder that Jeremias speaks of it as an "epoch-making discovery, of far-reaching consequences for the understanding of the Old Testament manner of speech."

We recognize that this is a very inadequate presentation of the theory. It is impossible to give in a few sentences anything that will convey adequately the views held by these scholars and we shall have to urge the reading of their works or summaries by others; but even from what has been said, one can see that the very foundations are torn up if the views are correct. But are they correct? Is there proof for such views? Has archaeology spoken in favor of the theories? Am I too dogmatic when I say that there is not a shred of evidence from archaeology for the views of the pan-Babylonian? This is a strong way of putting the matter, but we feel absolutely on safe ground when we so state. We do not question that, given a theory, many findings of archaeology resemble points in the theory, but resemblance is not confirmation. Even granting that certain Babylonian myths, etc., resemble the biblical stories, it is not scientific to scrape together a conglomerate from all the quarters and ages of Babylonian history and then say, "See how Israel has borrowed from Babylon." Such, however, is the method of the comparative mythologists. We take a further step and challenge the pan-Babylonists of this school to produce any evidence

[1] Rogers, *op. cit.*

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whatever that their views of the astral religion of Babylonia were ever held in the way they assert. That certain elements in it were held at varying times we admit. Hepatoscopy (divination by the liver of sacrificial animals) which plays a part in these theories was long an element in the religious life of Babylonia.[1] That the stars played a part in the life of men was another element. (Delitzsch saw a Babylonian element in the visit of the Wise Men to Jesus at his birth.) And so one could go on. But this is not what the pan-Babylonists teach. They teach that the whole scheme as given by them was at one and the same time a world-view, in fact the world-view of Babel. And where is the proof that this was the world-view of Israel? Rogers says:

> The only point I wish strongly to emphasize is that Israel's religious literature affords absolutely no proof of the existence in Israel's thinking of any such theory of the universe as Winckler has imagined.[2]

And of the Babylonian view as taught he adds:

> It lacks altogether the one greatest of all needs, and that is evidence.

After such words from such an authority, not to mention others, we can afford to let this theory pass with others of its kind into oblivion. Along with it we can also send the theories of a number of Old Testament books, e.g., the Book of Esther which, according to Zimmern and others, is simply a Babylonian legend or series of legends accommodated to Judaism. Esther is Ishtar, Mordecai is Marduk, the struggle between Mordecai and Haman is the struggle between Marduk and Tiamat, etc.

And what shall we say of that other school of critics, the upholders of the North Arabian theory, or, as it has been called, the Jerahmeelite theory,[3] advocated in different ways by Hugo Winckler, Canon Cheyne, and Hommel? Canon Cheyne did most to popularize this theory and to keep it before the public, and we shall deal with his view for the greater part.[4]

Whereas the pan-Babylonists would derive everything in the Old Testament from Babel, the North Arabian theorists would derive it all from the Jerahmeelites and from North Arabia. Canon Cheyne wrote, after rebuking some who scoffed at "unfamiliar names":

> There are too many glad to scoff at unfamiliar names [he means Mizrim, Asshur and Cush in Arabia], not being aware that the questions, "Which were the powers in closest contact with Israel?" and "Where did the ancestors of Israel sojourn before entering Canaan?" are symbolized by these names. And not only this, but the due comprehension of the Hebrew traditions is

[1] See Jastrow. *The Religion of Babylonia and Assyria*, also a review of this book in *Records of the Past*, November–December, 1907.

[2] *Religion of Babylonia and Assyria*, p. 222.

[3] Canon Cheyne objected to this name for the theory; see *Hibbert Journal*, October, 1908, p. 134.

[4] Canon Cheyne, *Hibbert Journal*, July, October, 1903; October, 1908; April, 1909. "Traditions and Beliefs of Ancient Israel"; "The Decline and Fall of the Kingdom of Judah," *Encyclopaedia Biblica*. See also an article on "The 'Jerahmeel' Theory and the Historic Importance of the Negeb," by Professor N. Schmidt, in the *Hibbert Journal*, January, 1908.

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bound up with the investigation of this subject.[1]

After this he gives a number of quotations from the Old Testament where, after much philological twisting, we find Jerahmeel predominant, which fact "proves" that there was a second and even a third Musri entirely distinct from "the better known Mizrim, i.e., the Nile Valley." Of course we should expect him to add, as he does: "About the second Muzri, I admit, there is still much dispute," though we cannot deny that there is inscriptional evidence pointing to the existence of another Muzri which cannot be questioned.

The acceptance of the theory in full demands the rewriting of the early history of Israel. Israel was never captive in the Nile Mizrim but in the Arabian Muzri. Moses was "a mythical figure," according to Schmidt,[2] a god. According to Eduard Meyer,[3] Moses was "the mythical ancestor of the Levitical priesthood at Kadesh Barnea." According to Schmidt in the same article, "the figure of Aaron seems, indeed, to have been . . . . remodeled on that of Jeroboam." "As an Edomitish god, Aaron was apparently coupled with his brother Moses the 'deliverer.'" There is no wonder that we are told by Professor Schmidt when he sums up the book by Meyer:

Professor Eduard Meyer . . . . clearly recognizes that the earliest tradition knows nothing about an Egyptian Moses, and he regards Moses as the mythical ancestor of the Levitical priesthood at Kadesh Barnea, and first representative there of the cult of Yahwe, the god of Sinai, a volcanic mountain in Southern Edom. Nothing can show more clearly than his recently published work, *Die Israeliten und ihre Nachbarstämme*, 1906, how inevitably modern historical research, when it seeks for the earliest history of the Hebrew tribes, must travel away from Egypt into Northwest Arabia.[4]

According to the first-named volume by Cheyne, practically all the early traditions of Israel are due to the Jerahmeelites. In an article he writes:

Professor Smith does not seem to have realized that the stories which underlie the Israelite legends were, many of them, brought from a distance, and that with the stories came the names of the legendary places and the legendary heroes. These stories, if I see aright, were derived from different tribes, all Jerahmeelite, and it is probable that almost in each the name Jerahmeel took a different form or forms. That ethnic names like Jerahmeel, Ishmael, Asshur, Israel, should be worn down by use, was inevitable, and the attrition would have different results among different groups of people. When, therefore, it is said that Jabal and Jubal are forms of Jerahmeel, and that Jubal is a form of Ishmael, it is not meant that they come directly from Jerahmeel or Ishmael but from some popular or tribal corruption of these names.[5]

Professor Schmidt writes:

Professor Cheyne became convinced that not only had the most important ethnic elements entering into the composition of the Bene Israel, and the most significant religious movements characterizing their existence, come from Arabia through the Negeb into Palestine, but friendly and hostile

[1] *Hibbert Journal*, October, 1908, p. 134.

[2] *Ibid.*, January, 1908.

[3] *Ibid.*

[4] *Ibid.*

[5] *Ibid.*, October, 1908.

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relations between Judah and Jerahmeelites, Mizrites, Asshurites, and other southern tribes had also been the distinguishing features of post-exilic life in Judea.[1]

As another phase of this theory we are told that Caphtor cannot be Crete, and that the Cherethites were not Philistines. Instead we are told that—

Caphtor is obviously an Arabian region, and by a permutation of letters כפתור has not improbably come from רחבות (Rehoboth). And now at length we see that the Cherethites were, very certainly, North Arabians and probably Rehobothites.[2]

David was a kinsman of these: "How else could he so easily have obtained a hold on the Negeb?" "Bethlehem" is a popular variation of some shortened form of "Jerahmeel." Solomon, if he was not a mythological figure, was a North Arabian. His "Egyptian" wife was a princess of North Arabia, seeing that her father was a "king" in that region. If the Gezer given by this ruler to Solomon at his wedding was the biblical Gezer excavated by Macalister, then it was held by North Arabians and not Egyptians, the Egyptian legend being due to either a lapse of national memory, or to the fact that when the story was written or re-edited Israel was then in close contact with Egypt and this colored the legend.

We need not continue to quote from these theorists for we have already quoted enough for any reader to get the general drift of the theory. It is now time to ask: Is there any archaeological evidence for this complete subversion of all we have ever learned regarding the people of Israel?

We do not question the archaeological facts brought to light, for that would be very foolish. We do not question that we shall have to change many of our ideas regarding the life-history of Israel. But is the North Arabian journey the journey we shall have to take when we seek for the revision? Have not the archaeological facts been read too much in the light of the theory? Canon Cheyne admits that Edward Meyer "rejects with insistent dogmatism the fundamental elements of the North Arabian theory." He complains that "scholars of the first rank fail to see" the facts in the case and that they reject it root and branch and call it a phantasy. Can it be that they have not seen the evidence? We have a right to ask for the monumental and other evidences for this theory, but the monumental evidence is not forthcoming. It is not scientific to build on some possible future monumental evidence. So far Palestine and Arabia have not furnished the evidence. Dr. Astley writes, in reply to a criticism by Cheyne:

As regards the "North Arabian theory" itself, as Dr. Cheyne prefers to call it, there is no doubt much to be said for the view that North Arabian tribes, whether known as Asshur (or Shur), or Ashhur, or Muzri, or Mizrim, or Jerahmeel, had more influence upon Canaan and upon Israel than has hitherto been supposed; and the Babylonian inscriptions to which Dr. Cheyne refers make it possible, if not probable, that the name Muzri or Mizrim was applied to North Arabia, and perhaps also to Syria, as well as to the better known Mizraim, the land of Egypt. But that the Israelitish

[1] *Hibbert Journal*, January, 1908.

[2] *Ibid.*, October, 1908.

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clans were never in Egypt, and that there was no Egyptian bondage and no deliverance, and that all the ideas of more than thirty centuries are absolutely without foundation, and that all references to Muzri or Mizrim in the Old Testament are wrongly pointed in the Massoretic text so as to read Mizraim, i.e., Egypt, and must be limited to North Arabia (or Syria), as Winckler first advanced, and as Dr. Cheyne strives to prove, is too difficult of belief without more cogent proofs than any yet adduced. . . . . The whole process savors too much of the teaching of the Oxford professor of former days who declared to his class: "In etymology, gentlemen, you must pay no regard to the consonants, and still less to the vowels!" There is an appearance of juggling and verbal legerdemain about it, which must always fail to commend itself to the plain man.[1]

As to Solomon's wife and his North Arabian father-in-law, we think it enough to say that all the excavations carried on by Macalister at Gezer are against the theory in that Egyptian objects were found in abundance, but nothing of a North Arabian variety, which must surely have been there had it been for so long in the hands of such people.

As to the Cherethites and Pelethites and Caphtor, we think that the evidence produced in the Schweich Lectures[2] by Macalister is sufficient to prove that Caphtor is Crete, that the Cherethites were Cretans, and that a North Arabian Caphtor and Cherethite are myths.

Like the pan-Babylonists, and like the conservatives, the North Arabian theorists have not in every case been able to distinguish between illustration and confirmation. A resemblance is good for purposes of illustration, but when it is called a confirmation, then the mistake is made. Each party has been too eager to find support for its theories in the monuments. Each has tried to make the monuments speak in its behalf until men are beginning to say of archaeology as was said of the Bible, "You can make it prove anything." Will not these writers continue their helpful researches in the field of archaeology so that we may have still more light upon the nations of the past, and particularly upon Israel, but will they not tell us when they are theorizing on the facts instead of writing as if fact and theory were all one? If they will gather the facts of archaeology together and give them to us in a readable form, surely if we are intelligent enough to read their findings we are intelligent enough to draw our own conclusions. For the sake of the present and future young students in this wonderfully fascinating field we make a plea for a distinction between fact and theory in the realm of biblical archaeology.

[1] *Hibbert Journal*, January, 1909, pp. 442–43.

[2] *The Philistines*.

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CURRENT OPINION

The War and the Gospel

Dr. Adolph Deissmann of the University of Berlin has been sending a series of letters to different scholars in the United States. The following letter, which is his 57th "Protestant Weekly Letter," and which is dated December 31, 1915, is of more than local interest and sets forth the point of view of this distinguished German scholar:

The closing year reminds me of a debt, still unpaid, which must be attended to before the first day of 1916 has greeted us. It concerns a brotherly request, recently and repeatedly expressed from members among the Society of Friends in North America, viz., to say something about the great theme, "The War and the Gospel." To Mr. Edward C. Wood, member of the Board of Directors of the Christian Association of the University of Pennsylvania, Howard Houston Hall, West Philadelphia, Pa., I am especially indebted for having time and again attempted in touching words to present the arguments in favor of the truly biblical standpoint of "non-resistance." I am also grateful to him for having introduced me into the world of ideas and ideals of the American Friends through aptly chosen newspaper clippings, pamphlets, and sermons.

This correspondence with the Friends has given me much pleasure for a twofold reason: first, because of its manly frankness in declaring war against war, no matter who may be engaged in the same. Germany is wrong in carrying on war, but England also is guilty of the same crime; that is the sum and substance of all these letters. One American Friend even goes so far as to write: "Our President seems to be living in the Old Testament period of civilization, as most of Europe is doing."

In the second place, I am touched by the confidence which they seem to place in me and my good will. I am very grateful for the same, and assure them that I shall never forget it. In this age when international hatred is holding its orgies, every manifestation of willingness for a square deal and mutual understanding acts like a firm grip of the hand. Just as I should never be writing these "Weekly Letters," did I not believe in the good-will of the people across the Atlantic, so I can assure you that this *bona voluntas* is not lacking with us either.

"Belonging to the Old Testament period," "un-Christian" the Quakers believe this conflict to be, as well as every other struggle, because our Savior commanded us to love our enemies, and exhorted us, especially, not "to resist him that is evil" (Matt. 5:39).

This point of view seems clear and its motivation is certainly biblical; without further argument I can truthfully say that I have the greatest respect for everyone who, for conscience' sake, and in the literal fulfilment of these words of Jesus, refuses to take up arms and keeps his distance from everything having the odor of gunpowder, even to the extent of personal martyrdom for his conviction. Nevertheless I am just as convinced that the problem of "resistance" and "war" is not solved by referring to these simple words of the Master.

The oftener I work over the Sermon on the Mount, the more evident it becomes to me: We dare not apply these words of Jesus, any more than his other sayings, as single paragraphs of a law code, nor dare we petrify the wonderful intentional paradox these words express by sticking to the exegesis of the letter. All the sayings of Jesus, being a reflex of his own thoughts, appeal to our sentiment and to our conscience; their purpose is not, like a manual of casuistry, to lay down good rules for every possible case, but to discipline our hearts and minds

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toward that "perfection" which our heavenly Father possesses.

In the words referred to above, Jesus' aim is to train us in forbearance, indulgence, and willingness for sacrifice, yea in love, which includes even our enemy. The self-sacrificing love for our neighbor, which otherwise is the Alpha and Omega of the Master's mind and teaching, is on that account by no means set aside or made obsolete. There are numerous instances where, by abandoning resistance "to him that is evil," the love to the neighbor would be made of no effect. I cannot draw the unreal conclusion from Jesus' words that I must be an idle looker-on when robbers threaten the lives of the family members placed in my protecting care, when an attack on my person endangers the life of their bread-winner and educator, or when the freedom of my people is hazarded by a greatly superior enemy. In such instances I refer the right to defend my neighbor from this law of love—even at the point of the sword, if necessary.

Therefore personal or national self-defense in my opinion does not contradict the spirit of the gospel for this age. War as such, isolated from the bitter causality of the necessity of defense for national existence, is a mockery of the gospel. I feel this just as strongly as the sensitive and peace-loving soul of the Friends. Woe unto him who wilfully or presumptuously kindles any war. The distressing cry of the widow and orphan, the infant's wail, the sorrow of the blind, the halt, and the maimed, the smouldering ruins of human abode—all alike will once stand as his accusers before the judgment-seat of God. On the other hand, he who is forced to carry on a war in self-defense wishes to save his children from starvation, to protect the peaceful homes of his fellow-citizens, and, with the greatest possible self-sacrifice, he is even willing to stake his life for these highest ideals.

Just in this manly willingness to lay down his life for his people and country, the Christian can and does fulfil the highest ideal of love given by the Master: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13), as well as that of the apostle, who like Jesus, considers it the highest duty of love "to lay down our lives for the brethren" (1 John 3:16).

As awful as war is in itself, and as great as the endeavor of every Christian must be to hinder, if possible, a recurrence of so horrible a tragedy as this present world-struggle, nevertheless many Christians, now, as in previous conflicts, though with bleeding hearts, have done their duty with a clear conscience.

A "Friend" asked me what I should do in case an Englishman attacked me with the intention to kill. This question is very difficult to answer theoretically while engaged in a peaceful task at my desk; I believe though, in such moments of immediate danger long deliberation has little space, and presume that even a "Friend," under similar circumstances, would resist without much consideration. At all events, I should try, with every means at my disposal, to hinder the Englishman's crime against his fellow-man. Thereby I take it for granted the question refers to an attack of an English civilian assaulting me as a civilian, perchance in Whitechapel or elsewhere. Should it refer to the attack of a soldier assaulting me as soldier in time of war, I would, without any personal malice toward my opponent, attempt to do my duty toward my country. I believe myself just as capable, however, of rushing to his immediate aid, should I have been compelled to wound him.

At a Christmas celebration with the students in my New Testament seminar at the University on the last Sunday in Advent, one student gave a short address under the candle-lit Christmas tree on the

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subject: "The New Testament in Time of War." This young man is that same Uhlan volunteer, whose exegesis of Rom. 3:25 I communicated to you last winter. After many long months at the front, he was forced, on account of severe illness, to return home, and now in his Uhlan uniform is again pursuing his studies in theology. The fundamental note of his address, true to fact and full of Christian patriotism, was: During a war the New Testament does not affect a person so much as a book that is read, but rather as an energy manifesting itself outwardly. As an unspeakably great, yea, as even the greatest effect the New Testament has in time of war, this well-bred and gifted young man, who has tasted all the horrors of the conflict, characterized the spirit of unselfish sacrifice in which millions lay down their lives for the brethren —a sacrifice before the awful grandeur of which we stand in silent admiration. I wish to ask these "Friends" who have honored me by calling me their friend: Is this testimony of a fellow-combatant, who was not only a warrior, but a Christian at the same time—is not this testimony an all-important contribution, worthy of notice, to my answer to your question? What must certainly have been unsatisfactory from a purely theoretical standpoint will perhaps be understood more easily from this illustration based upon practical experience.

Proper Names on the Hebrew Ostraka

The *Expository Times* for November, 1915, contains an article by Rev. G. Buchanan Gray, D.Litt., D.D., Professor of Hebrew and Old Testament Exegesis in Mansfield College, Oxford. In this article Professor Gray discusses the list of proper names found on the Hebrew Ostraka, which the Harvard expedition discovered on the site of ancient Samaria. The article is of peculiar interest as coming from Dr. Gray, who has made a special study of this large problem of proper names as a basis for historical knowledge of dates and of religion. In 1896 he published a work entitled *Studies in Hebrew Proper Names*, in which he particularly interested himself in the grouping and the significance of the group itself. He made eight groups. The first of these was made up of the pre-Davidic period; the second, contemporaries of David; the third, contemporaries of Jeremiah. In this grouping one perceives at once the wide gap between the contemporaries of David and the contemporaries of Jeremiah. Now the interesting fact is that this group of names from the Samaritan Ostraka of the Harvard expedition fills that gap.

There are from thirty to thirty-seven of these names, seven out of thirty-seven being indefinite enough to raise serious question whether they are names of individuals or of places. But thirty are unmistakable and valuable for their historical significance. They were found at the same depth as a vase inscribed with the name of Osorkon II of Egypt, whose date is given by Professor Breasted as 874–853 B.C. and therefore contemporary with Ahab (876–854 B.C.). Dr. Gray accepts conditionally the date as the ninth century. The script is essentially the same as that of the Siloam inscription and of the Moabite stone, which undoubtedly belong to the ninth century, and which mention Ahab of Israel as contemporary with its author, Mesha of Moab.

Dr. Gray goes into a study of the compounds of these names and finds there valuable material for historical purposes. He compares these with the list given in II Sam., chaps. 9–20. These names are nearly all compounded with the names of the Deity. Yah, El, and Baal are frequent and occur both at the beginning and at the end of a name. Such familiar names also as Elisha, El Nathan, Asa, Abiezer occur, as well as more doubtful ones, such as Akhimelek and Shemida, and such familiar

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place-names as Shechem, Shaptan, and Aza. Some combinations show the element "Melek."

The whole matter is interesting as fixing a date of historical importance, and as contributing valuable material to such religious questions as the use of the Baal compound in Hebrew names and the tenacity with which it continued through Israel's history. On the whole, the article is of great importance to the student of Hebrew history.

Professor Gray calls attention to the fact that Harvard has not yet published a complete report of the collection and that therefore the conclusions are incomplete.

Nationalism and Cosmopolitanism

A brief survey of the working of these two principles in the past in order that we may better understand their relative importance for the future of civilization, is the declared purpose of the author, Rev. R. H. Law, M.A., in an article in the *Hibbert Journal* of January, 1916. The origin of the idea of cosmopolitanism may be traced back beyond the Roman Empire to the Hellenistic world, but it was in the former that it found its most conspicuous development. Through law, religion, language, and schools of rhetoric, Roman culture diffused itself rapidly over the provinces. Military roads and freedom of commerce bound the distant parts of the Empire together and tended to obliterate national distinctions, while the threatened dangers from the barbarian world without intensified this bond of unity. But after all, this unity was largely external, and the essential bond of true spiritual unity was lacking, so that the Empire crumbled before the fierce assaults of her northern enemies. But when the barbarians had overthrown the Empire they found themselves confronted with a further power claiming a yet more august authority, obeyed with a more passionate devotion, invulnerable, invincible, the *imperium in imperio* of the Catholic church. Through the church the various peoples of Western Europe were united together in one mystic commonwealth, sharers in a common faith and in a common hope. This bond was strengthened by the influences of the thousands of students, drawn from every country, who thronged the great universities of Paris, Bologna, and Oxford, and wandered far and wide. The period from the thirteenth to the seventeenth centuries shows an increasing preponderance of the nationalist over the cosmopolitan spirit; but in the eighteenth century the influence of France became paramount in Western Europe. A new orthodoxy of "Reason" arose of which Voltaire was the evangelist and Rousseau the prophet. The French Revolution, though arising in a glow of cosmopolitan enthusiasm, rapidly became the generator and forcing-house of an intenser nationalism, culminating in the supremacy of Napoleon. But this only stimulated the growth of national self-consciousness among the oppressed peoples and the twin aspirations of Nationality and Liberty were forced into a yet closer union. In the wave of revolution that swept over Europe in 1848 idealists thought they saw the day of liberty and brotherhood dawning at last, but the bourgeois classes took fright and found champions in Louis Napoleon and Bismarck. From this time on the cosmopolitan spirit seemed doomed under the crushing burdens of militarism and national jealousies, but in spite of these the solidarity of human interests has been asserting itself. International commerce and finance and the international sympathies of organized labor, as well as the more ideal agencies, such as religion, philosophy and science, history and literature and education have all contributed to a growing unity. "However momentarily obscured by ignorance or passion, the great basal fact of human solidarity, which is the discovery of the

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last one hundred years, is bound with the diffusion of knowledge to receive an increasing recognition. From the agony of Europe the national idea will emerge, strengthened indeed, but also purified of its baser accretions; and the cosmopolitan idea will be welcomed as its necessary complement and condition."

Christian Unity and Co-operation

More progress has been made in the direction of unity and co-operation in the first fifteen years of the twentieth century than in any one hundred years since the Apostolic era; and more steps have been taken in practical co-operation in the last five years, many times over, than in the ten preceding, writes W. W. Pinson, D.D., in the January number of the *Methodist Quarterly Review*. He believes that this modern emphasis on unity and co-operation is in very large measure due to the influence of our missionary leaders and their protest against division with its weakness and waste. But at the same time there are certain determining causes that have made inevitable this drawing together of the Christian forces: in the first place there is the discovery, or realization, that the aim of all bodies of Christians is identical, namely, to make Christ known and loved and obeyed in all the earth. In consequence our points of agreement have been magnified and our points of difference minimized. Then, too, we have discovered the bigness of our common task. As soon as Christendom began to face a billion heathen the overwhelming sense of the bigness of the undertaking utterly eclipsed the petty differences and small contentions that had occupied the churches. And the knowledge of the bigness of the task soon led to a condemnation of the irrational waste of resources in men and money. It was pointed out at the Edinburgh Conference that a proper distribution of the men then in the field would be equal to doubling the number of missionaries. Even in the United States there are many districts with a large population and very inadequate church service. It would seem that the occupation of the whole field is hopeless except by means of a united Christendom.

Denominational insufficiency in the matter of maintaining Christian universities and the circulation of adequate Christian literature is a further unifying cause. And lastly, the laymen of the church have begun to take a more active interest in missionary and church affairs, and are demanding the application of the efficiency test. And so the question of Christian unity is no longer a mere academic question, but has become one of fundamental practical significance. The missionary conference in New York City in 1900, and the World conference at Edinburgh in 1910 mark stages in the progress of the movement. The Federal Council of Churches of Christ in America is a further sign of the times. Literature on the subject is growing, two publications worthy of special notice being *Christian Unity at Work* by Dr. Charles S. McFarland, and *Unity and Missions* by Dr. Arthur J. Brown. The Young Men's Christian Association, the International Sunday School Committee, the Christian Student Federation, the Student Volunteer Movement, and the Missionary Education Movement are practical outworkings of the growing spirit of unity, while movements looking toward the organic union of denominations are no longer scoffed at as impossible. "The power that makes for unity is moving upon the hearts of men out of unseen heights, and it were as easy to sweep back the tide with a broom as to check this rising tide of Christian love and brotherhood in action."

Miracles and the Modern Preacher

"In all religions, so far as I know, there are stories of wonderful occurrences that transcend the limits of ordinary experience,"

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declares Carl S. Patton in his introduction to an article on "Miracles" in the *American Journal of Theology* for January, 1916. The unsophisticated believer accepts the actuality of these events on two grounds: (1) because they are recorded in his sacred Scriptures; (2) because they seem to be a guaranty to him of the truth and reality of his religion. But there have been a few men in every generation who have occupied a somewhat skeptical attitude on the question, and there are now whole classes of persons who find it quite impossible to believe in miracles of any sort. The steps leading to this position in the case of the individual are generally slow and almost imperceptible. Accepting miracles implicitly as a child, he later begins to draw a distinction between miracles in the Bible and miracles outside the Bible. Then he further distinguishes between different miracles in the Bible, as for example those in the Old Testament and those in the New. He follows with distinctions between miracles within the New Testament, and finally discards all miracles but those of Jesus, which he can still believe because of the unique personality of Jesus. And finally he may come to the position where he ceases to believe in the actuality of miracles at all. The writer gives reasons for his own acceptance of this latter position. He says that the testimony for them is not good enough. He would not believe the testimony of his best friends today if they told him that a man had risen from the dead; much less can he believe the testimony of men whose very names are for the most part unknown to us, and who speak of events happening 2,000 years ago. This does not mean that the men who spoke of these things were deceived, but that the tradition which represents them as observing these things was unconsciously colored in the course of its transmission. He concludes with two practical questions: first, if one is compelled to give up his belief in miracles, is this any loss to him religiously? Does it leave him with less evidence of the power and presence of God? This question he answers in the negative. If God is revealed in the orderly and ordinary processes of human life then an interruption of these can be no addition to his revelation. It can only be a confusion and an interruption of it. Secondly, if any preacher has come to this position in regard to miracles, what shall he do with it in the pulpit? He should not go specifically into the matter of miracles before his congregation so as to plunge them into doubts, but if asked serious questions should answer them honestly. On the other hand, he should preach a religion which, as manifestly as possible, has some other basis than the miraculous. "He will preach a God who is revealed in the processes of nature and the development of human life, who speaks in the reason and conscience of all men and in whom we and all things live and move and have our being. If he has enough else to preach, nobody will miss his reference to the miracles in which he does not believe."

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THE CHURCH AND THE WORLD

MISSIONS

Missionary Efforts in Japan During 1915

Those persons who feared that the European war would be a death blow to the missions in the Far East will have their faith reinforced by reading the review of missions which is given in the *International Review of Missions*. In Japan the war has been used to a surprisingly small extent as an argument against Christianity. Apparently Japanese authorities are gratified to discover that Christianity does not create an individualism such as disparages patriotism. Nevertheless, the prestige of the West has received a blow, and it is anticipated that the missionary will have to commend Christianity on other grounds than that of its power to control national life.

In reviewing the missionary movements that were actually carried through during the year, the visit of the Christian embassy sent by the Federal Churches of Christ in America is given the foremost place. This embassy was composed of Dean Shailer Mathews and Dr. Sidney L. Gulick, and the deputation spent the month of February in Japan, after which a report of exceptional interest was submitted.

The first year's work of the national evangelistic campaign closed in February and produced unusual results. Statistics show that some 164 meetings were held and more than 5,000 were enrolled as inquirers. The organization and addresses have been almost entirely in the hands of the Japanese, and by their splendid handling of all matters have brought to light extraordinary capabilities for leadership, all of which augurs well for the future of Christianity in Japan.

The University Promoting Committee has been busily engaged working out plans for the proposed Christian University, and there seems to be general agreement that the university should be established on the basis of co-operation between existing educational institutions in Tokyo. The most important event of the year in education, however, has been the permission granted by the Department of Education to Christian middle schools to adopt the name "Chugakubu" ("middle-school department") and thus to have a recognized place in the government scheme of education without being deprived of the right to give religious instruction. But alongside this glowing announcement is one which is more gloomy. In March educational regulations were promulgated which require that all private schools shall follow exactly the government curriculum, and that teachers must know Japanese and hold government certificates, and must prohibit all religious teaching and religious ceremonies in the schools. Schools already established are given ten years' grace to conform to the regulations. This new move on the part of the government seriously threatens the future of mission schools.

Figures are given which show that the Presbyterian and Methodist missions for 1915 have 76,825 communicants and 196,000 adherents, of whom 24,000 were added during the year. The Anglican missions report 5,500 baptized Koreans and 350 baptized Japanese. The Roman Catholic community numbers about 83,000. And the American Bible Society circulated more than double the number of Bibles in any preceding year, the number being 458,694.

Encouraging News from the Bible Society

Many Christians will welcome the report that comes from the Bible Society. Mr. Ritson, secretary of the British and

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Foreign Bible Society, sees a rift in the clouds that, owing to the European war, have been lowering and growing more and more threatening before the eyes of the foreign missionaries. Surprising as it appears to us, he has been impelled to say "in my experience there has never been a time when people have taken to the Bible as they are doing now." Apparently Mr. Ritson has adequate reasons for this opinion. For instance, he tells us that the ghastly business of war has not yet caused a single government of the belligerents to interfere with the distribution of Bibles by the Bible Society. Of course this is not more than we should expect, but it is gratifying to learn that since the war began the Bible Society has supplied nearly three million Bibles to fighting men, including prisoners, wounded soldiers, interned civilians, and refugees. All the depots in the capitals of the warring nations, unless it be Warsaw and Belgrade, are still open, and not even the Turk has closed the door of Constantinople. The enormous task which the society has undertaken is inconceivable to most people, for Mr. Ritson informs us that more than forty languages are spoken by those engaged on the different battle fronts, and the Bible is being supplied to all these people in their own language. We cannot escape being impressed by reading this report. What strange companions the Bible and the sword appear among these warring nations! Yet the Bible, in so many of its parts, was produced in such acute struggles of one kind and another that second thought leads one to revise this first impression and to appreciate the natural presence of the Bible in the midst of this struggling, sorrowing host of men and women, when, to quote Haeckel, there is the "problem of multitudes of souls racked by the spiritual stress of the war."

Two other interesting items are, that the Society has recently established a Bible House to serve the inhabitants of some 50,000 miles of the great Amazon water system in South America, and that at the present time the Society is selling more Bibles in Chinese than in English.

Missionaries and Journalism in China

"Christianity has in China today a power over the secular press greater than in America." This striking and sweeping sentence holds the eye of the reader of the article by Mr. Paul Patton Faris, in a recent issue of the *Christian Endeavor World*. According to the writer, the rise of journalism in China in recent years has been most rapid, and now some 200 papers are to be found throughout the empire-republic. Many of these papers are willing and ready to publish articles on religious and moral reform. Indeed, there are some twenty-seven newspapers "whose editors are willing and eager even to outdistance our own in publishing religious news." An instance of this willingness was the occasion when four articles preparatory to Mr. Sherwood Eddy's remarkable meetings for students were sent to the principal centers of China and were widely printed in the papers. In commenting on this occasion Faris writes: "Each of these articles was read by hundreds of thousands of non-Christians . . . . perhaps never before has the world seen so rapid and complete an opening of the journalistic door to the message of Christianity." During six months of 1915 over 150 articles were sent to the Chinese press by the press department of the Reform Bureau. The nature of these articles are suggested by the following titles, "War—The World-Madness," "Anti-Footbinding," "Opium Shops—The Disgrace of Shanghai," "Why Believe in Christ?" "How to Become a Christian."

This use of the secular press by the missionaries commends itself as an admirable move on the part of those who are availing themselves of the opportunity. Indeed, the

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missionaries are favorably situated when they have the good will of the editors, because it appears that they alone stand between the missionaries and an extensive use of the Chinese press. The financial outlay is virtually negligible, and a press bureau can be maintained for $40.00 a month.

RELIGIOUS EDUCATION

Plan to Further Christian Education

During a part of the third week in January a conference of nearly all the active heads of church boards in the United States, and presidents of a majority of the colleges of the country, was held in Chicago. Some seventeen denominations were represented and the Council of the Church Boards considered the proposal of co-operation in an interdenominational, nation-wide campaign for religious education. Dr. G. F. Ream, of the Methodist Episcopal church, was elected secretary for the campaign. It was thought advisable that two or three cities should be selected for denominational centers in which to try out the plan. In considering the relation of the boards to students some interesting facts were brought to light concerning the efforts of the National Christian Association to relate students to church life in their communities. A noteworthy suggestion was considered, namely, that the college church should be abolished in order that students may become more intimately associated with the work of their own church during college days.

Education in Religion Seen from a New Angle

Dr. Bradner says objections are made to religious education on the grounds that it will intensify sectarian jealousy. He finds, as director of the Department of Parochial Education in the Episcopal church, that there are some who are willing to have a dose of religious education but who think more of it would produce bitter feelings and jealousy, and so undermine the community spirit. Writing in the *Churchman* for January 22, Dr. Bradner affirms that religious education is advancing all along the line and he meets the foregoing objection in rather pointed fashion. In the first place he says that religious intolerance and sectarian jealousy are frequently to be found in persons who are poorly trained in the tenets for which their respective denominations stand. On the other hand the persons best informed and most carefully trained are those who have the most intelligent loyalty and are usually most free from the attitude which fosters discord. By this he means to say that religious education is the very best means by which sectarian jealousy is to be overcome. In the next place he draws upon his experience in connection with religious education and upon his examination of the methods of religious education which are being promoted under the Gary School Plan, and shows to his own satisfaction that religious education, while increasing church consciousness, actually diminishes the spirit of discord.

Hymns in Public Worship

Doubtless many readers will be grateful to Charles H. Richards for his article on the "Evolution of Hymnology" which appeared in the December number of the *Forum*. Very instructive is his historical survey in which he traces the development of hymnology, as it concerns the Christian church, from the "instruments of noise" which accompanied the early psalm singing in the early church when Ambrose improved the church music and made an important place in worship for the singing of choirs and monks; in the time of Calvin who asserted that only hymns that were found in Scripture should be used in worship; under

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Luther who made singing of hymns one of the most telling influences in rallying his followers in the Reformation movement; and until Watts broke the fetters which had hitherto held hymnology and composed such hymns as "When I Survey the Wondrous Cross" which Matthew Arnold considered the finest hymn ever written, and Wesley wrote over 200 effective hymns of which 6 find a place among the best 50 in the English language. This evolution has come by way of varied paths, so that the hymns of the Christian church have been inherited from the many sects and branches of Christendom. In the common use which is made of the compositions of Roman Catholics, Quakers, Presbyterians, Methodists, Unitarians, Baptists, Episcopalians, Congregationalists, etc., one realizes that deep religious experience finds common ground in the multiplicity and diversity of religious organizations.

The writer is of the opinion that didactic hymns, in which the doctrine is faulty and which does not express feeling, should be used sparingly in public worship. Also, he complains that "ragtime poetry set to ragtime music too often tickles the vitiated taste," and thus it is that many people fail to develop or else lose the capacity to be inspired by noble thought, voiced in really devotional music, given by the finest poet and the best composers. Our hymns, he says, should be songs of cheer and triumphant faith, songs of service, character, brotherhood, Christian patriotism, aggressive missionary spirit, and practical Christian life. In order that his readers may be guided in their selection of hymns he quotes the principles given by Benson. According to these principles hymns should be: (1) genuinely lyric, something singable, the expression of noble feeling that naturally bursts into song; (2) excellent in a literary sense, in the felicity of their phrases and in the good taste of their imagery; (3) liturgically proper, and adapted to the purpose of worship; (4) reverent, as befits the service of religion in the presence of God; (5) spiritually real, being neither insincere nor untrue, avoiding all exaggerated statements of personal feeling and all sentimentality.

Organization of Biblical Instruction

College and preparatory school-teachers of biblical literature and history, meeting at Columbia University on December 29, carried out the decision of a year ago, by organizing the Association of Biblical Instructors in American Colleges and Secondary Schools. The officers elected for the first year are: President, Professor Kent, of Yale University; Vice-President, Dr. Buehler, Head Master of the Hotchkiss School; Corresponding Secretary and Treasurer, Mr. Knox, of Columbia University; Recording Secretary, Professor Fowler, of Brown University; Executive Committee, the officers and Professor Day, of Randolph-Macon College; Professor Wild, of Lake Erie College; and Miss Gladden, of Cincinnati. A special committee was also appointed to investigate the present situation and to present recommendations with a view to securing adequate recognition of biblical work in the entrance requirements of the American colleges. Twenty-five leading institutions extending from Maine to Virginia and Illinois were represented by instructors participating in the organization. The new association is the outgrowth of a conference which has been held, immediately after the annual meeting of the Society of Biblical Literature and Exegesis, for the past five years.

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CHURCH EFFICIENCY

Response of Canadian Preachers to War Demands

Frequently we have heard of the strenuous efforts which have been put forth during the last year and a half on the part of ministers in Canada. The war conditions have brought to them all sorts of unexpected demands, and one of the most important has been the call from those who mourn for father, brother, son, husband, or lover, killed in the trenches. Many of the ministers have been devoting much of their time to recruiting, and numbers have been appointed chaplains for training camps in Canada, and some for overseas. But recently we have learned through the *Canadian Baptist* that there are "hundreds of pastors who cannot hope to be made chaplains, and who are likely to be given an opportunity of taking positions as combatants." There is hope that the Minister of Militia will authorize the enlistment of a regiment of ministers, to be known as the "Fighting Parsons" regiment.

English Church Union

The *Guardian* of January 6 gives a digest of a report from Mr. H. W. Hill, secretary of the English Church Union. This report invites our attention because of the light it sheds upon certain movements that concern the church. Reference is made to an invitation which has been sent "by certain Low Churchmen and Separatists" to some American revivalists to visit England in March, and also to a scheme under consideration called the "Laymen's Christian Crusade." Mr. Hill expresses the hope that the revivalist scheme may be canceled. The proposal to revise the Prayer Book, Mr. Hill says, is prompted by motives other than those generally offered, which are to solve existing difficulties and to enrich the Prayer Book. He thinks the duty of faithfully using the Prayer Book as it is still remains. There are signs that when the war is over disastrous proposals may be made in regard to marriage. Mr. Hill says, "Already I have seen what are called reforms advocated in the interest of future population of the nation which are sufficiently alarming to lead me to write a word of warning." The decision on the Kikuyu controversy has not committed the church irrevocably to a course which shuts out all prospects of reunion, but he adds significantly, "Allow Kikuyu practices and these hopes will be blasted."

A Remarkable Men's Club

More than one hundred thousand laymen have banded themselves together in the Stoneman's Fellowship Club in Philadelphia. The *Literary Digest* of January 8 regards this grouping of men as so significant that it devotes a whole page to it, and gives condensed history of the organization as follows:

"About three years ago, Rev. H. C. Stone, vicar of the Chapel of the Holy Communion, connected with the Protestant Episcopal Church of the Holy Trinity in Philadelphia, organized a men's club in his parish. It took its name from its founder, and in the last few months has rapidly grown until it has become a body of about 110,000 men—'members of all sorts of Christian bodies and members of none,' bound in close fellowship, meeting for prayer and Bible-reading. There are said to be no dues or contributions, wealthy laymen meeting necessary expenses. It was found necessary to use, first, the University of Pennsylvania gymnasium, then the huge Convention Hall, for the regular Saturday-night meetings. According to the *Public Ledger*, the club includes among its members 1,000 Philadelphia policemen, more than 1,000 letter-carriers, 2,000 street railway employees, 1,000 Pennsylvania Railroad

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workers, 500 members of the Philadelphia Fire Department, 500 employees of the Bell Telephone Company, and 500 men connected with the Adams Express Company.'"

When the club was first organized it was proposed to admit members to three degrees. The first degree consisted of a solemn dedication and enrolment; the second was reached through the baptism of those unbaptized, and the ratification of baptismal vows on the part of those who had been baptized; while the third degree was reached through a rite consisting of the laying on of hands by a Protestant Episcopal bishop and the celebration of the Holy Communion. The idea of fellowship has been given very definite emphasis, and now there are ten non-Episcopalians to one Episcopalian in the club.

But this organization has not made such a stir in Philadelphia without meeting criticism. During a recent political campaign it was asserted that the organization was being used to oppose Roman Catholic candidates for office. Following this a meeting of 600 laymen and ministers, representing the non-Episcopal Protestant churches of Philadelphia, met, with a view to changing the ritual because it was affirmed that the Episcopal church had been using the organization for purposes of proselytizing. The *Philadelphia Presbyterian* protests it is not seemly "to see some well-reputed Presbyterian elder or an official layman of some other denomination passing innocently up through the Stoneman's degrees, in order to bow before the bishop or, by the laying on of hands, to be made an Episcopalian without knowing it."

In addition to these attacks from without there comes one from within the Episcopal church itself. An enthusiastic writer in the *Churchman* writes of the organization in glowing terms, but tells of a clergyman who has declared "The bishop has no more right to go to a club and confirm the members than he has to go out into the street and confirm men."

What a splendid example this organization provides in its brief history of the difficulties to be met by the movements toward church union! This remarkable organization which has bewildered its organizers by its sudden growth still remains in the stage of development and invites our observation.

The Churches and the War

Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has just returned from a fraternal visit to the Hague, Berlin, Berne, Paris, and London, where he has been in prayer and conference with representative leaders of the Christian churches relative to relief work, religious work in prison camps, and other general interests of the churches, and for the purpose of deepening the relations of fellowship and co-operation between the Christian forces of America and those of each of these countries. He reports a hearty and warm response in all these quarters.

Dr. Macfarland believes that we are as yet greatly uninformed as to the whole situation and that ultimately there will be many misunderstandings to be cleared up. The American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war.

The one thing which is preparing the way for this is the relief work of America. The Christian work in which American Christianity has taken so large a part in the prison camps of all countries, the self-sacrificing service of our physicians and Red Cross nurses, as well as the response to the needs in Armenia, Persia, and Belgium, will open up future service, and Dr. Macfarland urges that we redouble our work of charity and relief.

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THE BOOK OF THE MONTH

A NEW GEOGRAPHY OF THE HOLY LAND[1]

PROFESSOR J. M. POWIS SMITH
University of Chicago

The importance of a thorough knowledge of the geographical platform upon which the course of history has worked itself out is receiving more and more recognition as the days go by. Good maps are an indispensable prerequisite to the intelligent study of history. The atlas is to the historian what the habitat is to the student of plant or animal life. One of the many services rendered to the cause of biblical interpretation by Dr. George Adam Smith was the convincing illustration of the vital relation between biblical geography and biblical history furnished by his *Historical Geography of the Holy Land*, first published in 1894 and still the best book of its kind on the market. At that time, Dr. Smith announced his intention to edit an *Atlas of the Historical Geography of the Holy Land.* Since that time other works have come from his pen for which we have been duly grateful. Among these we may recall his two volumes on Isaiah in the *Expositor's Bible;* two more on the minor prophets in the same series; his articles in Hastings' *Dictionary of the Bible;* and his Schweich Lectures on the "Early Poetry of the Hebrews." The preparation of these books and the transfer from his Old Testament chair at the Free Church College, Glasgow, to the presidency of the University of Aberdeen, with the new duties thereto attaching, constitute a good and sufficient excuse for the delay in the fulfilment of the promise to produce an atlas. But the atlas is at hand at last; and it is all the better a work because of the delay. Much work has been done upon the geography of Palestine and the surrounding lands since 1894 and the *Atlas* is able to incorporate the results of these labors.

The *Atlas* is put out in splendid form, and is filled with most valuable materials. The size of the map-page is thirteen inches by eight. Thirty-six of these pages are given to introductory matter of bibliographical, historical, and geographical import; twelve at the end of the *Atlas* contain a full index to the place-names found on the foregoing maps; and the remaining one hundred and twenty pages contain the maps themselves. The paper used is of firm quality and the maps are printed only on one side of the page, thus making them very distinct and clear. There are fifty-nine maps in all. Of these, sixteen are of the dimensions of half a page or less; thirty-two are of page-size; and eleven cover two pages each. No such array of maps is to be found in any other existing atlas of Bible lands. The draughtsmanship, coloring, and mechanical make-up in general are beyond praise.

The maps are arranged in four groups. The first includes the Semitic world; Western Asia before 1400 B.C.; the successive world-empires of Egypt, Babylonia, Persia, Alexander the Great, and Rome; Western Asia in the fourth to the second century B.C.; the world and its races according to the Old Testament; and Egypt with the Sinai peninsula. These furnish the setting

[1] *Atlas of the Historical Geography of the Holy Land.* By G. Adam Smith and J. G. Bartholomew. London: Hodder & Stoughton, 1915. Pp. xxxvi+60+12. $7.50.

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for Palestine itself, general maps of which form the second group. Here we find Ancient Trade Routes to Palestine; an economic map of modern Palestine; a large orographical map showing the different elevations by various colors together with roads, railways, and steamer routes; a geological map, showing the various formations by color changes; and a vegetation map. To the Bible-reader who thinks of Palestine as a "land flowing with milk and honey," it may be something of a shock to discover from this map that only about one-fourth of the surface between Damascus on the north and the southern end of the Dead Sea consists of arable lands. The concluding part of this second section is given to one of the most valuable features of the *Atlas*, viz., a map of Palestine in eight sections, covering two pages each, on the scale of one-fourth of an inch to the mile. In no existing atlas prior to this one can maps of Palestine on so large a scale as this be found. In the third group come the maps of Palestine at successive historical periods, starting from the pre-Israelite period and coming down to the time of Agrippa II, together with plans of Jerusalem at various stages. The fourth group is concerned with the Christian era. Here we find the travels of St. Paul; Asia Minor, showing the positions of the seven churches; the Church and the Empire in the East under Trajan, and again under Constantine; Palestine in the fourth century A.D., and in the time of the Crusades; Europe in the time of the Crusades; the expansion of Christianity at various periods from the second to the fourteenth century A.D; the present political divisions of Palestine under the Turk; and the location of Roman Catholic and Protestant missions in Palestine at the present time.

The introductory matter is composed chiefly of notes upon each map, taken in the order in which they appear in the *Atlas*. These notes are of a topographical and historical character, discussing disputed sites or giving a few hints as to the history of the territory or some of its parts. In addition to this, each map is provided with a special bibliography, citing the most important authorities. Some corrections to the maps are also incorporated in the notes. The Introduction closes with a set of chronological tables, giving in detail the chronology from 4000 B.C. down to the birth of Christ.

It would be difficult to find a work of equal scope more closely packed with information. It will be an indispensable feature of every respectable biblical library henceforth. It should stand for a long time as the standard atlas of Bible lands, and ought to go through many editions with the lapse of the years. Toward the second editions we contribute the following corrections: P. viii, l. 5: McCoun's useful book has long been out of print. P. xii, in bibliography for Map 6: change Wellhausen's date to 1885. P. xiii, l. 8: is not Magog, the land, just as unreal and fanciful a concept as is Gog, its king? P. xviii, on Map 33: Driver's *Notes on Samuel* went into a second edition in 1913 and was greatly enriched by the addition of much material on the place-names in Samuel. The chronological tables (pp. xxxiii ff.) are naturally open to question at several points; but the following changes are imperative: Sargon should be placed *ca.* 2500 B.C.; Hammurabi's dates are 2123–2081 B.C.; the Shalmaneser of 854 B.C. was the *third* king by that name, the one of 783 was No. IV, and the one of 727 was No. V. Ramman-nirari (812) is now read Adad-nirari; the Tiglath-pileser of 745 was No. IV; Nabuna'id is the correct spelling (bottom of p. xxxiv). In Egyptian chronology similar corrections are made necessary by the researches of Myer, Breasted, and others. Menes belongs *ca.* 3400; Thutmosis III is better placed at 1501; Amenhotep II at 1448; Amenhotep IV at 1375; Ramses II at *ca.* 1292; and so on. In the Index, p. 2, col. 3, l. Beth-

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lehem; p. 2, col. 2, l. Baithomme (and on Map 24, D 4); p. 3, col. 1, insert Carchemish (Map 5a); p. 4, Mt. Horeb should have (?) as in map (so also [?] is needed on p. 5, col. 1, sub Jebel Musa, and again with Mt. Sinai, p. 9, col. 4); p. 5, col. 3, l. Kir Hareseth (and on map and on p. 6, col. 3). On the maps of Babylonia would it not be well to insert the lost city of Adab, identified with the modern Bismya by the expedition of the University of Chicago? Similarly, it would seem better to place the generally accepted Musri in North Syria, than to put a Musri in the Negeb, which Dr. Smith himself questions. Gath might have been put on the map at Tell-es-Safi with an interrogation, even as it is in the Index (cf. p. xviii).

The *Atlas* will be a boon to all students. With this and the *Historical Geography* at hand the reader of the Bible will be able to place himself amid its various scenes almost as successfully as though he had actually traveled over the ground. Authors and publishers deserve large reward for so admirable an accomplishment.

BOOK NOTICES

Bahaism and Its Claims. By Samuel Graham Wilson, D.D. New York and Chicago: Revell, 1915. Pp. 298. $1.50.

After more than thirty years of experience in Persia as a Christian missionary, and after an extended study of Bahaism, both in the Orient and in the Occident, Dr. Wilson writes with considerable conviction of the bombastic and false claims of this faith. He shows how the roots of Bahaism reach back especially into Mohammedanism and Babism; how chameleon-like the propagandists of this movement really are, claiming, as they do, to accept the best in all religions as their own; but also insisting that their own faith is the fulfilment of all past systems and therefore the only universal religion worthy of consideration today. The Bab, Baha Ullah, and Abdul Baha (respectively the John the Baptist, the God, and the Jesus Christ of Bahaism) are exposed as crafty fakirs. Their claims to divinity are ridiculed in light of their actual careers, which present a series of incidents hardly befitting Gods and Christs. Dr. Wilson shows also that while, in America and Europe, this sect pretends to exalt womanhood and claims to teach a morality superior even to Christian ethics, yet in fact its very leaders have given the lie to such statements. The whole Bahaist movement, therefore, is denounced as an insidious fabrication of selfish and cunning men. Its claims to millions of followers are shown to be false. The history of the sect in Chicago is given in evidence of the comparatively low order of life which Bahaists really represent. One wonders, however, whether Dr. Wilson does not sometimes, quite naïvely, countenance the use of the very same arguments and methods of propaganda in Christianity which he denounces so warmly in another religion.

Science and Prayer and Other Papers. By Galusha Anderson, S.T.D., LL.D. Boston: Pilgrim Press. Pp. 259. $1.00.

In this well-printed volume Dr. Anderson, Professor Emeritus in the University of Chicago, has put forth a collection of nine papers, of which the first gives the title to the book. Two suggestive doctrinal studies, "The Atonement through Sympathy" and "The Fundamental Moral Attribute of God," are followed by an interesting exegetical paper on "The Import of John 21:15–17." Two more papers of theological character are added, namely, "The Reasonableness of Eternal Punishment" and "Premillenarianism," A practical discussion of "The Supreme End of Theological Schools," a discriminating and just critical review of Clarke's *The Use of the Scriptures in Theology*, and a sensible, concise paper on "How to Develop Christian Benevolence" close the volume. These papers are excellent essays and merit serious attention, not only for their subject-matter but for their clear, forceful style. We have little confidence that the argument from testimony in proof of the answer to prayer ever will have weight with men who hold the fixed order of the natural world under the reign of law as an ultimate fact. Dr. Anderson insists most appropriately that the term "law" shall be used with precision, and this is a strong point

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in his first essay. We could wish that he had made clear the meaning of "pre-" in "Premillenarianism." While of less general interest than the other studies, the paper on theological education is one of the most valuable of the nine. Dr. Anderson affirms that the supreme purpose of vocational study for the modern minister must be to prepare him to discharge the primitive and permanent function defined as "to seek and to save that which was lost." By this he means "not alone the gracious work begun by the Spirit in the new birth and in conversion, but that work carried on until the believer is transformed into the image of Christ." Dr. Anderson insists that the curriculum shall be planned and the instruction given in theological schools to this end. He takes positive ground against the giving of "Sociology and pedagogy . . . . a place in the curricula of our theological schools. It is true," he adds, "that these studies are full of valuable suggestions to anyone who toils for the good of his fellow-men, but there is nothing in them which distinctively belongs to theological training." We cannot consent in this judgment or believe that the study of sociology and religious education should be confined to the college or to the arts courses of the university. Social conditions are too essential to the process of "saving" the lost to allow them to be made accidental to the minister's training. Religious education is so vital to a true ministry that courses on this subject belong in the curriculum of the theological school. This volume is of sufficient value to deserve an index.

The Church in the City. By Frederick DeLand Leete. New York: Abingdon Press. Pp. 317. $1.00.

This is another volume in the "Constructive Church Series," from the hand of Bishop Leete, of the Methodist Episcopal church, whose practical studies in evangelism and men's organizations in the church are already well known. Evidently much of the material has been used in public addresses. We are conscious of the platform style; for example, "Laymen cannot do without preachers and pastors, and they cannot do without you" (p. 39), where the direct address is obvious. We wish that the great problem might have been handled with more specific and scientific care and with less rhetoric and generalization. We feel this in such sentences as the following: "Light, heat, and actinism are all needed in city pulpits, but none of these in a vacuum. The great city preachers have been men of moving [*sic*]—Chalmers, Guthrie, Whyte. . . . . It was their life, and they breathed lightnings and thundered, but not with mere noise. God gave them a word, and they served it warm—not lukewarm, to be rejected. They orbed themselves and fused God into it." Now this is rhetoric and Bishop Leete is making a speech, not conducting a careful study of the city-church problem; incidentally, also words are not pancakes. Chap. vii is a study of "Family and Neighborhood Churches" that is marked by discrimination and valuable suggestion. A good word for the automobile which we have not heard before is spoken on p. 129. Another valuable chapter is "The Trend toward Institutionalism." Bishop Leete does real, constructive work in this particular study, and points out the peril of the institutional tendency unless it shall be directed and controlled in the right way. The concluding chapter, "The City Redeemed," is a noble vision. The bibliography is disappointing for its slipshod work; for example, "City, The Foursquare, *Magazine, Chicago City Society, Methodist Episcopal Church.*" If it was worth doing at all it should have been done right and thoroughly. The index is excellent.

The subject must receive a less rhetorical and more scientific treatment than this before we have an adequate book.

Rising Churches in Non-Christian Lands. By Arthur J. Brown. New York: Missionary Education Movement, 1915. Pp. 236. $0.60.

Mr. Brown's lectures are full of practical suggestions for ministers interested in mission work. He describes in a graphic manner the temptations, difficulties, and victories of native Christians in foreign lands, and corrects a number of errors prevalent among us concerning the nature of the support we ought to give to it. Mr. Brown does not favor indiscriminate gifts to mission workers. There are cases where good Christian people have done a great deal of harm to the cause of the Kingdom of God by sending money to—or even educating—certain men who pretend to be keen on preaching the gospel to their own people. The best manner in which to help mission work is to work through the "specialist," namely, the Board of Missions. Native churches desire autonomy and should receive it as soon as possible. The Christianity that we take to them should not be American or English or German but adapted to their ideals. Our sectarian differences should not be emphasized. These are not new ideas, but Mr. Brown tells them very well and his illustrations are quite appropriate. The volume is adorned with a number of excellent photographs.

The Limitations of Science. By Louis Trenchard More. New York: Holt & Co., 1915. Pp. 268. $1.50.

This is an unusually suggestive book. Professor More makes the distinction, which is often overlooked, between the actually verified results of scientific observation and the specula-

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tive hypotheses which, in the nature of the case, cannot be empirically verified. He points out that science is in danger of losing its reputation for exact truthfulness if it indulges in speculation without properly guarding itself. "The day may come when a new war will arise between science and religion on the issue that the deductions of science are too metaphysical to be of value." While Professor More is interested solely in the technical problem of a critical definition of the task and the limitations of science, he more than once indicates that there is need of something different from natural science if we are to do justice to the total territory of human experience. "There are, in addition to material forces, others of an essentially different kind which may be called, for lack of a better name, spiritual powers." These cannot be reduced to the formulas of natural science.

Personalism and the Problems of Philosophy. An Appreciation of the Work of Borden Parker Bowne. By Ralph Tyler Flewelling. New York: Methodist Book Concern, 1915. Pp. 207. $1.00.

The late Professor Bowne was one of the most influential of American teachers of philosophy. In this little book one of his pupils attempts to tell us some of the elements which made Bowne's philosophy so valuable. Bowne combined a keen critical method with a practical faith in personalistic theism. He thus gave more direct support to the Christian conception of God than any other American philosopher of prominence. There was a practical sense of sympathy with the thoughts and aspirations of ordinary men which kept him from rising into unintelligible abstractions. Mr. Flewelling has attempted to compare various aspects of Bowne's philosophy with the positions of other philosophers so as to bring out the excellences of his master. His discussion is illuminating, although it presupposes considerable familiarity with current philosophy.

Ewiges Leben, by Dr. Reinhold Seeberg (A. Deichert, Leipzig, 1915), is a message inspired by the Great War—a message of hope in eternal life over against the terrible onslaughts of death. Death is not the end: there remains the kernal of our own self, distinct from consciousness. Dr. Seeberg's book is modern and evangelical; it does not try to define what we shall know only after this life. It is good reading.

Kirche, Volk und Staat, by Konrad Meyer (A. Deichert, Leipzig, 1915), is also a child of the War; it takes up the problem, interesting from a German point of view of the connection between church and state. We learn there that in six years the evangelical church lost in Berlin from forty to forty-five thousand members who officially declared themselves agnostics and that there were at least fifty thousand modern heathen in Berlin.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE PREACHING TASK OF THE MODERN MINISTER

Conducted by
THEODORE GERALD SOARES
Head of the Department of Practical Theology, University of Chicago

Part II. The Religion of Jesus

Required reading: Bousset, *Jesus;* Case, *The Historicity of Jesus;* Anderson, *The Man of Nazareth;* Montefiore, *The Religious Teaching of Jesus;* Moffatt, *The Theology of the Gospels.*

To say that Jesus is the inspiration of the modern preacher is simply to state a fact to which any examination of modern sermonic literature will abundantly testify. The preacher feels himself to be first of all a disciple of Jesus. His most acceptable title is "minister of Jesus Christ." He rejoices to speak of Jesus as the Master. He has a consciousness, which is the chief credential of his ministry, of a religious experience in which Jesus is central. That centrality of Jesus may not always be easy of definition, but it is the most certain fact of his inner life. As he thinks of God, he sets over against the ultimate cosmic reality of his philosophy the heavenly Father to whom Jesus prayed. He tries, of course, to make a synthesis of these in his own thinking, but for himself, he prays to the Father, and to the people he preaches the Father-God.

As the modern preacher looks at the ongoing social process, passionately desiring to aid in the achievement of the better humanity and the better society in which he believes, he feels that Jesus is ever before him. He is sure that men need the spirit of Jesus and the appreciation of his sense of values. A careful interpreter has doubtless at this point some difficulties in detail, some problems that go to the heart of his study of the Gospels, but he is sure that Jesus' way and Jesus' attitude have in them the promise of the finer social adjustments.

Jesus inspires us to our tasks because of the unity of religion and morality in his experience. The modern minister does not think of religion as a special interest of human life, or a phase of human endeavor. He thinks of religion as a certain quality of all human interests. He thinks of the social process as itself religious, for in God human society lives and moves and has its being. The society which is being progressively achieved includes God and man. Thus the social and religious motives are fused. Religion has taken up ethics and all social motive into itself. To speak of the ethical implications of religion is a kind of tautology. The love of God and the love of men are not alternatives. We find God in ourselves, in our aspiring spirits, in our fellow-men, in the very movement and urge of things. When we find God in an immediacy of spiritual experience, he is the

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God who talks to us of righteousness, of human justice and love, of a Kingdom of Truth to be established among men. It is pre-eminently in Jesus that these religious and ethical values are one. It is in his experience that the love of God and of men are interrelated. Doubtless the God-experience is central, but it is ever united with the social experience. The modern preacher finds himself inspired by Jesus just because he must preach the social meaning of spirituality and the spiritual meaning of social efforts. Evangelism and social service are different aspects of one endeavor.

The preacher finds Jesus constantly talking of the Kingdom of God. It may be an eschatological conception of a society to be effected by the irruption of God into the process of history, or it may be a society which Jesus himself was establishing, in which he himself was living, and to which he was summoning others. In any case, it is an ideal of a reign of righteousness; it is the regnancy of Holy Will; it is the end of bitterness, strife, and selfishness; it is the eternal dominion of love. What is this but the goal of that social process in which we are and in which the preacher must urge men to play their part in order that they may carry it onward to its better day? Jesus' splendid faith that the future is bright with a hope of righteousness finds echo in the heart of the modern preacher.

But the ongoing social process is no easy and inevitable evolution. Our study of history and observation of current events teach us that every achievement costs struggle and pain. We see the way of human service as a *via dolorosa*. That a Messiah should be crucified is no longer foolishness, but illumination; no longer a stumbling-block, but a tragic truth. So the cross of Jesus becomes an inspiration to heroic sacrifice. It is to the preacher an explanation of the constant failure of righteous effort because of human weakness and folly; it is the solemn declaration of the price that must be paid for the salvation of men; and it is the promise of victory, for the symbol of shame becomes the symbol of service.

It is simple fact that the modern preacher is never more at home than when he is preaching from the Gospels. He illustrates divine love from the parable of the Prodigal and from Jesus' forgiveness of the wayward woman; he explains human obligation from the parables of the Good Samaritan and of the Ungenerous Servant; he uses the sublime scene in Gethsemane to help his people to meet their sorrows in resignation to the divine will. Even the paradoxes of the Beatitudes and the hard demands of unselfishness and non-resistance help him to preach on supreme spiritual values and the superior significance of duties over rights. There can be no doubt that the pulpit finds in Jesus an inexhaustible subject for its messages to human life.

Yet there are great difficulties in preaching upon Jesus today. When one seriously considers how to present the life and teachings of Jesus to a modern congregation so that they will be of appealing power he finds himself confronted with a most perplexing problem. The nature of the problem may be recognized if one imagines one's self preaching to a group of intelligent Chinese who have no Christian presuppositions, and who want to understand why the preacher is speaking to them of a man of so long ago who lived in Galilee and was crucified by his countrymen. It is only less easily seen if one thinks of a congregation of college students who have indeed certain childhood presuppositions about the

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gospel story and the church theology, but who have made no connection between these inherited ideas and the world of today.

That many preachers do not satisfactorily meet these difficulties may be seen by a consideration of three types of preaching about Jesus which are very common. First, there is the presentation of the theological Christ. The old systematic theology using the entire biblical material uncritically, worked out a divine plan extending from Adam to Jesus, involving prophecy and fulfilment, and a consummation in a salvation wrought out and completed in the death and resurrection of Christ and the gift of the Holy Spirit. The business of the preacher was then to convince his hearers of their need of salvation, to present them the fact of salvation, and to show them how they might secure its benefits. The life and teachings of Jesus became then inevitably subordinate to the great redemptive transaction which Jesus came to complete. Of course, this view has very little support in the Gospels. It involves a conception of God and of human history and of the growth of Christian theology utterly out of keeping with the necessities of modern thinking. And most serious of all, the theological Christ does not satisfy any vital human need of modern men. We do not need a salvation effected for us centuries ago: we need a salvation to be effected in us in our present age.

As a reaction against this theologizing process there is, in the second place, a tendency to preach the historical Jesus. Let us find out just what he was, what he did, what he thought, what he said, and let us tell the people the facts. This involves, of course, a detailed study of the conditions of Palestine, the currents of thought among the Jews, the matters of Pharisaic legalism, of national and apocalyptic messianism, and particularly the question of Jesus' own attitude toward the various aspects of the Jewish institutions and ambitions. It involves the problem of the miraculous in its historical aspects. This is all very important and interesting, and to a certain extent necessary for any study of Jesus. But after all, people cannot be forever concerned with history. The whole messianic conception is so hopelessly unfruitful for our modern world that the preacher is under constant embarrassment in the use of it. An able and scholarly preacher recently stated that he believed that Jesus was the Messiah, and found his gospel in that great faith. But we immediately want to ask what he meant by the term. Does any human need today demand a Messiah for its satisfaction? Is there any place in the social process as it is now going on for a Messiah? The preacher is a student, and therefore vitally interested in history. Most practical people have only a subordinate interest in history, and a very subordinate interest when the question at issue is one of present-day duty.

As an escape from the difficulties of messianism, and as a response to the practical needs of life, many preachers turn to the ethical example of Jesus. Never mind about Jewish speculations, and never mind about Christian theologizings. If Jesus lived the perfect life, that is what we need to know today. So we have sermons on the Manhood of Jesus, the Courage of Jesus, the Tenderness of Jesus, and so forth. In order that this may be as practical as possible, the endeavor is often made to bring Jesus over into modern conditions, that we may see his ethical perfection in the midst of our own puzzling life. A popular book some years ago bore the title, *What Would Jesus Do?* If Jesus were a stockholder in a modern corporation, if he were involved in some questionable business transaction, if he were a labor leader in time of strike, if he were an employee directed to

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perform some dishonest act—in any of these situations, or as a boy at school, or a minister of a fashionable church, or in any other modern place, what would he do? Of course, Jesus could not be in any of these and still be Jesus. So the question really resolves itself into a consideration of what an ideally perfect human being would do. The question may have some ethical value, but it is more or less artificial. However stimulating for the moment it might be—and as the book mentioned undoubtedly was—no such criterion of conduct could be of permanent value. The exhortation to follow the example of perfection as seen in Jesus is at the best somewhat dull and lifeless moralizing. We constantly feel the artificiality of the demand to imitate the faultless model.

As against the unreality of the theological Christ and the anachronism of the Jewish Messiah, and the coldness of the exemplary Jesus, what can the modern preacher find in Jesus to help him in his task? How can he escape the difficulties which seem to be inherent in the great subject? He can find that which was fundamental in Jesus' own consciousness, and which he himself offered as his supreme contribution to his fellow-men, namely, the religion of Jesus. That religion was fellowship with God, reverence, confidence, love, an experience of prayer and sense of sonship; it was comradeship with men and women and children, sympathy with their needs and their failings, longing for their help, and gracious, sacrificial service; it was an appreciation of human values, social values, spiritual values, as over against sensual, material, transitory values; it was a continuous experience of vital, joyous, healthy religion as a life to be lived in that day and in his circumstances. The preacher feels the glory of the achievement. He declares it to his people, not so much as a model to be kept, but as an inspiration to be experienced. The teachings of Jesus, then, are not statutes to be obeyed, they are challenges to moral earnestness. We see what Jesus thought and said about certain conditions of his day, and that helps us to think and speak upon other conditions of our day. After all, we do not so much need directions upon our duty, but purity of heart, sincerity of motive, clarity of thought to enable us to find out our duty, and then we need the impulse to perform it. In the presence of Jesus, men do actually find out their duty, and do feel impelled to perform it; and they feel its high religious meaning as the will of God.

The appreciation of the religion of Jesus brings the preacher back to the three types of preaching which we have criticized, and enables him to transform them. Of course, he will present Jesus as the revelation of God, as the incarnation of the divine. But it will not be an irruption of an absent God into the human process. God is always immanent; he is ever in our human best. He is in Jesus so supremely just because he was in Jesus so supremely. We cannot find God in philosophies; he is not at the end of a syllogism. We must find him in the actual life of our progressing humanity. Where does the divine personality speak to us in personal terms, in personal values, as in Jesus of Nazareth? We pray to the God who we believe is like Jesus. That does not give us the theological Christ, the static revelation; it gives us the Son of God saying ever to us, "My Father and your Father, my God and your God."

The second type of preaching, that of the historical Jesus, the Messiah of the Jews, is likewise transformed by the appreciation of the central significance of the personal religion of Jesus. Whether he regarded himself as the Messiah and how he so regarded himself, whether his ethics were "end-of-the-age" ethics, whether

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he looked for catastrophe or development—all these are very interesting questions. The modern preacher should study them very carefully. The opinion which he forms upon these points will modify his preaching. But after all, he is concerned with the religious values of Jesus' experience. A Jesus who looked for a long development of the principles of the gospel would be more to our modern thinking than one who expected victory through cataclysm. Yet the religious attitude of the one might be none the less inspirational than that of the other.

The third type of preaching, that of Jesus the exemplar, is extraordinarily vitalized when we cease to think of Jesus as a model set up once and for all as a standard for humanity, and regard him as living the large and full religious life which his age demanded, and thus challenging us to a like endeavor. There is a certain great sense in which Jesus has given us the way of life once and for all. His fellowship with God must be the religious experience with its marvelous motive power that earnest souls will always seek. His great words are eternal truth that can never be outgrown. The nobler sons of men will always come, not to be ministered unto, but to minister. We shall ever express our religious faith and aspiration as we call ourselves disciples of Jesus.

The books indicated to be read in connection with this study deal with the significance of Jesus from several points of view. The writer has included his own book, *Social Institutions and Ideals of the Bible*, in the following study on "The Religion of the Bible." He may refer, however, at this point to Part III, "The Social Teachings of Jesus," and particularly to chap. xxx, "The Teachings of Jesus as a Product of his Experience," and to chap. xxxvii, "The Social Teachings of Jesus and the Prophets in the Modern World."

We take first of all *The Historicity of Jesus*, by Case, for it meets a question which has been thrust to the fore of recent years, namely, whether Jesus of Nazareth really lived. Was he not the creation of pious idealism? Was he not an imaginary Messiah fashioned out of Old Testament hopes? May he not be of mythological origin? May there have been a real Jesus whose personality is entirely lost in legendary accretions? These questions Case answers on the basis of an examination of the negative arguments, a critical study of the Gospel documents, an estimate of extra-biblical testimony, and a discussion of the evidence for the reality of Jesus afforded in the early Christian community. His estimate of the significance of Jesus while brief is exceedingly significant. He lays emphasis upon the personal impression which Jesus made upon men. He argues that Jesus used the messianic conception, but did not allow it to master him. Finally he points out that the church in looking upon Jesus as representing ideal humanity and absolute deity had a fundamental justification, for in him is the demonstration of spiritual power that we need today and in his spiritual likeness we must think of the unseen God.

Anderson and Moffatt represent the more conservative critical views of modern scholarship. They are both definitely opposed to the eschatological school of interpretation which would regard Jesus as expecting the speedy catastrophic end of the age and his own reign as Messiah. Anderson's *The Man of Nazareth* is more popular, and indeed even somewhat homiletic in character. The latter quality will not make it of less service to the preacher. It is a presentation of Jesus as the perfect man, "a new type of man." He regards him as having grown into an understanding of his messiahship, which, however, he entirely

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reinterpreted in terms of salvation for men. The Kingdom which Jesus was inaugurating was to be on the earth, in the present system of things, but to be a nobler organization of human society. He expected success at first, but subsequently realized that he must die. His death was to be a covenant sacrifice, significant in some way for the forgiveness of sins. The author at this point rather vaguely accepts the view that Jesus was in some way separated from God by the sins which he had assumed. This endeavor to conserve the dogma of the old theology is not very successful. He regards Jesus as having definitely founded the church at the Last Supper. The book exalts the perfections of Jesus, but in rather a modern idealization. The Jesus of the Gospels would seem to achieve his victory through struggle and faith, rather than through immediate endowment.

Moffatt, in *The Theology of the Gospels*, is concerned, of course, with the interpretation of the evangelists, and yet the book is practically an estimate of Jesus. He holds that Jesus felt himself to be founding the Kingdom, which is present now, but which is eventually to become miraculously established. The prayers of Jesus show that he held no such predestinarian view as the eschatologists suppose. The filial, and not the messianic, consciousness is basal. Jesus did not teach that God was the father of men, but that God was his father. He thus mediated sonship to men. Learning the way of Jesus, we too become sons of God. This is a very vital conception. It has wonderful preaching possibilities. It is indeed the religion of Jesus, a glorious gospel, fit to be proclaimed.

We have chosen Bousset and Montefiore to represent the eschatological and more critical school. However little any preacher might agree with them he will find himself shaken out of his conventional attitude toward the Gospels by reading these books. After all, he is not called upon to be an apologist for Jesus. His business is not to prove him faultless and divine. He ought to have faith enough in Jesus to let him be himself. Perhaps greatness of character and divinity of personality do not consist so much in a static perfection as in a splendid endeavor to achieve what the soul feels to be best. Bousset's *Jesus* presents a marvelously effective personality. He realizes the awful God of judgment, who is about to appear among men and to assign them to their destiny in heaven or in hell. But he believes that God is infinitely willing to forgive, is seeking to save his people, and has commissioned Jesus as the Messiah to lead them to salvation. With marvelous personal powers he heals disease, and with persuasive utterance he preaches to the crowds. He has little interest in the world and in human society, family, state, or nation. These are all to pass away. Only one thing is vital—personal righteousness. Of course, righteousness is social. Jesus finds love to God only in love to man. But he has no social teachings properly so called. That is to say, he is not concerned with the improvement of the social organism. He is passionately anxious for men to live with one another in such sacrificial rightness that they may be ready for the Kingdom which is coming. Everything is to be sacrificed for that. It is the glorious hope of spiritual liberation in which all the lesser hopes of men are gathered up. Bousset points out how, separated from Jesus' time and thought as we are in our modern world, we are ever yet his disciples as he leads to God, to repentance, to faith, and to eternal hope.

Montefiore offers us a generous and sympathetic interpretation of Jesus from the Jewish standpoint. He takes a severely critical view of the Gospel tradition, accepting as historical a minimum of the words and deeds attributed to

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Jesus. He controverts the Gospel estimate of the Pharisees, of the law, and of the popular attitude toward these. He thinks that so far as Jesus is fairly represented by this view, he was carried away by his prophetic emphasis upon vital, spiritual, ethical obligations, as over against those that are trivial and ceremonial. For Jesus is a prophet; he is inspired. His authority, which was different from that of the scribes, was the same authority as they possessed who cried, "Thus saith the Lord." He regarded himself as more than a prophet, as the Messiah of whom the prophets had spoken. But this was natural and fitting. Sharing the view of his time that the end of the age was imminent, and feeling himself to be the spiritual leader to protest against the evils that were to be judged and to lead the people to repentance, he came to feel that he must be the Promised One. His teaching carried forward the best teaching of the prophets and the best teaching of the rabbis. In some respects it surpassed them all. In its harsher aspects of judgment, however, it did not reach to that universalism which is now the passionate faith of the modern Jew.

Questions for Discussion

1. What did Jesus mean by "The Kingdom of God"? How may this idea be used in the pulpit?

2. Were his teachings offered as statutes, as mandates for present society, or were they given to those who first made choice of the Kingdom of God?

3. If the latter alternative is true, how would it be possible to use Jesus' teaching on such a problem as divorce?

4. Consider how one may present the teachings of the Sermon on the Mount as the product of Jesus' own experience in Nazareth.

5. Phillips Brooks said that the whole Gospel was in the Parable of the Prodigal Son. What would this mean for our pulpit message?

6. Consider how the preacher may use the miracle narratives as representing the impression which Jesus made upon his followers.

7. What is the experiential value to the modern Christian of the statement, "He that hath seen me hath seen the Father"? Is it more effective if used morally or metaphysically? What practical use would the preacher make of it?

8. Which can we understand more easily today, God or Jesus? Which then should be expressed in terms of the other?

9. The question is sometimes raised whether there ever will be a more perfect human character and a more perfect moral teacher than Jesus. Is the question reasonable? Are we concerned with moral absolutes?

10. What modern preachers of your acquaintance speak most effectively on Jesus? Endeavor to analyze their power.

Books for Further Reading

Sanday, *The Life of Christ in Recent Research*
Clarke, *The Ideal of Jesus*
Hyde, *Jesus' Way*
Hill, *Shall We Do Without Jesus?*
Harnack and Herrmann, *The Social Gospel*
Mathews, *The Gospel and the Modern Man*
Denney, *Jesus and the Gospel*

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THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. VI

BY HERBERT L. WILLETT

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY VI

JEREMIAH AND POLITICAL DECADENCE

If Hosea may be called the prophet of the decline and fall of Israel, not less is Jeremiah the outstanding prophetic figure of the last days of Judah and the witness of that period of political decadence which preceded the end.

A youth in the days when Josiah came to the throne, a friend of that prince, of Hilkiah the priest, and probably also of the prophet Zephaniah, he began his religious activities as early as 626 B.C., and continued for more than half a century to interpret the religion of Jehovah to his people.

He was a contemporary of the last five kings of Judah, from Josiah to Zedekiah. He witnessed, and probably took part in, the wonderful Deuteronomic revival of 621 B.C.; he felt the shock of Josiah's tragic death at Megiddo in 609 B.C., which left the prophetic party, and particularly Jeremiah himself, without encouragement or protection, and shadowed all his later years.

He saw Jehoahaz placed upon the throne of his father by the loyal men of Jerusalem, and plucked thence by Necho II of Egypt after a reign of but three months; through the years of the extravagant and headstrong Jehoiakim from 609 to 597 B.C., he observed with distress the gradual disintegration of the state; and he mourned the pathetic fate of Jehoiachin, the son who held the throne only long enough to meet the blow of Babylonian vengeance which should have fallen upon his father.

Then came the final decade under the amiable and wavering Zedekiah, and at last the tragedy of Judah's fall and the destruction of its capital in 586 B.C. Left with the remnant after the flower of the nation had been deported, Jeremiah continued his ministry of warning and consolation until, in the mad panic that followed the murder of the governor, Gedaliah, he was carried away, reluctant and protesting, by the refugees to Egypt. There the curtain fell upon his sorrowing life.

To Jeremiah there was never granted the joy of rousing his people to a noble duty, with the promise of assured success. He knew from the first that the harvest was past, and the summer ended. His preaching bore ever the burden, "It is too late." No longer was it possible to speak, like Isaiah, a message of optimism. Only the tragedy of exile could prepare the nation for a future of service. But out of the sadness of Jeremiah's experience some of the richest elements of prophetic

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instruction emerged: and the Sorrowing Prophet of Judah stands as the permanent example of the sacrificial life whose values were brought to their fullest disclosure in the career of the Suffering Servant of God, the Man of Nazareth.

First day.—§ 132. *The Prophet's call:* Jer., chap. 1; II Kings, chaps. 22–25. Read Jer. 1:1–3, and note that it is the editorial introduction to the book, naming Jeremiah's father (not to be confused with the Hilkiah of II Kings 22:4, 8), his priestly clan, his native town a few miles northeast of Jerusalem, and the kings with whom he was contemporary. These verses, and probably the entire chapter, belong to a much later date than the chapters that follow. Read II Kings, chaps. 22–25 for the story of the last years of Judah. Read Jer. 1:4–10, and notice that the passage emphasizes the youth of Jeremiah at the time he realized his summons to the task of a prophet, and his reluctance to undertake it. How do you interpret this narrative? Was it the form of Jeremiah's own experience of the divine call, or his manner of making that call known to his people? Read Jer. 1:11–19, and observe that two illustrations are used, the white almond tree—the "watcher"—and the boiling cauldron, signifying the approaching troubles with Babylonia the terrible world-conquering nation from the North.

Second day.—§ 133. *The idolatries of Judah:* Jer., chap. 2; II Kings, chap. 21; Jer., chap. 3. Read Jer., chap. 2, and notice that it is the first section of a group of utterances extending through chaps. 2–6, and representing the earliest preaching of Jeremiah, probably in that portion of Josiah's reign before the Deuteronomic reformation of 621 B.C. Read in II Kings, chap. 21, the story of the idolatrous reigns of Manasseh and Amon. Now observe in Jeremiah's words the evil influences of the former kings even in the days of Josiah. Does the reference to the nation as the unfaithful wife of Jehovah remind you of Hosea? (Read Jer., chap. 3, in this connection.) What foreign alliances are mentioned? In what manner has Judah outdone the idolatry of other nations?

Third day.—§ 134. *The Scythian terror:* Jer., chaps. 4, 5, 6; Zeph., chaps. 1, 2. Read Jer., chap. 4, and notice that all through the chapter there is reference to an approaching danger so dreadful in its character that the people are paralyzed with fear. Is it probable that this refers to the coming of the Scythians, the "wild horsemen" who are known to have swept down from the North, like the Huns, Goths, and Vandals of later ages, and plundered the nations from Nineveh to Egypt? Read also chaps. 5, 6, and note that the prophet uses the Scythian menace as a means of arousing Judah to a sense of sin, and the necessity of repentance. Read Zeph., chaps. 1, 2, and see how another prophet in Judah, at the same time, made use of the Scythian danger for the same purpose.

Fourth day.—§ 135. *Preaching the covenant: Jeremiah's danger:* Jer., chap. 11; 12:1–6; II Kings, chaps. 22, 23; Jer. 15:15; 17:18; 18:18–23; 20:10, 12. As in the case of the Book of Isaiah, the material of Jeremiah does not come in chronological order, but needs rearrangement. Read Jer. 11:1–8, and note that the prophet is commissioned to preach something that is called "this covenant" in Jerusalem and Judah. Now read II Kings, chaps. 22, 23, for the story of Josiah's discovery of the Book of the Law in the temple, and his subsequent reformation based thereupon. Is it probable that "the covenant," as the lawbook

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is there called, was the basis of Jeremiah's preaching? Biblical scholars think it practically certain that the lawbook thus found was our Book of Deuteronomy, or at least its nucleus, chaps. 12–26. Now read Jer. 11:9—12:6, and notice that the prophet not only found the people indifferent to his message but actually hostile to him, especially the men of Anathoth, his own town. Read Jer. 15:15; 17:18; 18:18–23; 20:10, 12 for other instances of opposition, and the prophet's desire for the punishment of his enemies.

Fifth day.—§ 136. *False confidence in the temple and its rites:* Jer., chaps. 7–10. Read Jer., chap. 7, and note that it belongs to a series of messages including chaps. 7–10, and seems to belong to a time after the death of Josiah, and in the reign of Jehoiachin, when relapse into idolatry and the prophet's sorrows had begun in deadly earnest. Note the evidences that popular confidence in the temple and its sacrifices was substituted for morality and real religion. Note also the prophet's threat that Jerusalem shall be destroyed as Shiloh was, and the valley of Topheth, south of the city, shall be filled with the bodies of the dead. Jeremiah saw that such evil conduct as he names in these passages is a sign of the nation's decadence and early doom.

Sixth day.—§ 137. *Jeremiah's peril and deliverance:* Jer., chap. 26; Mic. 3:12. Read the Jeremiah passage, and notice the fact that the prophet's denunciations of the city got him into trouble. Who was it that threatened him? Who took his part? What defense did Jeremiah make? What reference was made to the prophet Micah? Read Mic. 3:12, the text quoted. What use was made of the Micah incident by Jeremiah's defenders? What befell the prophet Uriah, who preached a message much like Jeremiah's? What bearing has this chapter upon the character of Jeremiah?

Seventh day.—§ 138. *The palace and the kings:* Jer. 22:1–19; II Kings 23:30—24:7. Read Jer. 22:1–9, and notice that the prophet trembles for the safety of the royal palace unless there is amendment of the conduct of the kings. Jerusalem and the palace were precious to God, for David's sake, but they could not survive if kings like Jehoiakim continued to rule. Read Jer. 22:10–12, and notice the prophet's plaintive reference to Jehoahaz (Shallum). Read also II Kings 23:30–35, for the brief record of his unfortunate reign. Observe that Jeremiah thinks it useless to mourn for the dead Josiah, but the fate of the unhappy Jehoahaz awakens his regret. Read now Jer. 22:13–19, and also II Kings 23:34—24:7, both of which refer to the reign of Jehoiakim. What does Jeremiah say about the ambitions and sins of the king? How does he contrast him with his father? What sort of an end is forecast for him? Did this come to pass? Must it not have required unusual courage for a prophet to utter such words about the king?

Eighth day.—§ 139. *The unhappy prophet:* Jer., chaps. 14, 15. Read chap. 15, and also chap. 14, and note that the two belong together, and speak of a drought which has brought great suffering upon the land, and which the prophet attributes to popular errors, the result of false leadership. Notice particularly Jeremiah's frequent references to his own bitter experiences as a prophet, and the seemingly hopeless character of his work. Was not much of Jeremiah's effectiveness as a prophet due to the heartbreaking difficulties he encountered? Would you say the same of religious workers today?

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Ninth day.—§ 140. *Potter and clay:* Jer., chap. 18; Rom. 9:19–24. Read the Jeremiah passage, and note the lesson which a potter in his workshop unconsciously taught the prophet—that God is not compelled to adhere to a fixed plan in selecting his instruments, whether individuals or nations. Israel believed itself to be the people of God, and therefore assured of his favor. But the prophet learned and sought to impress the truth that unless the nation proved worthy of its selection it would be cast aside and another chosen. Read Rom. 9:19–24 for the use Paul made of this same illustration. Notice in Jer. 18:18 the reference to the three teaching orders in Israel.

Tenth day.—§ 141. *Topheth and Babylon:* Jer., chaps. 19, 20. Read chap. 19, and notice that the prophet chose a significant object, a jar of pottery, and a suggestive place, the valley of Hinnom, or Topheth, south of the city, the place where rubbish was burned, and where some of the worst forms of idolatry had been practiced. There he denounced the sins of the city and predicted its destruction, shattering the jar to make emphatic his words. Now read chap. 20, and notice that the priest, in anger, put Jeremiah into confinement, and the latter made still clearer the coming fate of the city at the hands of Babylon. Notice also Jeremiah's strong words of lamentation over his unhappy lot.

Eleventh day.—§ 142. *Seventy years of exile:* Jer., chap. 25; Isa. 10:5 f.; Jer. 29:10; Ezra 1:1; Dan. 9:2. Read the first Jeremiah passage, and note the time at which it was uttered, and the length of time that Jeremiah had been preaching. Note also the singular reference in vs. 9 to Nebuchadrezzar as "my servant," i.e., for the discipline of Judah, and compare Isaiah's reference to the Assyrian in similar terms, in Isa. 10:5 f. Does vs. 13 with its reference to the prophet in the third person sound like a later addition by another hand? Note the long list of nations, the neighbors of Judah, which are also to feel the heavy hand of Babylon (the Sheshach of vs. 26). Look up these nations on the map. But note especially the reference in vs. 11 to the seventy years of the coming exile. Read also Jer. 29:10, and the later references to the same prediction in Ezra 1:1 and Dan. 9:2.

Twelfth day.—§ 143. *The lesson of the Rechabites:* Jer., chap. 35; II Kings 10:15 f. Read the chapter, and notice that it draws an illustration of faithfulness to an inherited obligation from the story of a nomadic tribe who settled near Jerusalem for protection, when the Babylonians invaded the land in 604 B.C. What contrast does Jeremiah draw between these Rechabites and the nation? What is the value of the narrative as a temperance lesson? Read II Kings 10:15 f. for another reference to Jonadab the son of Rechab.

Thirteenth day.—§ 144. *Egypt's humiliation:* Jer., chap. 46. Read Jer. 46:1–12, and note that it is the beginning of a series of oracles regarding the nations near Judah—Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar. These oracles fill chaps. 46–49 and affirm the world-wide rule of Jehovah and his purpose to reckon with the peoples that defy his laws. Do they resemble Amos, chaps. 1, 2? Observe that Jer. 46:1–12 is the prediction of the defeat of Necho II of Egypt by Nebuchadrezzar of Babylon at Carchemish on the Euphrates. Would Jeremiah be likely to rejoice in the defeat of the king who had caused the death of his friend and patron Josiah? Read Jer. 46:13–28, and note that it is the prediction that the victory over Necho shall be followed by the Babylonian conquest of Egypt.

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Fourteenth day.—§ 145. *Jeremiah's roll:* Jer., chap. 36. Read the chapter, and note that it introduces Baruch, the friend and secretary of Jeremiah; and that he wrote out the substance of the prophet's previous messages. Would this probably include chaps. 2–12 of our present book? Where was the book read? What was the attitude of the nobles toward it? What did the king do? What was Jeremiah's feeling when he learned what had happened to his roll? Was the message rewritten? Would you suppose the second edition might have included most of chaps. 1–20 of the Book of Jeremiah? Note the bearing of this narrative on the origin of prophetic books.

Fifteenth day.—§ 146. *The fate of Jehoiachin:* Jer. 22:20–30; 24:1; 27:20; II Kings 24:7–16; 25:27–30. Read the first Jeremiah passage, and remember that since the events of the last section the king Jehoiakim has died, and that these words are spoken of the young king, who only reigned three months; also that Jehoiachin (here called Coniah, and in chap. 24 and in 27:20, Jeconiah) was the son of Jehoiakim, and succeeded him in 597 B.C. Read II Kings 24:7–16; 25:27–30, for the story of this unhappy prince, who was compelled to pay dearly for the sins of his father, and who was only released from his Babylonian prison many years later. Observe that it was Jeremiah's view that it was useless for Judah to resist the power of Nebuchadrezzar. The only safety lay in submission and loyalty.

Sixteenth day.—§ 147. *Two baskets of figs:* Jer., chap. 24; II Kings 24:17–20. Read the passage, and note that another son of Josiah, Zedekiah, has been placed on the throne from which his unfortunate nephew was taken to Babylon. Read II Kings 24:17–20 for the story of his accession. Observe that the most resourceful of the people of Judah were taken away into Babylon in 597 B.C. Notice that in chap. 24 Jeremiah compares the two groups of Hebrews, and thinks those who remained in Judah were of little value as compared with those who were taken away.

Seventeenth day.—§ 148. *The yoke of Babylon:* Jer., chaps. 27, 28, and chap. 23. Read Jer. 27:1, and compare it with vss. 3 and 12, and 28:1, noting that "Jehoiakim" is a mistake for "Zedekiah"; also notice Jeremiah's forcible messages to the neighboring nations regarding the certainty of Babylonian victory, and the folly of resistance. Observe his denunciation of the popular prophets, who are insisting that there is no danger, and that the exiles who already have been deported shall soon return. Read also chap. 23 for a bitter rebuke to the prophets who speak without knowledge. Now read chap. 28, the narrative of a personal encounter with one of the misguided "patriots" of Judah. Compare the condition of Judah in this period with the decadence of Spain, Turkey, Persia, and Korea in our day.

Eighteenth day.—§ 149. *Jeremiah's letter to the exiles:* Jer., chap. 29. Read the chapter, and note that the prophet used the opportunity afforded by the departure of an embassy to Babylon to send a letter, counseling the exiles to give up all hopes of an early return, and to refuse to listen to the foolish encouragements of popular leaders who were trying to incite them to attempt opposition to the government in Babylonia, and to escape from captivity. Notice the use made of the yokes, as illustrations of national servitude.

Nineteenth day.—§ 150. *Jeremiah's advice to the king:* Jer., chap. 21; 34:1–7. Read the chapter, and note that in spite of all the lessons which the past had

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taught, and the constant warnings of Jeremiah, the court, probably relying on promises of help from Egypt, had involved the nation in fresh trouble with Babylonia. Now King Zedekiah sends to the prophet to inquire regarding the issue of the present invasion of the land. Notice that Jeremiah holds out no hope of escape, but advises surrender to Nebuchadrezzar. Read 34:1–7, a further oracle of the prophet to Zedekiah.

Twentieth day.—§ 151. *The re-enslaved freedmen:* Jer. 34:8–22; Exod. 21:2; Deut. 15:12. Read the Jeremiah passage, and in connection with it read the law in Exod. 21:2 and Deut. 15:12 regarding the release of slaves after six years. Now notice that the people of Judah, when they were threatened by the Babylonian army, sought to gain the favor of God by releasing their slaves; but later, when the danger seemed less, they retracted their good action, and reclaimed their slaves. Observe the indignation of the prophet at this conduct, and his repetition of his oft-repeated prediction of the fall of Jerusalem.

Twenty-first day.—§ 152. *Jeremiah's arrest:* Jer., chap. 37. Read the Jeremiah chapter, and recall the fact that Egypt was always promising assistance to Palestine if it would revolt from Babylonia, but that the prophets felt that this assistance could not be depended on. In the present instance Pharaoh Hophra made an expedition to the aid of Judah against Nebuchadrezzar, but it was of only momentary value. Notice Jeremiah's unwavering confidence that resistance to Babylon was useless. Observe further that the prophet was arrested on the charge that he was deserting. How did he reply? How was he treated? Why did the king send to him? What was his answer? What request did he make?

Twenty-second day.—§ 153. *The last days of Jerusalem:* Jer., chaps. 38, 39; II Kings 25:1–22. Read chap. 38, and note the charge of disloyalty that was made against the prophet. What did the princes wish to do with him? What was the king's attitude toward him? Was Zedekiah unfriendly or helpless? What was done with Jeremiah? How was his life saved? What advice did the prophet give Zedekiah? What request did the king make of Jeremiah?

Twenty-third day.—§ 154. *The Book of Consolation:* Jer., chaps. 30, 31. Read these chapters, and notice their tone of confident hope for the future of the nation. Uttered at the very time when all that the prophet loved was falling into ruins, they breathe the spirit of assurance that Jehovah is working out his plans, even by means of these sore visitations. The mother-heart of Rachel mourns over her captive children from her grave; but they shall return and rebuild their cities. No longer shall their troubles be charged against their ancestors, but each shall recognize his own responsibility. The words of 31:31–40 are among the finest in the Old Testament. They describe the terms of the New Covenant which God will make with his restored people.

Twenty-fourth day.—§ 155. *The field and the promise:* Jer., chaps. 32, 33. Read the chapters, and notice that, as if to bear witness to his confidence that Jerusalem would again be built, after the destruction by the Babylonians (Chaldeans), Jeremiah purchased a plot of ground in Anathoth, his native town. It was as bold an act as that of the Roman who bought the field in which the army of Hannibal was camped. Notice also the confidence of Jeremiah that although the royal house of Judah is overthrown, yet the dynasty of David shall not lack a king upon the throne. This is his glowing messianic hope. Israel's mission is not to fail, for God's covenant shall stand.

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Twenty-fifth day.—§ 156. *The fall of Jerusalem:* Jer., chap. 39; II Kings 25:1–22. Read the chapter, and also II Kings 25:1–22, both of which tell the story of Jerusalem's tragic fall. David had taken the city from the Jebusites about 1000 B.C., and Solomon built the temple about 975 B.C. After some four centuries, in 586 B.C. it was totally destroyed, and its people partly taken to Babylon and partly left to care for themselves as best they could without king, temple, or capital. Thus the predictions of Jeremiah were completely fulfilled.

Twenty-sixth day.—§ 157. *The flight into Egypt:* Jer. 40:1–6; chaps. 42, 43. Read these passages, and note that Jeremiah was granted the choice of going with the exiles to Babylon or staying with the remnant in Judah. Choosing the latter course, he tried after the murder of Gedaliah, the governor left in charge of the people, to calm the terrified Hebrews, and persuade them to remain where they were and work out their problems there. But against his earnest protest, they decided to seek safety in Egypt, and took with them the reluctant prophet and Baruch his servant.

Twenty-seventh day.—§ 157. *Last words of Jeremiah:* Jer., chap. 44. Read the chapter, and notice that in the last view we have of Jeremiah, he is witnessing in Egypt to the will of God, in the face of obstinate skepticism and persistent idolatry on the part of his people. What are the arguments of the people regarding the value of serving Jehovah? What are Jeremiah's answers? Few more pathetic figures are disclosed by history than Jeremiah, laboring for more than half a century against overwhelming odds, yet ever true to the divine purpose, and bearing to the end his heavy burden of sorrow in behalf of the people he loved. If Jeremiah were living today what would be his attitude toward public life and responsibilities?

Twenty-eighth day.—The times of Jeremiah. The foregoing sections have given convincing proof of the decadent period in which Jeremiah's ministry fell. The reign of Josiah (639–609 B.C.) witnessed an earnest effort on the part of the king and the prophetic party to eradicate the evil results of the policy of Manasseh and Amon; and the great reformation of 621 B.C., based on the Book of Deuteronomy, was a determined effort to restore the ancient worship to its rightful place. But it was too late. Popular sentiment was hostile, and the king's untimely death removed the central figure in the movement. Jehoahaz reigned but three months (609 B.C.). The reign of Jehoiakim (died 597 B.C.) was a steady moral decline. The kingdom was drained of its resources, and its vacillating policy involved it with the great power on the Euphrates. Jehoiachin only reigned for a brief period, and the last of the kings, Zedekiah (597–586 B.C.), had no strength to uphold the tottering fabric. The fall of Judah was due to inherent weakness, the result of luxury, immorality, entangling alliances, and foolish leadership. Are these to be found in modern nations?

Twenty-ninth day.—The man Jeremiah. Few men have ever been given a more difficult task than that assigned to this prophet. Naturally sensitive to the opinion of the community, and a patriot of the most devoted type, he was placed in the unhappy position of seeming to be both pessimistic and unpatriotic. No doubt is left in the mind of the student that his life was often in danger (see 11:19, 21; 12:6; 15:15; 18:18; 20:10). There were times when his sorrows seemed to him too heavy to be borne (see 8:18; 9:1; 15:10, 17; 16:1; 20:14–18). At

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other times he broke out into fierce invective against his enemies (see 12:3; 17:18; 18:18–23; 20:12). Once he decided to give over altogether the work of a prophet: but the inner impulse was too strong, and he went on (see 20:9). He never doubted that his commission was from God, and that through all his sorrowful life he was working out the divine purpose (see chap. 1; 15:16; 26:15). He is the sorrowing prophet, but also the messenger of eternal hope.

Thirtieth day.—The Book of Jeremiah. Like the Book of Isaiah, this collection of prophetic messages is neither arranged in chronological order, nor is it all from the prophet himself. As the material is too extensive to find inclusion in a treatment of this kind, it has been necessary to omit certain portions. But all the essential sections have been included. Chap. 36 describes the origin of what was probably the first and second editions of the book. As already suggested, the portion there written by Baruch may have embraced chaps. 1–20. Other sections were probably prepared from time to time, either by the devoted Baruch or by other hands. Portions of the final chapters are copies of the documents of II Kings. In spite of its mournful tone, the Book of Jeremiah is one of the most beautiful in the prophetic collection, especially the Book of Consolation, chaps. 30–33.

Thirty-first day.—The Message of Jeremiah. There were at least four periods in the long ministry of Jeremiah: the first, the enthusiastic and measurably successful time, including his earliest work and the period of the great reformation; the second, the years of disillusionment and disappointment, after the reformation, when the tendency to relapse into the evil ways of Manasseh's reign was all too apparent; the third, the critical and disastrous time of national decadence, from the death of Josiah to the coming of Nebuchadrezzar; the fourth, the period of full illumination and confident hope, at the end. The message of Jeremiah included denunciation of popular idolatry and the immoralities which it stimulated; of the popular preaching, which repeated the confident hopes of Isaiah in an age when Isaiah's message was no longer timely; and of the political policies of men like Jehoiakim and Zedekiah, who either encouraged foreign influences or were too weak to resist them. On the constructive side, Jeremiah emphasized the purpose of God for the nation, the safety of the moral life, and the survival of the chastened and enlightened Israel. Is it well to consider here the failure of Israel to recognize the truth of her prophet's message and to raise the question to what extent we are today turning deaf ears to the voices of our modern political and social prophets? Not the least important of the truths taught by Jeremiah is the value of suffering as a moral discipline and a preparation for service. This is equally true of the individual and the nation. When the present great war is over, will the world-peace be more secure because of the chastening effect of suffering upon nation and citizen?

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SUGGESTIONS TO LEADERS OF CLASSES USING THE FOREGOING COURSE

BY GEORGIA L. CHAMBERLIN

INTRODUCTORY

In conducting the work of a group studying the Book of Jeremiah, it is particularly important that the leader should see that a clear view is secured of the background of history. The changes are so rapid, the conditions so confused, and the crises so acute, that most people have a very vague and cloudy notion of everything except the final carrying away of the people into captivity at the fall of Jerusalem. Of course the matter of greatest importance is that the character of Jeremiah shall stand out in its supreme self-sacrifice and adherence to the self-imposed task of preaching righteousness to a people, on the one hand confused and terrified by the encroachments of the enemy, and on the other blindly confident that the former deliverances of the people would be repeated in the present crisis. To trace analogies between the life of Jeremiah and many modern reformers is also very important. This book possesses wonderful possibilities for dramatic presentation in tableaux, brief scenes, or a continuous series of scenes.

Programs may be as follows:

PROGRAM I

1. The "calls" of the prophets. What did they signify? What was their source? What relation had they to the times in which the prophets lived? The "call" of Jeremiah [*Leader*]. 2. Religious ideals concerning worship and conduct in the reign of Ammon and Manasseh. 3. "The Scythian terror," in fact and in the descriptions of Jeremiah. 4. Jeremiah's early training and experience. 5. A comparison of Isaiah's interpretation of the Assyrian invasion and Jeremiah's interpretation of the Scythian invasion, and of the outcome in the case of each.

Discussion: Are modern preachers "called," and if so, how, and for what?

PROGRAM II

1. The temple and the local shrines in Judah. The significance and consequences of the new doctrine of centralization of worship in Jerusalem [*Leader*]. 2. The finding of the law book. 3. Contents and doctrine of the law book. 4. The reformation of Josiah. 5. Death of Josiah, and interpretation by Judah.

Discussion: What elements are necessary in order that a reformation may be lasting?

PROGRAM III

1. A sketch of political changes in Babylon after the death of Josiah [*Leader*]. 2. Jeremiah's "roll" and its fate. 3. His symbolic sermons, as "The Potter," "The Rechabites," etc. 4. Jeremiah's theory of the future of Judah and the relation of the Jews to Jehovah.

Discussion: If you had been a Jew living in Judah in Jeremiah's time, how would you have regarded him, and why?

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PROGRAM IV

1. The significance of the fall of Jerusalem to the Jews in Babylon [*Leader*]. 2. The personal misfortunes of Jeremiah in the closing years of Jerusalem's decline and fall. 3. The book of consolation. 4. The story of Jeremiah's loyalty to deserted Judah, and his probable fate.

Discussion: What do you think was Jeremiah's greatest contribution to the religion of the Hebrews?

REVIEW QUESTIONS

1. Who was Jeremiah?
2. About how long did he preach in Judah?
3. In what important respect did his message differ from that of Isaiah?
4. What was the attitude of the people toward idolatry in the early days of Jeremiah and what toward Jehovah?
5. What nation threatened to destroy Judah when Jeremiah first commenced to preach?
6. Tell all that you can about King Josiah.
7. What was the book which influenced the king and Jeremiah?
8. What were the central principles of the book concerning Jehovah and the place for his worship?
9. Why was Josiah's reformation not permanent?
10. What do we mean by the "symbolic sermons" of Jeremiah?
11. Describe the one which you consider strongest.
12. How did Jeremiah try to make his messages permanent?
13. Give the story of one of his "rolls."
14. What three kings succeeded Josiah, and what was their relation to him?
15. What was Jeremiah's attitude toward each of them?
16. How would you describe Jeremiah's attitude toward Babylon?
17. When Jerusalem finally fell, why did he not gain safety and comfort for himself by accepting the offer of the Babylonians?
18. What can you say of his later life?
19. Why did not the people recognize Jeremiah as a true prophet of Jehovah?
20. Will you name modern reformers who have met with a similar lack of recognition of their messages?

REFERENCE READING

General: Henry Preserved Smith, *Old Testament History;* Kent, *The History of the Hebrews, The Historical Bible;* Ottley, *Short History of the Hebrews;* Wade, *Old Testament History;* Smith, *The Prophet and His Problems;* Smith, *The Book of the Twelve Prophets;* Chamberlin, *The Hebrew Prophets.*

Special: Kirkpatrick, *The Doctrine of the Prophets*, chap. ix; Smith, *The Religion of Israel*, chap. ix; Addis, *The Hebrew Religion*, chap. vi; Budde, *Religion of Israel to the Exile*, pp. 160–99; Cheyne, *Jeremiah, His Life and Times; The Decline and Fall of the Kingdom of Judah;* Bennett, "The Book of Jeremiah" (*Expositor's Bible*); Peake, "Jeremiah" (*Century Bible*); Hastings, *Dictionary of the Bible*, articles on "Jeremiah," "Baruch," "Nebuchadnezzar," "Gedaliah," "Josiah," "Jehoiakim," "Jehoiachin," "Zedekiah," "Anathoth," "Rechabites," "Jerusalem," "Topheth." (See also Historical chart.)

[*The next study will deal with the prophets Zephaniah, Habakkuk, Nahum, and Obadiah, and the relation of Judah to the nations.*]

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PICTURING OUR FAITH

Psychologists would probably tell us that the idle pencil scratchings of one who is thinking are a clue to the interpretation of one's fundamental mental self. Diseases can be diagnosed by the way men reproduce certain drawings from memory. Nor is this surprising, for what a man is will appear in the pictures that he makes and the pictures that he thinks.

The converse is quite as true. The sort of pictures we make serve to shape our views. Nor need these pictures be necessarily made with the pencil or the palette. They can be drawn with words as well. Recall the influence of Dante in shaping men's ideas of hell.

That is one reason why hymn-writing should be regarded as a serious business rather than a making of one's living by selling hymn books at revival meetings. Figures of speech sing themselves into men's minds.

Ask almost any person who does not think earnestly to tell you his doctrine of the atonement, and he will quote a hymn—and quote it not as a picture but as a statement of fact. Ask the same person for his doctrine of salvation, and he will quote another hymn. Ask him about the future of Christianity, and he will ask you to join in singing "The Son of God goes forth to war." That is his way of picturing his faith.

One of the most serious injuries being wrought by the present war is the tendency to represent religion in pictures of battle rather than in pictures of service. We talk about "mobilizing our forces," we have "strategic moments," we "order an advance along the line," we "hold the fort," we "shout for victory."

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All these figures of speech may seem harmless enough, but they serve to fix in men's souls a group of images which pervert Christianity. Jesus Christ was not a fighter. He never went to war, and the pictures he used to describe himself are those of a servant and not of a warrior. He even refused to permit the Messiah—the one through whom God accomplished his salvation—to be known as the Son of David.

True, the early Christians were not content with this, and read over into the future of Jesus the transcendentalized notion of revenge which marked the current Messianic hope. But Chrisitanity is not coextensive with the beliefs of the early Christians. We know Jesus too well. So long as we think in the terms of first-century militarism, we shall be unprepared for his sacrificial social-mindedness.

The only pictures which we should use to describe Jesus are those which he used to portray himself. Only thus can we protect ourselves from unconsciously stamping the image of Caesar upon the pure gold of the gospel.

Christianity is not a warfare, but a service. The Christian is not a fighter, but a servant.

Do you believe it? Then test your unconscious attitudes. What are your favorite mental images of the righteous man? How do you most easily describe religion?

As a man pictures in his heart is he likely to be himself.

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THE FAITH OF A MIDDLE-AGED MAN

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Chapter II. The Years of Attrition

This second instalment of Dr. Kingman's vital articles will be welcomed by all those who have read his introductory paper in the March number. Middle age at last is receiving the attention in religion which its peculiar experiences have demanded, for the real position of the middle-aged person is not that of mere maturity; it is that of power and disillusionment.

One of the cleverest essays that have appeared in recent years is that by Samuel Crothers on the "School for Polite Unlearning." It genially depicts the school whose aim—in view of certain regrettable qualities in modern education—is not to add to the store of its pupils' mental possessions, but to disburden them of a store of laboriously acquired information and relieve them early of the useless excess of opinions and beliefs that cannot hope to withstand the test of time. We are all familiar with the numberless institutions, great and small, whose laudable purpose is to store the minds of the rising generation with facts of every kind. But surely there is need, here and there, after years of hasty and careless stuffing with the ideas of many men, of a sort of postgraduate course that shall gently relieve us of all our fancied knowledge of the things that are not so—of all our blunders and prejudices and misconceptions, all our incredulities and assumptions, that would impair our judgment and lessen our influence through life.

This "School for Polite Unlearning" is a parable of the period of these last forty years, through which we of middle age have been passing. If ever unwilling students were forced to enter on an apparently unending course of instruction in the art of unlearning, even of beliefs and acquisitions most highly prized, it has been in the case of the men and women of today who came from the typical homes of a generation now past; not those most cultured or most highly intellectual, but the ordinary God-fearing homes of the common people, where religion was honestly regarded as the most vital concern in life. Such homes were in those days even less likely than now to be in sympathetic touch with the latest phases of religious thought in the world at large, yet they were and are the bulwarks of what is best and strongest in our Christian civilization. You will still find them by the tens of thousands, especially through the South and West, almost untouched in their religious thinking by the modern point of view. Their sons and daughters are in the universities, adjusting themselves to the intellectual movements of the day, but the parents are still living in a world of ideas to which those who have once tasted of modern scholarship never can return.

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Here is the pathetic tragedy that is still going on in homes rich and poor all about us, as all are aware who know at first hand what the lives of the people are.

But the young people today are none of them wholly unprepared, on leaving home, to meet the modern point of view. It is in the atmosphere we breathe today, even for children; and they are somehow forewarned of what awaits them and are prepared to make the intellectual transition with a minimum of mental disturbance. In most cases they even seem to take it for granted that their home training was out of date, and as a matter of course is to be superseded by the more scientific attitude of the educated man.

Not so was it when we were young. For hundreds of years our forbears, in all their religious thinking, had rested unhesitatingly upon certain religious principles which for them had never been seriously contested, save by those who were more or less open enemies of the faith. They had not even a mind to inquire whether these inherited assumptions should be challenged. There was something irreverent and perilous about giving any entertainment to serious questioning of traditional views, which bore for them the sacredness of the inspired word, on whose teachings they were thought to be founded.

Most clearly was this so in the case of the Bible itself, and that which pertained to it. So long had men been used, for example, to look at the date 4004 B.C. as the year of the creation of the world, that it did not even occur to them to be restive under that singular assertion. The use of proof texts, chosen at random from any section of the Bible as conclusive for the settlement of moral and spiritual problems, was so habitual, so venerable in its historical indorsement, that it seemed to place beyond argument the equal authority of every writing within the Canon. To admit a human element in any portion of the long record, or to suggest, for example, that certain arguments of Paul's owed their curious inconclusiveness for modern minds to his rabbinic training, was to be guilty of a kind of unbelief that was both audacious and sinful.

It is of course true that in scholarly circles the writings of Kant and Schleiermacher and their successors had long before that day invaded and partially overthrown the theological preconceptions that underlay much of the doctrinal teaching of the church. Yet there were few of us who did not start out with the idea that correct belief was the primary requisite for salvation as for church membership. Men in those days could still hear without protest the amazing words, made authoritative by many centuries of unchallenged use, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith . . . . Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." One does not even like to remember what views were commonly held as to what our Father proposed to do hereafter with all his distressed and scattered children in the wide world everywhere, who had never had the good fortune of hearing the true faith set forth. The religious atmosphere of the orthodox homes of our childhood was, on its intellectual side—for divine

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love had often made their sympathies outrun their creeds—still that of the Middle Ages. Possibly it even prided itself that it had not advanced beyond Luther or Calvin or Jonathan Edwards.

Our modern-minded children find it hard to sympathize with us who have been compelled in our brief lifetime to bridge over a change of mental attitude toward religious truth that historically is only to be bridged by centuries. The intellectual world had long been preparing for it, as thoughtful men gradually broke away from the rigid scholasticism of an earlier age, but upon us who are the middle-aged men and women in the churches of today the successive demands for the relinquishment of old convictions, and readjustment to wholly new conceptions, have been breaking like the waves of a fast-rising sea, until it is no wonder that the faith of some has been submerged altogether under a rising tide of doubt.

It is not as though we had been compelled simply to unlearn certain things that no longer can be held as true. The change has been more subtle and more significant than this. No thoughtful man fears the influence upon faith of what he is convinced is truth. It is not as between black and white, true and false, that we have difficulty in choosing. But the popularity of agnosticism as a creed, the ease of saying "I do not know" to all the age-old human hopes that lie beyond the ordinary methods of scientific research and that transcend our common experience, has led many to feel that convictions are no longer to be expected on certain matters of profound spiritual concern. It does not matter that Jesus spoke regarding them with a sublime assurance. The influence of Jesus' words has temporarily been clouded by the obvious fact that science cannot confirm their truth, and by the assumption that, as science has no clear deliverance to offer, it is necessary for cautious thinkers to hold them as unproved.

Of course there is a manifest seduction in this attitude for every lazy or indifferent mind, and for everyone who would welcome an excuse for doubt on realities that would press in with inconvenient urgency upon his soul. There is nothing that is at once so easy and so respectable as to affirm a regretful ignorance regarding any of the great problems of human responsibility and divine love. It does not seem active disbelief, which might be reprehensible, but merely a state of intellectual suspension—the refusal to affirm. Yet it is sufficient to involve all the great realities of life and death in a nebula of uncertainty that leaves them powerless to control.

There are none of us who have not felt the chilling influence of this omnipresent attitude of doubt—the willingness to leave undetermined and unanswered the supreme questions that Jesus set himself to answer, in words and deeds of comfort that his gospel has continued to repeat, for the joy and inspiration of humanity, through eighteen hundred years. The modern spirit urges us, if not to unlearn them, at least to hold them as beyond the reach of proof and therefore unessential for human living.

We cannot be too often reminded, moreover, that from within the church itself comes indirect support and excuse for such an attitude of non-conviction as to truths that once were held as the dearest possessions of the

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soul. The prevailing note in the religious experience of our times is, of course, its reawakening to the social consciousness—its profound recognition of the sociological bearings of the Christian gospel. Christian men today are deeply preoccupied with this social message that for so long a time has been obscured to our inestimable loss. The church is busy everywhere with the thoughts and plans and activities to which this awakening has given rise. Its insistence now is not upon belief, but upon action. And just because of its preoccupation with obligations and duties too long neglected, it is contented to relegate to one side, for the time being, certain momentous matters of faith that are in fact the very foundation of the new social structure it would build. It is not preaching about them because it is not thinking about them. It is preaching and thinking about their social implications. It does not mean to disregard them, still less to deny them, but for a time they have been crowded out of sight, and it is easy for many to hold a non-committal attitude regarding them, as though in a stirring age like this they were not of practical importance. Our fathers put them first—by an immeasurable precedence. But we have come, not to deny that they are first, but to lose any clear sight of them and any ardent loyalty in their support, simply because we are so busy gathering the harvest that they alone make possible.

Nor is it the attrition of new ideas alone under which the sharply defined beliefs of our early years have lost something of their satisfying clearness. The very experience of life itself has been disconcerting to the simple philosophy of Christian character with which we started out. Our very acquaintance with men—our knowledge of human nature—has softened, as with charity and humility, our easy classification of mankind into the saved and unsaved, according as they accepted or not the historic doctrines concerning Jesus Christ. We were taught to believe—at least we did believe—that if a man were a professing Christian, firmly holding to the doctrines of the true faith, he was thereby evidenced to be a child of God. But as years went by, and we came to know men and women of many different types of thought and training, painful and multiplied perplexities arose, especially as we considered the meaning of the words "By their fruits ye shall know them."

We found that the most strenuous orthodoxy sometimes coexisted with harsh and bitter tempers, and even with business habits that were mean or habitually untrustworthy. While again, those who seemed to have no clear hold on the great doctrines that have redeemed the world, and who even made no profession of Christian faith, showed forth in their humble self-forgetting love of God and man the very temper of the children of the household. Again and again have we watched with something like dismay the collapse into moral ruin of one who has held a position of leadership in the church, while maintaining secretly for years a life of conscious duplicity; and on the other hand, how often has our complacency been rebuked by finding the divinely nurtured flowers of faithfulness to duty and trust amid the darkness, in those whose very want of illumination would once have seemed

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to us a mark of guilt that shut them out from God. The elaborate discriminations of earlier church teaching have somehow grown to seem artificial and unconvincing by the side of the simple statement of the apostle John, "He that loveth is born of God and knoweth him."

All these give but a suggestion of the never-ending stream of influences that has been at work upon us through the decades, remolding our very habits of thought and always moving us a little farther off from the calmly accepted tradition of the past in which our fathers seemed to rest so contentedly, once they had settled for themselves the primary question of their personal submission to God's will. We have reached the point where the very honesty of our purpose and the reality of our search for truth seem to lead us, not to a contented acquiescence in the venerable "deposit of faith" that has come down to us through the centuries, but to a torturing uncertainty as to how much we may—not must—believe. We have unlearned so much, under a compulsion beyond all possibility of resistance in spite of years of inward protest, that the whole structure of our faith seems shaken, and we sometimes wonder whether, if so much has gone, there is any adequate security for the permanence of what remains. The process of change has been no welcome unloading of inconvenient or unpopular opinions, but a sore travail of spirit, as we sought on the one hand to keep faith with God who bids us to be honest above all, and yet to keep firm hold on that sublime trust in the gospel of his love that carried our parents fearlessly through their long day of testing to a triumphant end. But to the upright there ariseth light in the darkness.

Chapter III. Life's Need of Faith

There is no doubt that the characteristic note of our day is not faith but criticism. Yet it is equally certain that there have been few generations so weary at last of the temper that doubteth all things, and so eager for faith if one but knew where to find it. For, after all, a man's confidence in God is his most precious possession, for the simple reason that, as a man of great spiritual discernment said long ago, "This is the victory that overcometh the world, even our faith." In persistently fair weather he may not realize how priceless its assistance is; but at a time like this, when the whole world is forced to grope anew for the soul's adequate reassurance in the presence of immeasurable disaster, it is the one unchoked fountain of comfort and courage. It is hard for us to see how a nation or a man can live nobly without it.

For most of us this needs no argument. Our own experience has forced us to this conclusion. Life, we have been told is an affair of honor. And so indeed we have found it. It is a trust involving heavy risks. We take it up lightheartedly at first, but as years go by and disillusionments set in, we begin to see what manner of enterprise it is we are engaged in, and our attitude toward it grows less confident. We may grow out

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of humor with it, or dwell reproachfully on the way in which it has failed to keep its early promises; we may lose heart under its burden or sit cowed beneath its blows of evil fortune; we may come to abuse it, or treat it with cynical contempt, or even refuse it altogether. But to go on and on, in spite of all, morning and afternoon and evening, faithfully meeting the call of each new day until, in Stevenson's phrase, we have "got cleanly off the stage"—this is indeed an engagement of honor that some of us are hard pressed to keep. We need in it, not only all our own inward resources of strength, but every help of faith that eager hearts in days gone by have ever found.

For, as in every affair of honor, there is only one possible course that an honest man can follow; and that is the way of unhesitating fidelity. Anything less than this is unthinkable. No refusal or evasion or compromise, nor any sort of faltering or recreancy, is so much as to be considered. As Louis Pasteur said simply, when his friend Deville spoke of the danger of his proposed studies of cholera in the south, "What about duty?" That is the last word, for men of honest purpose, even though it be a hard one. If courage is demanded, then courage must somehow be found, and resiliency enough to meet every rebuff and partial overthrow. It is by no means enough to win through life with a kind of stoical doggedness—a dour persistency that refuses to be dislodged from the way of duty even though the days are gray with doubt and the future holds no hope of better things. It is possible to go on grimly with the fight in a spirit of prevailing despondency and pessimism. But so long as the world has vividly before it the memory of Jesus, and of his irrepressible confidence and hopefulness through days of evil fortune, and so long as it has with it in every generation his followers, of a like spirit of indomitable good cheer, it will refuse to take the mere acceptance of the inevitable as an adequate discharge of life's obligation. There must be a better success than this. It is victory that men want—the victory of a self-possession undaunted and expectant in the face of every problem and disappointment that the world can yield.

On every side of us, in numbers past counting, are the men and women who have felt the truth of these things and who are fighting the long arduous fight of life. They have come to the point where the freshness of early hopes is gone and where the tide runs swiftest against them, where cares and fears multiply as life's resources dwindle. They look about them wistfully for help—fresh help for needs more insistent and perplexities more insidious than of old. Where is one to look in this critical doubting age for any adequate reassurance or promise of victory?

Our answer is based not only on the accumulated experience of thoughtful men for ages past, but, what is even more convincing, upon our own experience through these latest years that belong to us. Our only chance of winning is by the way that Jesus found sufficient, so long ago—the way of faith in God. His faith, his teaching, and his spirit still afford the only way to such an un-

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discourageable optimism as was his. As was said of certain poor folk long before the day of Jesus' testing, "They looked unto him and were radiant and their faces were not ashamed." It is the sight of God that still illumines life's dark places and gives courage for energetic service. The misgivings and questionings of a critical age, no less than the slings and arrows of outrageous fortune, may be met in quiet peace if only one believes that Jesus Christ was sent of God that we might know the truth.

The creeds and institutions in which the church has embodied its faith are very old; they bear the marks of centuries of discussion and elaboration, and many in our day tend to shrink away from them just because of their venerable complexity. But faith itself is young and simple and more deeply intrenched in human experience than it has ever been. And it is this fresh, living faith, new-born out of the needs and aspirations of our own generation, that will lead us through the entanglements of our sophisticated age, clear through, to the day when some may even hope to hear the words, "Blessed are they that have not seen and yet have believed."

In the siege of Delhi, during the Sepoy rebellion, when the British troops were perched on the ridge outside the city through the long heart-breaking summer, the chief fear of those who knew the situation best was that the Sepoys would throw up a secondary line of earthworks behind the exposed wall, so that when at last the wall was breached and the storming party entered, they would merely find themselves confronted by a second fortification, stronger than the first, the city still lying impregnable within. The fear was not realized; but times without number, from the siege of Jerusalem down, this is the surprise that has awaited the triumphant besiegers in what they thought to be their hour of victory—to find an inner circle of defense, still secure from their attack.

Something similar to this has been taking place in our own generation, in the long series of assaults upon the Christian faith. The old defenses have slowly been giving way. They were ill adapted to withstand the methods of present-day warfare, and at last, to the consternation of the defenders, it has become only too evident that breaches have here and there been made that seem to imperil the whole position. But other forces have been at work than those that have engaged public attention. For now, at length, it begins to be apparent that while the time-honored walls of authoritative creed and confession and dogma, laid stone by stone so painstakingly through centuries of earnest effort, have been giving way year by year, until eager voices proclaim that they and all they sheltered are at last in ruins, an inner circle of defense meantime has been growing up, impregnable even before twentieth-century ingenuity of assault, sheltering still within it the gospel of God, without which the hope of the world were dead.

It is not based upon any external authority, however venerable, but upon the living experience of God's voice in the soul, not to be resisted save by doing

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violence to the laws of the spirit. It centers about the revelation of Jesus Christ. Not primarily because any book proclaims him divine, nor because any church or council has declared his word to be of eternal validity, but because the heart of the child leaps up to meet his revelation of the Father and finds its own true life and liberty in bowing to its authority. Let any man earnestly consider the life and message of Jesus and he will find his own spiritual consciousness singularly stirred and quickened. Not only does it feel the impulse as of a divine appeal, but speaks itself with a new voice of insistence and authority. And in the end, to his great comfort, it will not let him doubt that this God—the God and Father of our Lord Jesus Christ—will be our God even until death. For in the last analysis we recognize that the authority of our own spiritual experience, speaking through conscience and intellect and emotion, is but the authority of the eternal God, whose voice it echoes.

This is the new and inner citadel of faith. At least, if it is not new, it is newly disclosed to us by the breaking down of the strongholds in which men so long had put their trust. It was necessary to overthrow the old bulwarks of arbitrary authority, on which the church had come so largely to rely as a sufficient protection, before men could understand how unshakably secure were the real defenses of the soul's inheritance. God's truth for the uplifting of human life is not such as can be undermined or overthrown by any wave of intellectual enlightenment, in the nineteenth century or any other. If the supports of faith are weakened by the rising tide of knowledge, the trouble is with the supports and not with faith. But the whole effect of this rising tide, and of the stormy and urgent experience through which so many have been passing in our time, is that the real and abiding foundations have become increasingly apparent. This inner circle of realities, centering about the personality of Jesus Christ, is then the impregnable stronghold of faith. We need to set ourselves to consider earnestly what they are—these facts that challenge investigation, not as shadowy doctrines of the past, but as realities as incontestable and surely as important as those of the scientific laboratory. It is true that they are spiritual phenomena, not physical; but no one in these days can suppose them less vitally related to the long process of human development on that account. It is the historic character of Jesus Christ that is, of course, the central fact of all.

We know it well, and the amazing powers that have been found inherent in it, unaffected by lapse of time, as in a fragment of radium. It is a fact of unchallenged reality. No sane criticism is able to obscure its essential features. One might as well expect to bring Homer's *Iliad* to nought by criticism as to delete the abiding wonder from the story of the life of Jesus. Homer's *Iliad* stands before us, and will stand in the thought of men forever, as a work of unchallenged genius. And so the life-experience of Jesus, as we read it in his words and works, stands before us to the ever-increasing admiration of the world. The wonder of it grows as the spiritual culture and insight of mankind grow more critically keen.

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It is more influential over men today, beyond all question, than it was one hundred years ago, in an age far less exacting and less critical; and as for the men and women of the first century, how far better are we able to judge of its unique and unapproachable qualities than were they, who knew so little of the race history of the soul's needs and struggles.

It is true that biblical criticism, in the sifting of the New Testament records, has thrown doubt on many passages here and there—doubt that the most reverent scholarship has sometimes to admit. But when all has been done that searching scholarship and sympathetic criticism may do, the main outlines of the life and character and message of Jesus remain unaltered. There have been days in the last seventy-five years when men have dealt with the character of Jesus as though it had neither unity nor beauty nor significance, as though it were a patchwork of unrelated odds and ends from many hands; and so have stripped away far the larger part of the recorded words and acts that reveal the Man of all men, as being mere obscuring accretions of a later time. They have "restored the original" in such wise that what had been the world's supreme possession of beauty and of strength is left only the crude and disappointing effort of an amateur, as though a man should stand before the façade of York Minster and gradually strip away all its exquisite ornamentation, its delicate tracery of arch and window and pinnacle, leaving only the gaunt walls, sufficient to uphold the roof, and assert that he had thus uncovered the architect's real conception, and that all else was but meaningless addition. Yet the artist's genius still speaks in the superb uplifting whole, before which so many generations have stood in reverent delight.

The great war has done this service for the world of biblical scholars, that it has enabled them to see how a certain Prussianism of method may even enter into the field of biblical criticism, and regardless of decisive ethical or spiritual considerations hack its way through even such sacred ground as Olivet and Gethsemane and Calvary, in the interest of an arbitrary personal theory that must be made to prevail even though the surest intuitions of the spirit are outraged in the process. And it may be doubted whether ever again there will return to plague us in the same degree the exquisite irrationality of construing the world's sublimest possession of moral power and beauty, as the incongruous patchwork creation of a half-dozen envious and fanatic Jews in the first and second centuries.

In any event, it will be conceded by practically all, that never has the figure of Jesus Christ stood out so radiantly clear as it does today, impressing itself upon the world of thought in a degree hitherto unequaled, by the sheer compulsion of its power and sweet reasonableness, in the face of human weakness and folly. The madness of war, and the wickedness of the individual and national pride and selfishness that lead up to it, have thrown into clearer relief than before the unapproachable dignity and universal validity of the spirit and teaching of the great Elder Brother of the race. In a time of barbaric cruelty, out of a race bigoted and passionate,

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with an almost frenzied sense of national superiority and of contempt for all lesser breeds without the law, there emerged this divinely human Friend of men, that even the twentieth century, drenched in misery, yearningly recognizes as its only Deliverer. Depend upon it, there is no phenomenon in the long history of men so outstandingly and unassailably clear, untouched in its essential features after all these years either by the tooth of time or by the endless obscurations of friend and foe, as the personality of Jesus, about which centers the citadel of our faith.

Here is the Man of men! We find in him the flower of our race, the crown of manhood, in which, after the long ages of development, life has reached its supreme achievement. There is in him a perfection of the highest powers of manhood that transcends all that we know of what the struggle for life has attained elsewhere. Not even yet has his power spent itself, nor have men yet perceived how supremely victorious was his brief career.

Here, then, is the inquiry that leads us on to faith. How came he, out of so unfriendly an environment, to be victorious over all the hostile forces that limit men and hold them back from attainment of their highest possibilities? We of this twentieth century, who have grown so wise in our mastery of the forces of nature and of all the arts of living, seem little farther advanced in the higher life of the spirit than was the generation of Socrates. On every hand we are beset with the old, old enemies of moral health, from within and from without, that not only harass but weaken and cripple us, and entail such fears and regrets as destroy our peace and hold us back from the high estate that we can dimly perceive as ours by right. How comes it that out of the darkness of that first century there stands, in ever clearer light, the figure of this man who actually attained life as it was meant to be, who succeeded in overcoming the world as none ever have succeeded who went before or followed after? How does it happen that the highest evolution of our race, the most perfectly developed life of which we know anything in the whole universe of living things, should have been achieved by this Galilean peasant?

Has the science of today any inquiry more vital than is this? Are any of the great inventors, busy with high explosives and more efficient means of meeting death with death, wrestling with problems more directly related to human welfare? Let us be sure that, in studying the conditions that produced a life like that of Jesus, we are engaged in an inquiry, not for the religious only or the piously minded, but of inexpressible concern for every lover of the race, who would fain see the joy of life at the full for all the children of men. From what root does moral victory at the highest grow?

The answer to the inquiry is not far to seek. Yet let us be sure at the outset that our judgment is not made worthless by the suggestion, openly made or half-consciously entertained, that Jesus won a triumphant manhood because he was a God sojourning on earth, victorious over human besetments by virtue of a divine birthright that separated him from all his fellows. We must give full weight to the un-

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mistakable facts on which his early friends laid such stress, to forestall just such error. He was a man born of a woman, made in all things like unto his brethren, tempted in all points as we are, made perfect through suffering, learning obedience through the things that he suffered, and though with strong crying and tears yet carrying his obedience even unto death. The victory he won in the face of all life's ills was a victory of triumphant manhood, and the principles by which he triumphed are eternally valid for his brethren.

His moral victory grew out of his perfect adjustment to a certain realm of ideas apprehended only by faith. This perfection of adjustment is inseparably related to his perfection of character. The two are as obviously and inseparably related as the break of dawn is related to the rising sun. This faith was the dynamic life-principle that gave to him a moral stature beyond that of all mankind beside. His courage, his gentleness, his truth, his purity, his self-possession in the face of fear, his inflexible faithfulness, and his unselfish love of men that was not dulled or daunted by any personal consideration, were all manifestly rooted in this sublime engagement of his soul with things unseen. And the world of realities from which his soul drank in this unequaled strength to overcome is the very world which the spirit of our age tells us we safely may ignore as unproven and unknowable—the vast realm of truth that gathers about the presence with us men of a living personal God and loving Father.

The spirit of Jesus was perfectly adjusted at every point to this great reality. He believed in God, trusted him, loved him, and lived only to do his will. As he said explicitly of himself, he did not speak his own words, or do his own works, or seek his own glory. He was a man under the welcome constraint of a great affection. Day by day he was in communication with another, whose perfect instrument he sought to be, in death as well as life. His whole life and character were but the expression of this all-pervasive, all-controlling faith and purpose. Jesus was what he was because his whole being was controlled and shaped by this sensitive adjustment of all his powers to the God in whom he trusted. This cannot be denied. It is as clear as the light. It is a fact in the moral world upon which we may build as securely as we build on the fact of gravitation. The supreme development in all the universe of organic life—the personality of Jesus—grew out of his adjustment to a single group of formative ideas—the fact of God, and of such a God as his Father. Here, then, is the citadel of our own faith, so beset with assailing forces—the fact of the overcoming life of Jesus as the product of faith in God.

It is one of the fundamental laws of dévelopment, with which present-day science has made us all familiar, that life is dependent on the adjustment of inner to outer relations, and is proportioned in its fulness to the perfection of this relation with its actual environment. If the adjustment is imperfect, or if for any reason it is adapted to other than the actually prevailing environment, the life is stunted or destroyed. But the supreme manifestation of life of which we have any knowledge, the majestic life of Jesus Christ, was devel-

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oped through its perfect adjustment to a realm of ideas concerning God that Jesus pronounced the fundamental realities of life. If they were not realities, if he was mistaken in his faith, if they were but delusions that yet built him up to such spiritual stature, then indeed we are confronted by a miracle, and not a beneficent miracle, but one that reduces to chaos the ordered universe of law. For here is a violent interruption of the law that elsewhere is universally applicable to living things. We have the highest development proceeding from a mistaken adjustment to a non-existent order. There was a marvelously complete adaptation, but it was pathetically groping after a sustaining environment that had no existence save in an overwrought imagination. Yet out of this mocking delusion, this misdirected application of life-energy, grew the consummate perfection of human capacities that we see in the character of Jesus.

The enormity of the contradiction would not be so great if it had resulted only in a life that in its own day appeared successful, but that presently, as time passed, revealed the specious unreality of its excellence and betrayed the deceit upon reason from which it sprang. But just the opposite has happened. The centuries have only increased men's wonder at the inexhaustible richness of Jesus' personality. Its worth and genuineness have been subjected to every test that the wit of man could devise, whether in love or hate. And never has it stood so strong in the divine simplicity of its power as at this time. And the tortured nations confess that the principles by which it grew so great are the only principles by which the abundant life may return to society today.

So we believe that the pre-eminence of Jesus is not a blunder and a miracle of mocking chance, to set at naught the world of cause and effect, and disorder the realm of ordered law. It was an actual environment of reality to which his whole being was adjusted, in his walk with an unseen God. To know his will, to think his thoughts, to do his pleasure, to walk with him by day and night, was not the dream of a visionary, it was life's supreme functioning. It was the sublimest reality that is given men to experience. It carried a dynamic current of immeasurable potency. And in the life of Jesus—Galilean peasant though he was—we of the twentieth century see the revelation of the eternal truth. What Jesus believed and experienced and lived was true. It was no seductive falsehood that made him the Man among men, but the blessed reality that often seems to us too good to be true. It was the truth of an Almighty Father, as compassionate, as loving, as devoted to the uplifting of downtrodden men and women, as was Jesus himself—of a God who has made us for himself, and for whom we hunger, in the dark or in the light, as inevitably as a child hungers for its parents.

This is the faith of Jesus Christ, that made him what he was. And because we cannot but believe in him, we cannot do other than commit ourselves unreservedly to his faith in God.

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NATURAL SELECTION IN RELIGIOUS EVOLUTION

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So universal is the interest in concrete religion that men are too much given to considering its details rather than religion itself. Professor Drake's treatment will serve to correct this mistaken view. Religious acts are no more important than the history of religion as a whole. The neglect of wide views in history is almost certain to bring into too great prominence details rather than movements. The history of religion can no more than any other sort of history be understood by an infinite number of Doctor's theses unified by a card catalogue.

Of the countless varieties of historic and prehistoric religion only a few have survived to our day. These represent a long development, and are still in process of change. Can we discern any dominant causes that have brought about the survival of just these religions and determined their growth in just these directions; or deduce from our survey of the past their probable future direction of growth?

It is no explanation to assume the unfolding of a universally present "religious instinct." Religious evolution is not a self-contained process, bearing within itself its own explanation, as an acorn contains the germ of all that the oak is to be. There is no single religious instinct. Rather, there have been innumerable forces at work producing continually new variations in ideal and belief. Of these a few have outlived the others. It is a plain case of survival of the fittest.

We must discriminate between originating causes of religious variations and survival-causes. The former have been too numerous even to summarize here. They are to be understood in terms of contemporary social and intellectual changes. Whatever activities and ideas are vital in the life of any tribe or nation are seen to be reflected in religious practices. A religion may veer in any direction under the influence of the fortunes of the people, their changing science and philosophy, their political and cultural status, the conscious or unconscious manipulation of priests. The dominance of this cult or that has been determined largely by the physical superiority of the conquering nations. And then, great personalities have molded the religion of their countrymen in the direction of their personal visions and convictions. In short, all sorts of forces, pushing in all sorts of directions, have reinforced or opposed one another, and in this locality or that have produced almost every sort of imaginable faith.

Yet underlying this tangle of forces there has been, on the whole, a drift in certain definite directions; a few constant causes have determined, in the long run, which of the many competing

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cults should survive. In the end, those varieties of religion seem likely to prevail which best meet three deep-rooted human needs: the need for consolation, for inspiration, and for comprehension. Conceptions and practices which are more cheering and hope-giving, those which are more moral or spiritual (i.e., lead the believer into the better ways of life), and those which are more rational (i.e., more in harmony with unprejudiced observation of what is true or probable), have an inherent stability which is lacking to the gloomy or fearful beliefs, to the lower ideals, or to the more fantastic conceptions.

These three survival-causes cannot *produce* the higher varieties of religion; they simply operate, like the forces that Darwin discovered at work among organic forms, to preserve and spread such few among the many variations as are best fitted to survive. It is exactly so, of course, in the field of morals, in the field of art, in every field where change is at work. Forces largely irrational, irrelevant to the values produced, keep new species forever emerging; but their *rationale*, their value, determines in the end which of them shall remain in existence.

Let me illustrate this threefold process of natural selection. And first, the survival-value of the element of consolation in a religion. Why have most Christians ceased to believe in original sin, in hell, in the Calvinistic type of God, who grimly damns the great majority of his helpless creatures to eternal torment? Not because of the discovery of a lack of logic in the arguments of those who preached these doctrines; few who reject them today could say what those arguments were. They are not interested in the arguments, because, argument or no argument, their souls refuse to entertain the beliefs; they are too depressing. Gloomy beliefs may long ride men, like a nightmare; but sooner or later they must succumb to more buoyant views. Men crave consolation, men want to hope; and they will not forever be satisfied with world-views that cross this fundamental need.

Buddhism may perhaps be cited as a pessimistic religion that has survived. But Buddhism is not pessimistic in relation to the religions it conquered. It was a religion of deliverance from the depressing world-view prevalent at its inception; it has been a vast comfort to millions who without it would have known no hope of escape from the pitiless round of unhappy reincarnations. And Buddhism today, when confronted with Christianity, is relatively unstable, in large measure owing to the latter's larger and more beautiful faith.

The rapidity with which primitive Christianity spread, like a prairie fire, over the parched and hope-starved Roman empire was due, among many causes, primarily to the sweetness of consolation that it offered. Few stopped to examine proofs, few were capable of appraising the evidence by which its assertions were supported. It was accepted as thirsty men accept a draught of water. The great loving Father-God had sent his Anointed One to earth to announce his plan for men; a glorious future awaited them if they would but believe and trust in him; this Divine Man had suffered, just as they had to suffer; all was intended and right, and

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paved the way to a Great Consummation. A new value was at once added to life; its accidents became unimportant in the light of the future. Christ, the Good Shepherd, came closer to the heart than the Jewish Jehovah, and far closer than the cold and impersonal God of Greek philosophy, offering a more intimate personal relationship and a more assured hope in the beyond. The present world was soon coming to naught, the new age at hand, wherein each was to receive his reward according to his labor and faith. It is small wonder if these Christians went about with radiant faces and rejoicing hearts, drawing gradually to their fold those that labored and were heavy laden, seeking the rest that Christ had promised to those who followed him.

Another example of the survival-value of optimism in a religion is to be found in the growth and spread of monotheism. The line of development from polytheism to monotheism is not a highway along which mankind as a whole has advanced. On the contrary, it is only in a few exceptional cases that such an evolution occurred. But when a monotheistic belief had once become anywhere firmly established, it was almost certain ultimately to outstrip and overcome its rivals. For polytheism, though a more natural and instinctive reaction to the complex and often opposed forces of nature, leaves the mind confused and hope uncertain. However favorably disposed a god may be, his power is limited by that of other and perhaps less beneficent beings. Athene, for example, was sure to work for the city that bore her name; but Hera's power was also to be reckoned with. Jehovah would fight for his tribes, but so would Baal and Chemosh for theirs. Only when the belief should grow up of a single God of all peoples, all-powerful and beneficent, could men feel wholly confident in his strength.

Actually, a monotheistic belief developed in several places, under the influence of quite different causes. But the monotheism of the Greeks was too speculative, too lacking in roots in the soil, to spread far beyond the circle of the educated or survive the overthrow of Hellenic culture. The monotheism (if it may be so called) of the Brahmanic priests was likewise too speculative, too lacking in warmth of human interests and idealism, so that it waned before the more spiritual atheism of Buddha—though it is noteworthy that the hunger for a God to trust in quickly found another object in the worship of Buddha himself. The monotheism of ultimate importance to the world was that which developed within the Hebrew religion. The process of development can be readily traced in the Old Testament, and is now familiar to all students who approach it in the modern historical spirit. The enhancement of Jehovah's powers until he came to be thought of as the only God worthy of worship, and finally as the only existing God, was a process close to the practical life of men; it was linked with historical and local events, and brought into play the patriotism and moral power of an intense and ardent people. Instead of offering a vague hope, such as we find in Marcus Aurelius, that events are ultimately governed by reason and therefore to be patiently, even loyally, acquiesced in, it brought, in its eventual

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form, a pledge to the individual of the fulfilment of his personal hopes and longings. A belief so inspiring as this found ready and tenacious acceptance; given favorable conditions, it was bound to extend its influence far.

But if religion owes its origin and actual development in part to man's need of deliverance from the fear of the Powers behind nature, and his longing to feel them at bottom friendly to him, it also in part owes the course of its development to his need of deliverance from himself, from his restlessness and cross-purposes, from his weight of selfishness and sin. The pleasures which he seeks too often turn to ashes in his hands; the passions that lure him on leave him dissatisfied; he is the victim of his own impulses and longings, often impotent to control his own soul and without any satisfaction for his bewildered heart. In a happy environment, as, for a brief period, among the classic Greeks, he may live in the moment and avoid any marked revulsion of spirit. But in a less healthy-minded community, as throughout the Greco-Roman world at the advent of Christianity, or, earlier, in India at the advent of Buddhism, there is an insistent craving for a higher and more spiritual life. Any religion that links with its assurance of hope high moral ideals is so much the more likely to win converts, offering to them the prize of purity and loyalty and self-forgetting service, which alone can lift the human heart above internal discord and disillusion and give life dignity and lasting joy.

Examples of this survival-value of moral idealism in a religion can be found on every hand—in the triumph of Zoroastrianism, Buddhism, Christianity, Mohammedanism, over the faiths they respectively superseded, or in the dominance of those pagan cults that symbolized and enshrined patriotism and civic loyalty. We are prone to forget this earnest and deeply moral aspect of the pagan religions; but, like loyalty to flag or sovereign today, loyalty to the gods and goddesses of the Greek and Latin states was a symbolic and imaginative way of expressing the community spirit, which drew men out of their selfishness, gave them something great and self-transcending to live for, and spurred them to courage and discipline and effort. One who reads the *Annals* of Plutarch sees there what splendid devotion this civic religion bred; one who hears of the Spartan lads, from their childhood living for the larger life of which they were a part—not only ready, if necessary, to die for their country, but undergoing a daily discipline and self-denial for her—can never speak of such examples of the pagan religion without reverence and a touch of wistful regret. Higher though the Christian religion is in most of its ideals, it has never yet evolved so intense a social consciousness as had flourished for a time in the ancient world.

This civic virtue had, however, disappeared through the operation of various forces, before Christianity began her triumphal march westward. And her conquest of the West was due, if in part to the sweetness of her faith, in large part also to the New Life which was linked with this Great Hope and its witness. Already the Kingdom of God was in a sense present, in the hearts of the faithful, a redemption from the

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vanity and sin of the existing order. Instead of the exaltation of might, the pride of power, the wantonness of luxury, the new teaching enjoined patience, humility, purity, simplicity of life. The primitive church was an intimate brotherhood, caring for the poor and the weak in its membership, showing kindness to all, and rejoicing in its discovery of the glory of self-forgetting love and service. As the high idealism of the Prophets, some centuries before, had leavened Judaism, transforming it from a semi-barbarous cult into a religion whose dominant note was the vigorous pursuit of personal and national righteousness, so that religion, sweetened and further spiritualized by Jesus, now began to leaven the pagan world. It could not retain its original fervor and purity—religious progress comes in waves, with long troughs between the crests—but it has been the greatest power in the world since that day for the moralization of man.

It would be easy to analyze these recurrent waves of reform within the church, and note how generally the moral note was predominant. St. Francis, Luther, Wesley, Channing—the great leaders that have swayed Christian thought have been men of deeper moral insight than their contemporaries, men who have called their fellows to a better life, and rejected current doctrines not so often for their inconsonance with fact as for their relative immorality. The Protestant Reformation, for example, was primarily a moral protest, and the Unitarian movement in America largely a revulsion from the immoral conception of God taught by the then current Calvinism. If space allowed, it would be profitable to point out how such concepts as "sacrifice" and "sin" have developed from non-moral beginnings a significance so deeply moral that we have almost forgotten their original meaning. On the whole, and in spite of eddies in the current, it is clear that, other things being equal, the religions, and the types of a given religion, which tend to win the day are those of higher moral vision.

The reasonableness of a religion—the third of our survival-causes—has counted for much less historically. The protests of cultivated Greeks, to whom the gospel was naturally "foolishness"—a *βάρβαρον δόγμα*—availed naught against the inspiring and consoling values of the new faith. And although Christian doctors have never ceased, from the outset, to justify their beliefs to the intellect with ever-varying and often elaborately ingenious logic, the historian perceives that the faith was primary and the reasoning secondary. The most grotesque and, one would suppose, obviously irrational dogmas never lacked intellectual backing, and scarcely suffered from their remoteness from the realm of observed fact. Reason is the latest developed of man's powers; and except for a brief brilliant period in Greece, and now in quite recent times, the irrationality of a belief has been a hardly appreciable handicap.

The rationality of a religion is rapidly becoming, however, of decisive importance. The scientific temper that demands evidence for proffered beliefs, and will not make its judgment blind, is infecting our biblical studies and our theological discussions. And just as

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among the later Greeks and Romans the old religions, with all their poetry and social value, crumbled before the merciless analysis of a rising intellectual temper, so today the traditional dogmas of Christianity are being subjected to the criticism of an impartial and cautious logic. We are prone to forget how recent this scientific attitude toward religion is, in any widespread degree. Bishop Butler threw a bombshell when he declared that "reason is the only faculty with which we have to judge concerning anything, even revelation itself." And Channing, less than a hundred years ago, shocked the pious by his attitude toward the faith, expressed in such statements as, "If religion be the shipwreck of understanding, we cannot keep too far from it," or, "If I could not be a Christian without seeking to be rational, I should not hesitate as to my choice."

This scientific spirit, with its insistent demand for evidence, is diminishing the power which the brightness of a religion's faith has to insure its spread, while it increases the survival-value of its consonance with observed fact. To be sure, as the influence of William James' will-to-believe doctrine shows, or the popularity of Bergson's philosophy with a public who comprehend little more than its vaguely optimistic purport, any faith that promises much and assures discouraged hearts of what they would fain believe will always have an enormous advantage in the competition of cults. But the opposition of the Protestant churches to the critical spirit is rapidly diminishing; and the ultimate goal of Protestantism seems to be the complete rationalization of its beliefs, a whole-hearted acceptance of science as the arbiter of truth, and the formulation of its insights and ideals in terms that science can accept. The promise of that eventual outcome is present in that individual liberty of belief whose seeds were contained in the Reformation. Meanwhile, all sorts of influences within the church are at work to raise the level of her moral teaching and restore her original idealism. Especially noteworthy in the last few years is the movement toward an incorporation in present Christian teaching of the old ideals of civic righteousness, once preached so memorably by the Hebrew prophets but long since lapsed from the consciousness of their spiritual heirs.

It seems safe, then, to predict, that whatever currents and cross-currents may affect religious evolution in the future, the eventual outcome is pretty sure to be the dominance of those religions, or that religion, which most successfully combines the three desiderata —faith in an essentially good nature and outcome of the world-process, high moral-spiritual ideals, and consonance with the teachings and spirit of science. A half-blind and mechanical process of natural selection drives in that direction. So, although our efforts can vastly accelerate the process, we need not despair when they seem for the moment futile. The mills of God grind slowly; but that they have long been and are still at work, grinding the wheat from the chaff, in religion as in everything else, a survey of religious history quite clearly shows.

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SOME METHODS OF OLD TESTAMENT EXEGETES BEFORE MODERN TIMES

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The study of the Bible is undergoing very rapid changes at the present time, and the center of interest is shifting greatly from what was most in evidence a few years ago. Sometimes we are accustomed to think that such changes are characteristic of our own day. It is always illuminating for men who are growing thus provincial to look into the past and see how their predecessors also had their consciousness of originality, if not of novelty. No book has ever provoked an intelligent interest comparable with that aroused by the Bible. The methods of interpreting its pages have been as various as the views they have sought to express.

The Old Testament is a collection of books, written in an oriental language, under ancient oriental skies, and among peoples whose habits of life are very imperfectly known to the occidental world. Even before the completion of the Old Testament canon, Ezra began to interpret the Hebrew law which an earlier age had produced. And, as each succeeding age has arrived, men have arisen who made it their specialty to interpret to their contemporaries the meaning of those ancient records. The biblical exegete is a necessity of every Christian period or age. Language changes, thought progresses, doctrines wear out, discoveries are made, old languages are deciphered, new old nations are brought to light, history is reconstructed, and a new background is furnished for the ancient oriental world.

Again, the philosophy of life gives a new viewpoint to all thought in whatever realm. Theology, philosophy, psychology, and the ever-widening realm of the sciences require a reconstruction of thinking in every age. And this involves, or always has involved, our interpretation of the Scriptures. Consequently the interpretations of the Bible for one age have never been fully acceptable to the next age. This exegesis has made its impression, and often a powerful one; but its inadequacy to meet the new questions that a new age propounds has soon sidetracked it. In fact, it is often true that the books which the exegetes of one age have laboriously produced have been entirely forgotten in the next period. Even the almost sublime reverence which one age bestows on certain interpretations, often fades away before the demands of a new era. The demands, too, are greater on each succeeding generation of exegetes.

Old and revered views, obscured by age, and superseded by saner and sounder conceptions, should be regarded only with a kind of sacred archaeological reverence, as having served their times and ages. Hallowed associations merely of the past cannot claim any place in

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modern thought. Each age has added something to the exegetical precipitate that has too often incrusted the popular ideas of the Old Testament. This must be broken away if it interferes with a proper understanding of the books which lie before the modern exegete.

The qualifications of the exegete of the Old Testament are exacting. His equipment should include a minute knowledge of the Hebrew and Aramaic languages, and a working knowledge of the other main Semitic tongues. He should keep pace with the new discoveries and interpretations of ancient oriental history, politics, and religion which bear on the life of the Semitic peoples. The archaeology of the Semites in its broad sense should have a proportionate place in his equipment. The results of modern biblical and critical scholarship should be familiar in so far as they affect the Old Testament. Then he must feel the religious, philosophical, and scientific pulse of the times, so that his exegesis may be in harmony with the best thought of the day.

Like any well-equipped specialist he should be acquainted too with the history of his department, with the exegesis of the Old Testament from Ezra to the present day, that he may be able to detect the old-time errors, and avoid their pitfalls. And he should be broad-minded, and receptive toward the truth from any quarter. These are some of the qualifications which should inhere in an exegete of the Old Testament if he is to do the work which his age requires of him.

It is no part of my purpose to discuss such questions as revelation or inspiration, but simply to present some of the methods and problems which the Old Testament exegete of today must face. But before we take up the main theme, let us look briefly at the chief methods of the exegetes which have held sway from the closing of the canon to our own times. For truly the views of Scripture and the doctrinal beliefs current today are ring-streaked and striped with the exegesis and interpretations of the last two thousand years.

The best sources of information from which we can extract this material are the commentaries of each age, so laboriously prepared and written by the multitudes of biblical scholars who have adorned their profession and their times. These volumes are now found only in the farthest stacks of the large libraries, or on the most hopelessly unsalable shelves of books, among the vast collections of great antiquarian shops. To the modern man they are marvels of industry and curiosity. They were written on the basis of principles and methods accepted in their day, and their results shaped the theology, or vice versa, of their times, and colored the controversies that often resounded through the ecclesiastical corridors of Asia, Africa, and Europe.

We can take only a glance at the several recognized periods as we allow them to pass in review before us. We should keep in mind that each method of exegesis had its own beginning quite distinct from every other, and did not cease at any specific time or at the rise of another method. In other words, several methods were in vogue at one and the same time; indeed, some of the methods of the early centuries are current in some quarters in our own day.

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Scholars recognize seven methods of exegesis adopted since the closing of the canon: (1) the Rabbinic, (2) Alexandrian, (3) Patristic, (4) Scholastic, (5) Reformation, (6) post-Reformation, (7) Modern[1].

I

The Rabbinic period is thought to have begun with Ezra (457 B.C.) and to have flourished for nearly one thousand years. Most naturally the Jews, whose own language, literature, and history were the subjects of interpretation, esteemed themselves pre-eminently able to give the true meaning of them. They were familiar, at first hand, with the customs and conceptions of their own people, and presumably were the best equipped to tell their contemporaries and successors the real meaning of any passages which were not immediately clear to reader or hearer.

In the earlier centuries of Rabbinic exegesis there developed a set of principles, and certain methods, that exercised a rigid control over Old Testament interpretation all the way into the Middle Ages. The most notable early rabbi was the Great Hillel who lived in the time of Christ. He adopted as his fundamental principles in Old Testament exegesis the following rather innocent-appearing points: (1) light and heavy, (2) equivalence, (3) deduction from special to general, (4) explanation of two passages by a third, (5) inference from general to special, (6) analogy of another passage, and (7) inference from the context. In the hands of keen and shrewd scholars these principles were made to establish and confirm what finally turned out to be absurd conclusions.

So dialectic in argumentation did the chief Jewish interpreters of this school become, that the Talmud says: "There was an unimpeachable disciple at Jabne who could adduce 150 arguments in favor of the cleanness of creeping things" (*Erubin*. f. 13. 2). Again, "No one is appointed a member of the Sanhedrin who is not ingenious enough to prove from the law that a creeping thing is ceremonially clean" (*Sanhedrin*, f. 17. 1). Once more, "God so gave the law to Moses that a thing may be pronounced clean or unclean in forty-nine different ways" (*Sopherim*, c. 16).

But the most systematic and subtle exegete in a long line of Jewish worthies was Rabbi Aqiba (born about 50 A.D.). He "interpreted the Pentateuch on the hypothesis that it was an immense, intentional, and continuous enigma" (Farrar, p. 73). Every syllable, particle, or copula, even the horns in the flourish of every letter, had some mystical meaning, exactly as every fiber of an ant's foot or of a gnat's wing" (*Buxtorf. Lex. Talm.* IIII). The rabbis used to tell how many rules unknown to Moses were declared by Aqiba. In spite of all these vagaries and extravagances in exegesis of the Rabbinic school, we are almost wholly indebted to the painstaking care of Jewish scholars for the preservation of the Hebrew text, the invention of the Massoretic punctuation, and the grammatical and lexical heritages from mediaeval Judaism, which form such an important basis for the saner and sounder methods of our day.

[1] Farrar, *Bampton Lectures*, 1885, p. 12.

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II

The second school of exegetes arose at Alexandria in the second century B.C. The scholarly Jewish contingent of this thriving commercial center had become imbued with Greek learning, especially that of the philosophers. The founding of this new school of interpreters is credited to Aristobulus (180 B.C.), in the fragments of whose work there are samples of such allegorical interpretations as those that reached their climax in the works of that faithful Jewish scholar and Stoic philosopher, Philo. As the champion of the new method Philo based his system on two principles: (1) "Greek philosophy is borrowed from the Old Testament, especially from the law of Moses"; (2) "All the tenets of the Greek philosophers, especially of Aristotle, are to be found in Moses and the Prophets, by those who use the right method of inquiry" (Farrar, p. 129). The allegorical method, therefore, arose to form a junction between Greek philosophy and Jewish legislation. The methods resorted to, to bring about this result, were fanciful and allegorical in the extreme. Philo tells us that he found three exegetical schools in his day: (1) the literalists, (2) the rationalists, and (3) the allegorists. Philo's entire philosophy of exegesis was based on the methods of the third party, the allegorists. Though he had some consideration for the literal sense, he regarded it as a concession to the weak and ignorant. He transformed the literal into a philosophical symbol. The literal, said he, is to the allegorical as the body is to the soul (cf. Farrar, p. 139). Just a sample of his method must suffice at this time:

> To take literally the words, "God planted a garden in Eden," is impiety; let not such fabulous nonsense enter your minds. The meaning is, "God implants terrestrial virtue in the human race." The tree of life is that most general virtue which some people call goodness. The river that goes forth out of Eden is also generic goodness. Its fair heads are the cardinal virtues. *Pheison* (*Pishon*) is derived from *pheidomai* "I spare," and means prudence, and being an illustrious virtue it is said to compass the whole land of Havilah where there is gold. The name Gihon means "chest," or an animal which attacks with its horns, and therefore stands for courage, and it compasses Ethiopia or humiliation; in other words, it makes hostile demonstrations against cowardice. Tigris is temperance; the name is connected with a tiger because it resolutely opposes desire. Euphrates means fertility and stands for justice . . . .

and so on to the end of the chapter (Farrar, pp. 143, 144).

Philo's methods were so ingenious and fascinating, and opened the door to so many possibilities, that they early won the favor of both Hellenists and Jews. Indeed, the rabbis at Alexandria improved in many ways upon the methods of Philo, avoided his extravagances, yet adopted allegorical principles that percolated down through the church Fathers, and even through the Middle Ages. The cosmopolitan character of Alexandria soon led to the rapid dissemination of the allegorical method, even to the ends of the civilized world, wherever Jews and the Jewish Scriptures were found.

III

The third school of exegetes is popularly known as the Patristic—the period of the church Fathers. With them the

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Septuagint was the inspired Bible, even when it differed widely from the Hebrew text of the Old Testament. Such reverence did not prevent them from handling the whole with a peculiar freedom and carelessness. They readily changed the text, misquoted, combined strangely unrelated passages, had a greater respect for the Old Testament than the New, mixed in Jewish legend with ritual, and held the Apocrypha as on a par with canonical Scripture. Their most famous representative was Origen, the father of textual criticism. His position and rank as the leading scholar of his times exposed him to misrepresentations and abuse, by both his contemporaries and his successors, that were little less than brutal. In addition to his contributions as a textual critic, he established a kind of popular exposition of the Old Testament that was permeated with the allegorical methods of Philo, minus the vagaries which led the latter to attempt a juncture of the Pentateuch and Greek philosophy. Origen believed in the inspiration of the Septuagint, in hidden meanings in its errors, and in the inspired character of the Apocrypha. His tendency to exhortation and dogmatism carried with it methods current among the rabbis of Palestine and the mystics of Alexandria. Origen's assumption that the Bible is homogeneous throughout and in every respect supernaturally perfect has persisted from his day to our own, with an inexhaustible tenacity.

The Bible is meant for the salvation of man, but man consists of body, soul, and spirit. Scripture must therefore have a threefold sense corresponding thereto: a literal, a moral, and a mystic meaning, corresponding to body, soul, and spirit. Of the literal sense he made slight use, of the moral sense he barely made note; but he almost exhausted his genius on the mystic or allegoric sense. The whole tendency of his method was to magnify the allegoric as against the literal sense. This also almost wholly ruled out the historical background, and gave his imagination free play in the field of mysticism. Origen's prominence as a scholar among the church Fathers gave him large influence over their thought, and, consequently, on the trend of church doctrine in all succeeding centuries.

The one luxurious oasis in the desert of Patristic exegesis is Theodore of Mopsuestia. His chief merit is a firm yet fruitless revolt against Origen's system of allegory. Theodore was born in the fourth century (died 429 A.D.), about fifteen hundred years too soon. His influence on his age was throttled by a charge against him of Nestorianism. But the sanity of many of his views has been fully recognized only in modern times.

The Sahara of exegesis extended from the seventh to the twelfth centuries. It can justly be called the dark ages, for not one new principle of exegesis was contributed by the men of those centuries.

IV

The fourth school of exegesis is the Scholastic. The schoolmen and scholastics were more absorbed in the works of Aristotle and Plato than in the Bible. Every attempt at exegesis was made subservient to the dialectics of philosophy. One of the most damaging assumptions of that school was the principle that every scripture has a

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multiple sense—only a logical outcome of Origen's triple sense. One sample from the writings of Thomas Aquinas:

"Let there be light," may mean, historically, an act of creation; allegorically, "Let Christ be love"; anagogically, "May we be led by Christ to glory"; and tropologically, "May we be mentally illumined by Christ." The fourfold sense was compared with the four coverings of the tabernacle, the four colors of the veil of the tabernacle, the fourfold cherubim, the four rivers of Paradise, the four legs of the table of the Lord. Other scholars insisted on a seven- or even eightfold sense.[1]

But some of the most inspiring characters of all time lived in the era of the schoolmen. They flourished spiritually in spite of their erroneous methods of exegesis. Their living was far and away superior to their written interpretations of Holy Writ.

V

The fifth school of exegetes was the Reformers. Reuchlin, Erasmus, Luther, Melancthon, Zwingli, and Calvin make up the galaxy of that remarkable era. Their first work was to brush away the cobwebs of their predecessors in the field of exegesis, and then to lay down new principles of action. Luther assumed as his basis the following: (1) the final authority of Scriptures, (2) the sufficiency of Scripture, (3) the maintenance of the literal sense, (4) the rejection of allegory, (5) the perspicuity of Scripture, and (6) the right of private judgment. His rules of interpretation were: (1) the necessity for spiritual illumination, (2) the proportion of faith, and (3) the reference of all Scripture to Christ. Other principles which shone out in his exegesis were: (1) the "Word of God" is not identical with Scripture; (2) inspiration is not verbal; and (3) inspiration is not confined to Scripture (Farrar, pp. 325 ff.).

Calvin, too, was a prince of exegetes; for clearness, brevity, directness, logical procedure, he had no peer. He agreed in most points with Luther's principles, but was more consistent in carrying them out. In his preface to Romans, Calvin says: "It is the first business of an interpreter to let the author say what he does say, instead of attributing to him what we think he ought to say." Dogmatic prepossession had swayed all earlier exegetes, and the real fact is that Calvin's pre-eminently logical mind fell under the same spell.

But with all their limitations and faults the Reformers shook off many of the excrescences of preceding interpreters, and almost emerged into a clearing where the true light of heaven should guide them in ascertaining the meaning of Holy Writ.

VI

The sixth school of exegesis was that of the post-Reformation period. That was the age of dogmas, creeds, symbols, and theological systems. Beliefs now crystallized and solidified. The Scriptures came to be looked on as infallible and unchangeably inspired. The saner methods and principles of the Reformation period were bessemerized into ironclad formulae controlled by the dialectics of controversialists. Great tomes of theological discussions took the place of the living exegesis of the preceding period. Dogmatic controversies para-

[1] Farrar, p. 297.

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lyzed any living interest in the exegesis of the Bible. Scripture was appealed to only to substantiate the doctrines of the several contestants.

But against this prevailing activity in the interest of creeds and dogmas, there arose in different parts of Europe a few counter-irritants in behalf of a saner method of Scripture interpretation. These included such men as Grotius, Spener, Calixtus, Descartes, Böhme, and Koch (Cocceius). They gave their best strength to the study and criticism of the original texts, so that within a short time sound learning received an impetus that soon outran many of the absurdities of the controversialists of the post-Reformation epoch.

Now these six schools of exegesis, already named, have given us, when sifted down, several grains of the real wheat, several principles of a sound method of interpretation. But, Oh, what a waste of energy, what a mountain of chaff, to show for two thousand years of effort!

Before I pass to the modern period, I want to give you a sample of the variegated opinions of all the centuries concerning the Song of Solomon, as collected by Farrar (p. 32):

The Targum says "it represents the love of the Lord for the congregation of Israel"; "it represents the union of the divine soul with the earthly body" (Joseph Ibn Caspe); "it describes the love of Christ for the church," said the Great Origen; "it is Solomon's thanksgiving for a happy reign" (Luther); "it is a prophecy of the church from the Crucifixion till after the Reformation" (Cocceius); "it is the seven-days' *epithalamium* on the marriage of Solomon with the daughter of Pharaoh" (Bossuet); "it is written in glorification of the Virgin Mary" (many Roman Catholic commentaries). This book was the favorite field for mediaeval speculative exegesis. St. Bernard (died 1153) preached eighty-six sermons on the book, yet finished only the second chapter.

This bird's-eye view of the march of exegesis can give us little more than the idea that it has taken biblical scholars fully two thousand years to reach the present status of the interpretation of the Old Testament. During the course of that time, men have used the Old Testament as the sourcebook and authority for some of the most desperate crimes in history. Misinterpretations of the Old Testament have been the grounds for carrying on some of the fiercest religious persecutions that have ever blackened the pages of Europe's history. Superstition, fanaticism, and bloodshed have found their basis and support in its pages. The fanatical and blood-curdling massacres of "infidels" by the Crusaders found their example and justification in the Book of Judges. The burning of thousands of witches by Springer (Farrar, p. 40, n. 1) was based on a supposed text in Leviticus (20:27). Wesley said: "The giving up of witchcraft is giving up the Bible" (Farrar, p. 40, n. 1). Even such a murder as that of St. Bartholomew was praised by Pope Gregory XIII as comparable with the zeal of "ancient heroes of God." The misuse of the Old Testament in this enlightened age is not unheard of; but, wherever found, it is nothing more than the spirit of intolerance that characterized the Scholastic, the Reformation, and post-Reformation periods.

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THE MODERN PULPIT

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No teacher of homiletics in the country is doing more for the preacher than Professor Hoyt. His volumes, "The Work of Preaching," "The Preacher," "Public Worship for Non-Liturgical Churches," and "Vital Elements of Preaching," are all so serviceable that they should be mentioned here.

I

There is no definite type or standard of preaching in America. In the past there have been—certain great types that became classic. As in literature so in the pulpit, creative minds expressing national or age-forces laid their spell upon their generation. The critics reduced the spell to laws and others sought power through imitation. Edwards made the mold of thought and speech for the pulpit during the last half of the eighteenth century. Bushnell, Beecher, Brooks, each had something of this influence in the last half of the nineteenth century. No man today so rules our thought or tells us how to preach. Will God raise up prophets as of yore?

There is more law and conformity in Great Britain. One language and one tradition largely make it possible. Great churchmen like Robertson, Stanley, and Liddon; great free-church preachers like Guthrie, Maclaren, Spurgeon, Parker, still have a molding influence upon the pulpit. The hearing of sermons is still thought a privilege. They have not been surfeited with a perfect "gorge of speech." As many as five hundred ministers from the provinces would sometimes listen to Joseph Parker's Thursday-noon sermon. And the reading of sermons is a habit. It is astonishing to the American mind to see the number of volumes of sermons issued yearly by the English press. The English and Scotch pulpit can be analyzed and characterized and estimated.

It is not so with the American pulpit. The land is too vast for a common opinion. There are provincialisms in the pulpit as in daily speech. The natural diversity of a great country is increased by multiplicity of sects. Some have come from special emphasis of doctrine, others are the outgrowth of person or method. Each has made some characteristic contribution to the American pulpit. The Baptists have stood for the "liberty of prophesying" and the authority of personal experience. The Congregationalists have made the highest culture contribute to preaching. The Methodists have been the fiery evangelists to the common man. The Episcopalians have made the sermon a part of worship and an office of the church. The Presbyterians have stood for a teaching ministry. And the Unitarians have broadened the conception of religion and the themes of the pulpit.

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There is the greatest diversity in the conception of the sermon and its place in the life of the church. And to this must be added the differences of race. The various peoples bring their old-world tastes and habits. The race differences limit religious contagion and lessen the power of the pulpit.

The variety in the American pulpit has meant freedom and originality. It has given an unconventional, personal quality to preaching. Spirit has been more than form. There have been a freshness and a genuineness that have given life and power to the best preaching.

But the personal element has often been too marked in our pulpit. Our preachers are far too free in their personal experience. They forget that the personality is never so pervasive as when the person is lost in the message. A partial view, a narrow horizon, makes an eccentric message and eccentric Christians.

Freedom has sometimes worked lawlessness, regardless of truth or the laws of speech. Our preachers sometimes speak too easily and freely about the greatest truths, about what they know so little. Where is the modesty and tolerance of honest scholarship? One of the critical addresses of the Briggs controversy was spoken by a man who could not write the Hebrew alphabet. Such preachers do not deal sincerely with truth. And there is a carelessness and imperfection of speech that comes from a shallow nature and a shallow hold of truth. It lacks reverence for the message and respect for the spiritual nature of man. It is impious not to try to give the glorious gospel the best garment possible and it is an insult to the moral nature of men to think that they can understand only the speech of the gutter. Lack of finish is lack of fidelity. An impure speech is the mark of an impure life.

II

I doubt very much whether our ministry has a high enough sense of the importance of preaching. We are too likely to be affected by the popular opinion of sermons. The sermon does not rank in popular estimate with other forms of writing and speaking. The literary editor of a metropolitan journal said of Bishop Potter's book *Churchmen Whom I Have Known*, including such great names as Dean Stanley, Canon Liddon, and Bishop Phillips Brooks, that "It was a pity so much thought should be spent upon men whose work was entirely aside from the main currents of life." Men feel that deeds, not words, are needed to cure the world's ills. Those engaged in practical service are likely to despise preaching as mere words; and the church itself is too indifferent to it. The part of the church that depends upon the authority of organization and the saving virtue of sacraments need not exalt the pulpit to the first place. But those who believe that Christianity can be taught, that the Christian life is an intelligent and rational course of conduct, depending upon the constant interpretation of the religious life of men and the truths of the Bible, must exalt the sermon. The pulpit is the chief means of teaching religion. The history of the church proves this and the psychology of teaching. The pulpit teaches truth for life in an atmosphere

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the most favorable for its purpose—in the spirit of worship and the sensitiveness of the Christian fellowship.

The low estimate of the pulpit is partly the fruit of a low use of it. The ministry should make preaching a great work—as was said of Lyman Beecher "the great action of his life"—and never give the impression that talk is easy and cheap. By the substance and form of our preaching we should make men realize that we take our work seriously, that we have something to say that has cost labor, that we give our very life with our speech.

III

The pulpit should speak in the largest terms of the gospel. It is tempted to be partial and provincial. Present and personal needs are always the most pressing. Local views are likely to fill the whole vision. But the nearer cannot be understood save in the light of the far horizon. And the hesitation of the modern pulpit, under the insistence of some present call, to present the largest interests of the Kingdom of God accounts for its feeble influence upon the personal and social ideals of the age.

And here is the subtle influence of a congregation upon a prophet's spirit. Shall the minister preach what people expect, "a very pleasant voice"? Shall he measure up to the test of full pews and swelling receipts? "And so prudence hammers at the door, and sympathy turns devil's advocate."

The spirit of many churches is still sectarian and provincial. It is in the popular commercial phrase "Trade at home: don't take money out of the town." They will heap gifts with scandalous prodigality upon a sensational evangelism that booms the town and swells the roll of the churches and stills the social unrest, while the tragic cries of the world—a stricken Belgium, a bleeding Armenia—are heard by only a few. They give listless or irritated attention to a man who applies the word of Christ to child labor or the relation of nations. A narrow gospel has small inspiration for an enlarged manhood. Only the great visions of the Kingdom can sustain the prophetic spirit. Only such a pulpit can transform life and give the church its spiritual authority over the peoples.

IV

There is a *dogmatic preaching* that fails of the largest result. It is strong on defense of the faith, but weak on the "love that thinketh no evil." It is quick to denounce a growing conception of God as the decay of faith, and deals with the Bible in an uncritical spirit that removes it from the realm of literature. It stands deaf and dumb before many of the pressing questions of religion. It demands submission, on pain of anathema, to what it calls divine authority—really only the authority of a particular school of thought.

The dogmatic pulpit is indifferent or hostile to the organic view of society. Social service is of the world—"and the ministry [actually spoken in a national religious gathering] has nothing to do with saving the world: its only work is to help men to pass through the world on the way to glory." Such a pulpit is keen for what immediately affects the individual, its sole emphasis personal salvation; it is careless of the environ-

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ment which more indirectly but as vitally touches the life of the community.

Recognizing the zeal of the dogmatic preacher and his effectiveness in reaching the individual, always the first work of the pulpit, his defects are not hard to find. Such preaching threatens to undo or submerge the results of a generation of biblical study. It tries to justify that hoary lie that "the end justifies the means"; and so glorifies an evangelistic egoism that gives false or partial views of Christianity, sets up an artificial standard of character, and makes impossible demands of the church.

The masses are untaught; Christian nurture in the church is neglected; the cleavage grows between an emotional type of religion and the intellectual; the increasing number of college men and women are critical of the church; and a multitude of people, deeply religious if judged by the test of unselfish service, are left outside of organized Christianity.

The pulpit needs reverence and humility, openness to the light, genuine faith in the power of the gospel and the Spirit in the hearts of men. It is folly to steady the ark of God; it is ours to receive and follow the truth.

V

The opposite tendency to the dogmatic is also seen in the modern pulpit. It might be called the purely *ethical*. If suggestive thought and fine idealism and personal charm are considered, it could be said that some of the best preachers of America are of this school. A professor of a great university said to the writer that he had heard the university sermons for a year—and few distinctive Christian notes. That reminds one of Blackstone's remark of the eighteenth-century pulpit of London: "No more gospel than the essays of Cicero." This may not be fair but it has some truth in it.

Old forms of Christian truth have passed away and many preachers have not thought through far enough to clothe the truth in new forms. In doctrinal uncertainty, like sincere men, they turn to what they do know and declare the ethical truths and practical duties of life. Religion is real and the source of all true life, but a certain vagueness and elusiveness lies over its facts like the veil of mist over an autumn landscape. Some of them have lost the evangelistic purpose, the passion for souls, the urgency of appeal.

The gospel is a culture, best for men to have; life is not complete without religion. But without it, is there irretreivable loss? Such preaching lacks the faithful dealing with conscience, and the mastery of a positive message. We do not understand men, if we ignore sin. No man has more sharply called the attention of modern thought to the real catastrophe of sin than Mr. John Morley. He calls it "that horrid burden and impediment on the soul, ... which, by whatever name we call it, is a very real catastrophe in the moral nature of man."

And we do not understand Christianity if we ignore its redemption. The crucible of war is bringing out neglected truths. It tells us that we need "a gospel that will deal with the evil bias and spiritual impotence of the human heart, and by its assurance of a forgiveness in Christ and a proclamation of the power of the Holy Spirit meet the need

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of a sinful man. . . . . It is not too much to hope that the soft and easy messages of the past years will cease to be heard and the message of redemption for sinful man become the evangel of the years to come." So writes a Scotch preacher from the realities uncovered by God's hot plowshares.

The gospel means the growth and enrichment and perfection of the soul and a redeemed society of men. But its initial is the relation of the individual life to God through Jesus Christ. The gospel is the most effective ethic, but it must be a redemption or it can have no expulsive and transforming power in human life. This is the great message for the modern pulpit.

JESUS AND SOCRATES

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Probably no two characters have been more compared than Jesus and Socrates. Such comparison enables us to understand both the better, provided only it is not too rhetorical and is very careful as to the facts. Mr. Bostick's article covers this familiar field in such a way as to revive interest in both of the two great lives compared.

It is the purpose of this discussion to point out some of the similarities and dissimilarities of these two great moral teachers.

There are some striking parallelisms in the lives of these two characters. Both came from a country small geographically, yet great in achievement. Socrates is connected with Athens, the most cultured of early cities, where the first public library was established. Jesus is connected with Jerusalem, the most religious of early cities. The father of Socrates was a sculptor, the father of Jesus was a carpenter. Both came from the common people, both had unaristocratic parentage. Both were teachers of the common people, both loved to go where the masses met. Neither wrote. So far as we know the only thing Jesus wrote was what he scribbled on the ground when Pharisees brought into his presence a fallen woman for condemnation. Socrates, when asked one day why he did not put his words into writing, said, "I would rather write on the hearts of living men than on dead sheep's skins." Both made conversation the business of life. Jesus preached occasionally, but more often imparted his teachings to his disciples in conversation. The Gospel of John records mostly private interviews of Jesus with individuals. Socrates once said, "I have a benevolent habit of pouring out myself to everybody and I would even pay for a listener if I could not get one in any other way."

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Both lived the simple life. Jesus once said, "The birds of the heavens have their nests, the foxes have their dens, but the Son of Man has not where to lay his head." Socrates lived on meat and drink of the cheapest sort. He wore no shoes the whole year round and had only one coat for winter and summer. When taunted one day for his lack of pleasures he said, "Which of the two will adopt a soldier's life more easily, the man who cannot get along without expensive living or he whom whatever comes to hand suffices?"

Both were practical moralists and prophets of religion. Both taught the value of the spiritual and higher nature of man. Jesus said, "Seek ye first the Kingdom of God and his righteousness." "What shall it profit a man if he gain the whole world and lose his soul?" He called that man a fool who stuffed his barns and thought merely of his material prosperity. Jesus emphasized the purity of heart and taught men to seek the riches of eternal life. Socrates addressed his countrymen thus:

> Men of Athens, I honor and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting every one whom I meet after my manner and convincing him by saying: "O my friend, why do you, who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all?"

Jesus claimed that he and the Father were one, that what God spoke to him he uttered. "The words which thou hast given me I have given unto them." Socrates claimed that a spirit, a daimon, from God companioned with him and revealed the truth to his understanding. Both were finally killed by cities which were noted as prophet-killers. Both knew their cities. Jesus wept over Jerusalem, saying, "Oh Jerusalem, thou that killest the prophets and stonest them that are sent unto you. How oft would I have gathered you as a hen gathers her chicks, but ye would not." Speaking of the persecuting power of Athens, Socrates once exclaimed: "Then I must be a fool if I do not know that in the Athenian state any man can suffer anything!" Both were falsely branded as heretics and teachers of corrupting doctrines, and both were killed by the cities in which their mightiest works had been done.

Jesus made enemies by criticizing the hypocrisy and graft of his contemporary preachers. They said he was a blasphemer because he called himself the Son of God and the Messiah, and was therefore worthy of death. In the Sanhedrin the High Priest made Jesus state under oath whether he was the Messiah or not. When Jesus affirmed it the High Priest rent his clothes, the vote of the council was taken, and Christ was condemned to death. His enemies hated him because he taught a spiritual kingdom with spiritual ideals, and because his messiahship was spiritual instead of temporal as they wanted. After forcing Pilate to consent they dragged Christ out to Calvary and nailed him to the cross. His last words were a prayer for his enemies, a counsel to mother and friend, a committal into

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the hands of God. The centurion who stood by him and saw the death exclaimed: "This was indeed the Son of God!"

Socrates made enemies because he went about puncturing the bubble of self-conceited knowledge with which men were inflated. He poked questions at men to prove they did not know half as much as they thought they knew. He preached righteousness and virtue, honesty and character in politics and in the social life of man. Like Jesus he made men question certain handed-down traditions. When a man goes around raising questions about past beliefs and customs he gets into trouble. Jesus questioned the authority of Moses as final in the face of Pharisees and asserted that he himself was of greater authority than Moses, though he had never been to the Jerusalem Seminary for an education. This was pretty strong medicine to swallow for the teachers of orthodoxy at Jerusalem. Socrates questioned the existence of the multitude of Greek gods and asserted the belief in one Supreme Being. Like Jesus he paid attention to the customary places and hours of worship, but privately and publicly criticized some of the old customs of religion. Like Christ, Socrates stirred up enmity. His enemies said he was destroying the belief in the gods and corrupting the morals of the young men of Athens. Because he taught men to think correctly on matters of the moral life and because he taught men to value the moral and spiritual nature above all else, he was called a corrupter.

Like Jesus, Socrates was publicly brought to trial and falsely accused. "If he had been willing to adopt a conciliatory tone, he probably would have escaped, but he refused to lower himself by flattering the people, when he was conscious of no guilt; by a narrow vote he was condemned to drink the hemlock." When the final hour of his death came, in the presence of his friends in prison, with the cup of poison in his hands, offering a prayer that the gods might prosper his journey from this world to the next, without fear he cheerfully drank the poison. His friends present set up a loud lamentation, but the good man asked: "What is this strange outcry? I sent away the women mainly that they might not offend in this way, for I have heard that a man should die in peace. Be quiet, then, and have patience." After he had walked about in his cell for a few minutes the poison began to take effect in his limbs. Lying down on a couch, face covered with his mantle, he waited until the poison crept to his heart. Only once, for a moment, he uncovered his face, saying, "Crito, I owe a cock to Asclepius: will you pay the debt?" Being assured, he expired. Says Plato: "Such was the end of our friend whom I may truly call the wisest, and justest, and best of all the men whom I have ever known."

One of the striking differences between Socrates and Jesus is that Socrates claimed the absence in himself of any pretentions to know anything at all. He knew he was ignorant and proved that the men who claimed to know the truth were merely conceited in their knowledge. He said that we must wait for a man from God to show us the true way of life. Over against this confession of our ignorance of the truth stands Jesus with his affirmations of the

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truth and with affirmations of finality that have satisfied the world for nineteen hundred years. "I am the way, the truth, and the life." "Heaven and earth shall pass away, but my word shall never pass away." Jesus confessed ignorance on some things, yet when he came to moral issues, to righteousness, to rightness of relations of man to man and man to God, he was always positive in his affirmations.

Socrates went at the head in his attempt to save man. Jesus went at the heart. Socrates said that if men only knew the truth, if their understanding of the truth was right, they would do the truth. Salvation, righteousness, virtue were identified with knowledge. Correct the errors of men's minds and you will make them better, you will make them good. By questioning he tried to make men discover the content of such things as piety, justice, temperance, and courage; if men formulated the proper definition of these things in their minds they would do them. No one desires evil, he was wont to say; vicious conduct is based on ignorance. Virtue or righteousness may be imparted to men by teaching them their ignorance, and by giving them an exact knowledge of what is right. "Know thyself" was the motto of his life. The failure of Socrates was his extraordinary omission of the will and its place in moral conduct. He had a strong will himself which exercised such a complete control over his own impulses that he was led to ignore the important results which flowed from the failure of will-power in others. The Greeks in general, and Socrates with them, never succeeded at any time in drawing a clear line between the intellectual and moral qualities in men. Men need to have an exact understanding of the truth in order to help them do it, but that mere knowledge is not sufficient in helping men to better conduct is proved by the fact that it was not Greek philosophy which Europe adopted as the way of salvation, but Christianity with its more successful way of helping men to righteousness. Until Christianity set up a new ideal, Socrates was the pattern of moral perfection for the pagan world.

The keyword of Socrates was "knowledge," that of Jesus was "faith." In place of "knowing thyself" Jesus said, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." Instead of making ignorance the source of evil, Jesus taught that out of the heart of man proceed all evil things. Salvation comes not only by instructing the understanding, but by changing the heart through genuine repentance and the power of God. Here Jesus touches the basal moral faculty, the will. The essence of repentance is a change of mind and will. The motive power necessary to change the will of the sinner is the character of God. Sin displeases God as well as injures our brother. God hates sin, but lovingly forgives the sinner when he turns from his sins. The love and character of God as revealed in Christ's life and death have been the factors that have helped men to cease doing that which they knew was wrong. The belief in the forgiving grace and love of God has made men cast their impotent selves on the mercy of a heavenly Father, who in that act has come to them with power

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to heal, to forgive, to overcome, and to achieve.

Socrates raked his understanding to find the idea of right conduct and the end of right conduct. Christ confronts the understanding of man and says, "I am the truth, I am the Alpha and Omega." Jesus confronts us with the impact upon our consciousness that he is the incarnation of right conduct. Socrates taught that perception of the right idea would make a man right. Jesus taught that a determined surrender to follow him would make a man right. Socrates made knowledge the superlative faculty of the soul, Jesus made faith the superlative faculty. "All things are possible to him that believes. If ye have faith as a grain of mustard seed ye would say unto this mountain, be removed, and it would be done." The prodigal son who illustrates will-power by saying, "I will arise," first had faith to believe in his father's forgiving love. "What shall we work that we might work the works of God?" asked the Jews. "This is the work of God, that ye believe on the Son of God," said Jesus in reply. Unbelief Jesus condemned as the greatest sin. Faith in Christ saves us. Reason limits man's outlook, faith magnifies it. Reason says, "I do not know whether there is a God or an immortal soul." Faith affirms. To know self limits self; to believe in self magnifies the possibilities of self. The will calls merely on the latent energies of our personality for achievement, faith calls on the personality of God beyond mere self for achievement. The disciples prayed, "Lord increase our faith," not our knowledge. The dynamic of faith has supplanted and eclipsed the dynamic of knowledge in the moral achievement of the race. Socrates led the world for four centuries. Since Jesus has come we see that Socrates was only a tutor to lead the world to Christ.

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CURRENT OPINION

Hebrew Psalmody

In the January number of the *Harvard Theological Review*, that very versatile scholar, Rev. J. P. Peters of New York City, has some very pointed paragraphs concerning the critical study of the Book of Psalms. He begins with a criticism of the book of Charles F. Kent, *The Songs, Hymns, and Prayers of the Old Testament*. He takes this book as an example of what such a study ought not to be. Early in the discussion he gives as his reason for firing his batteries at this book that "it is symptomatic" of a large school of critics who are wrong in their methods. He complains that their "criticism has proceeded upon the basis of the subjective, rather than the objective." This class of critics, he says, straightway label that which they cannot understand as error and demand its change. We are in a period of reaction in the field of Old Testament criticism. There has been such a reaction from the iron-bound traditional view that the present-day critic starts out with the determination to discredit everything formerly maintained, and this has led to many errors.

Very little progress has been made in late years in the textual criticism of the Psalms. The text from which we must translate the Psalms today is substantially the same as that from which it was translated for the King James Version. The great improvement is from without and not from within—that is, the recovery of the ancient hymnology of the Egyptians, the Sumerians, and the Babylonians; and to these Peters would add, as an asset in translation, the Indian Vedas and the Persian Gathas. From these we should get a knowledge of the primitive mind as it expresses itself in hymns, and find, in a comparison of them with our own Book of Psalms, an aid to interpretation. After a long discussion of these outside matters, the author undertakes to classify the psalms according to his own ideas. He would date the collections, for instance, as follows: book 1, the time of the pre-exilic temple at Jerusalem; books 2 and 3, the period of the Northern Kingdom; books 4 and 5, the period beginning with Nehemiah.

Of the difficulties of discovering dates from internal evidence, he uses a very unique illustration, the "Te Deum" of the American prayer book. All sorts of attempts have been made to date this hymn. Tradition says it was composed to be recited by Ambrose and Augustine, at the conversion or baptism of the latter, toward the end of the fourth century. The first evidence we have of its existence is the fifth century and from the Gallican church. As we have it, it is composite, consisting of three clearly marked parts: (1) a hymn to God as the Trinity; (2) a hymn to Christ; (3) a closing penitential psalm, which belongs in itself to neither the one nor the other of the hymns. How shall we date it? There are evidences of older hymns containing words and phrases similar to those found here. These primitive hymns go back centuries earlier. Shall we then assign the date of the "Te Deum" to that period? That is the method of these other critics. That is, the interpreter of the Psalms would take us back to the earliest elements discoverable in the individual psalm. To date the "Te Deum" by the date of the American Prayer Book would also be following the method of some with the psalms. Can we date the "Te Deum" by the tone of its content? Were the first and second hymns of the "Te Deum" composed in a time of triumph and the last stanza in a period of humiliation? This is not according to the facts in the case, but such ideas are so plausible that the method has

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been freely applied to the dating of the Psalms.

Peters' whole thesis is that the Psalms should be treated as psalms composed for their peculiar purpose and not as occasional poems. Psalm 42, for instance, he says, was composed at the sources of the Jordan, not, however, by an exile as generally supposed, but at the heretical temple of Dan. The Psalms are to be treated from two standpoints and from two only, devotional and liturgical. Hymns and devotional literature in general rarely contain extraneous matter by which they can be dated. There are rare exceptions. One old litany that prays for deliverance from the Lombards could be dated. Psalm 74 contains a cry, "They have burned up all the synagogues of God in the land." There is no mention of synagogues until 242 B.C. Antiochus did burn up all the synagogues in the land in 188 B.C.; this does not argue that the psalm was written after 242 B.C., but rather that, up to that time, the collection of psalms was not considered so sacred but that it could have additions to suit the occasion. This whole review is a plea for the true historical method in approaching the problem of the interpretation of the Psalms.

Rural Religious Problems

Hon. Gifford Pinchot, writing in *Rural Manhood* for January, 1916, calls attention to some important problems in connection with the religious life of the country. He notes the modern tendency to consider things which are really fundamental. This is illustrated by the movement for efficiency in the United States, and also by the increased recognition of the importance of all questions relating to the farmer. The Country Life Commission appointed by the president in 1907 was like "a splash in the still pool of country life, the ripples of which have been widening ever since." The close interdependence of city and country is now being recognized, and the fact that the country is a feeder of the religious life of the town and city makes the question of the religious life of the country a very important one.

Two things at present stand in the way of an efficient country ministry: in the first place, the salary is so meager that the best men are not attracted, and those who do become ministers make the country field a stepping-stone to what they look upon as a wider field; in the second place there is a lack of specific training of a kind that will fit a man for the greatest measure of efficiency in his country pastorate. For, just as the farmer is a skilled worker, so he must have skilled teachers and ministers, adapted to his needs, with his point of view in their minds, and this necessitates specialized training in our schools and seminaries. The Young Men's Christian Association and the church are the very best agencies to act as mediators between the farmers and the cities. Questions of economic welfare must be considered if the fundamental conditions of human welfare are to be understood. "It is the function of the Christian church, in the country and in the city, to take its stand on the side of right, not only in spiritual affairs but in those affairs which are not generally so recognized, in the matters which underlie human economic welfare, in agriculture, co-operation, and other economic matters on which hang that great question of whether or not the earth and all that God put in it for the use of men, shall be used fairly and impartially for all."

Departmental Religion

In his recently published Gifford Lectures, Mr. Balfour has declared his discontent "with any form of Theism which does not sustain in every essential part the full circle of human interests." This position is commended in an article contributed by Rt. Rev. J. W. Diggle, D.D., in the January number of the *Hibbert Journal*, and the

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dangers of making God a "departmental Deity" are ably argued against. In apostolic times the notion of a broad, elemental distinction between things secular and things sacred was not recognized. They scouted the doctrine that social, civic, weekday matters had no relationship to God. In their view everything in earth that was not sinful was derived from God and belonged to him. A man's time, money, and talents were not his own but belonged to God. It is true that there are special times and special places for special touch and communion with God. Such are Sunday, the church and the Holy Table, the Bible and the place of habitual prayer; yet, after all, the purpose of these is to convey universal sanctity to all other seasons, books, places, and times. The Bible, for example, is a practical guide for individuals and for nations, teaching them how God operates in the world and how righteousness must be established; it is not merely a revelation of the life which is to come. So too the church was never intended to be set off against the state in a kind of antagonism, and as an end in itself. The church is a means by which the entire world is to be made Christian, to be changed from bottom to top, to be regenerated altogether and in every part. How far the church has failed really to Christianize the world, how deplorably departmental and non-permeating our average Christianity is, the present war shows. The church has failed to hold up boldly the precepts and ideals of its Lord; it has not really believed in their practicability for the present world. It has put "common-sense" before the uncommon sense and uncommon spirit which are characteristic of the true church. The foolishness of the Cross must be the common-sense of the church. To disbelieve in the ideals of Christ, or dub them impracticable, is essentially to charge *him* with folly. Yet this is what is being done by all who believe that God can rightly manage the department of the church, but disallow his practical ability to guide and administer the various departments of the world; who consider him careful for the church but careless about the state; who yield him homage in the department of worship but keep the department of war in their own hands. "One sure result of confining religion to any single department of human life is ultimately to expel it from all departments; and a church which tries to keep God to itself will in the end find that both God and the world keep away from it."

New Testament Criticism

The terms "critic" and "criticism" have come to have sinister associations in the popular mind, writes Professor W. A. Curtis, D.D., in an article contributed to the *London Expositor* for January, 1916, and this is especially evident in what is technically known as higher criticism, largely because of the irreverent and tactless methods employed by many of the critics. When we speak of higher critics and higher criticism we are employing terms which, though they have become convenient bywords of popular abuse, have a perfectly honorable and exact scientific value. Higher criticism can be best understood by considering it in relation to lower criticism. The latter concerns itself with the business of securing an accurate and authentic *text* of a book, and is essentially textual criticism. Higher criticism assumes an authentic text and is occupied with the investigation of its literary contents and the problems which they suggest. Now, Matthew Arnold's conception of literary criticism raises the critic's work to the level of literary and spiritual interpretation. So, to the writer, New Testament criticism means something wider and deeper than the study of the text and canon and language and authorship and setting of the New Testament writings. It means nothing less than the interpretation of the New Testament by every serviceable and

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rightful means. It stands in the closest possible relation to systematic or dogmatic theology without invading its province. It tells us what the New Testament says as accurately as scientific methods may. It makes clear to us the historic mind of Jesus as uttered in the Gospels or echoed in later apostolic teachings, and leaves us to draw our own conclusions, to accept or reject the teacher's message. It may be thought that there is no scope for further scholarly investigation of New Testament problems, since it has so long been the object of study. But as a matter of fact the researches of scholars and explorers in recent years have been throwing floods of light upon the historical, literary, social, and religious background of the Gospels, and the scenes and setting of the labors of St. Paul. The New Testament is becoming a new book in many ways in our time, and the present age will leave it to its successors a far more intelligible and vivid record of divine grace than it has ever been since the age which wrote and first received it. The New Testament is coming into its own again by steady strides. It has endured a century of incessant curiosity and controversy, but it is emerging with its own matchless equanimity and dignified serenity. It is true that the nations seem at present to be living upon an international level which is Old Testament in its spirit, but it may be that they are being prepared through the bitter experiences of war and jealousy and hatred to look with an Old Testament wistfulness toward a new era of peace and good-will established on more secure foundations. The church and the university can render noble service at this time by communicating to the world the spirit of the New Testament, the spirit of the Man of Sorrows, the Vanquisher of Death, the Prince of Peace.

Origin and Date of First Gospel

"At the present day," writes Rev. H. H. B. Ayles, D.D., in the *Interpreter* for January, 1916, "it is generally recognized that the Gospel of St. Mark is the source from which both St. Matthew and St. Luke have taken a large part of the Gospels which bear their names. The considerations which support this conclusion are so weighty that there is no longer any room for doubt." The whole of St. Mark's Gospel, except in a few verses, is contained either in St. Matthew or St. Luke. Where one of the two omits any section, the other retains it. And not only is this true, but the sections are arranged in the same order. There are also similarities of construction reproduced in St. Matthew and St. Luke, and in certain long passages almost all the words are identical (e.g., Mark 2:8–22; Matt. 9:4–17; Luke 5:22–39). Another portion of St. Matthew's Gospel comprises the sections which he has in common with St. Luke, but which are not contained in St. Mark. These sections agree to a great extent in order of arrangement and have also a remarkable verbal similarity. It has been generally supposed that St. Luke borrowed from St. Matthew and that this accounts for the similarity. The writer prefers to assume, however, that St. Matthew and St. Luke had a common origin, namely, the *Logia* of St. Matthew. This is supported by tradition, e.g., the saying of Papias, "Matthew compiled the *Logia* in the Hebrew tongue and each one interpreted them as he could." It is also supported by internal probability; for it is quite in accordance with what might have been expected that such a collection of our Lord's sayings would be compiled before any fuller account of his life and ministry was felt to be needed.

In regard to the date of the First Gospel, two considerations render it difficult to suppose that it was written after the fall of Jerusalem. The first of these is the author's own view of our Lord's return. He not merely regards the fall of Jerusalem and the coming of Christ as one and the same,

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nor does he simply expect our Lord's return in the *immediate* future, but he has altered his source in order to emphasize this idea. Thus, in Matt. 24:3, St. Mark's phrase "the sign when all these things shall be fulfilled," has been changed to "the sign of thy coming and of the end of the world." And similar changes are made in other passages. A second argument against the later date is that the state of things depicted in the First Gospel would have been impossible after the fall of Jerusalem. The temple is represented as still in existence and its sacrifices are still being offered. The temple tax is still collected and is paid to Jewish, not Roman, authorities. Jewish tribunals are still able to persecute, scourge, and even put to death, etc. On the other hand, the date could not have been much earlier than 70 A.D., for the Gospel of St. Mark can scarcely be earlier than 60 A.D., and so the First Gospel, being based on it, must be later still. A date between 63 and 66 will naturally and satisfactorily account for all the phenomena. "We have as great certainty as can reasonably be expected in literary questions for dating the First Gospel before the fall of Jerusalem."

The Revival of Casuistry

That there is at the present time a real revival of casuistry is the contention of Rev. J. M. E. Ross, B.D., in the *London Expositor* for December, 1915. Casuistry is not a crime but a science. The word is derived from *casus*, which means a case of conscience, when conscience is in a strait between two or more courses. There are two types of casuistry: there is what may be called the casuistry of the minimum, which is the desire to do the minimum of what is right and so get off as easily as possible. It is with this type that the evil associations of the word have grown up. But there is also the casuistry of the maximum, or the desire to do the maximum and so come as close as possible to the divine will. There are many honest and scrupulous souls who, without any desire to shrink from their obligations, also without any ecclesiastical spur to urge them farther than their own consciences would take them, are genuinely puzzled by the old problem of living. They honestly want to know how far high principle can be put into practice and how far traditional belief may be held in the modern environment. Here then is work for the nobler casuistry yet to do.

The first phase of casuistry began with the rise of auricular confession. When the confessional became an authoritative guide for human conduct, some scheme of clear thinking was necessary as a guide to fathers-confessor and penitents, and this was supplied by Thomas Aquinas in his *Summa*. In this great work the difficult science of ethical distinction was admirably defined, but the system carried with it the seeds of its inevitable and speedy decay. In the second phase, the confessional itself has gone, and the student finds himself chiefly in an Anglican atmosphere, with such books as Jeremy Taylor's *Doctor Dubitantium*, and Bishop Sanderson's *Nine Cases of Conscience Occasionally Determined*. The casuistry of this period is less minute and more elastic than that which preceded it, and when authority is appealed to, it is more the authority of the Scriptures and less that of the church. A movement is seen in the direction of personal responsibility and the right and duty of private judgment. During recent years there has been a new phase of casuistry developing—the journalistic phase. It is seen in the correspondence columns of religious newspapers such as the *British Weekly* and the *Christian Commonwealth*. The man behind the column is the modern substitute for the casuist of long ago. While it is in some respects a depressing thought that so many people are unable or unwilling to settle things for themselves, it is also true that

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the questioning instinct is a proof of a further advance of mankind. But though there is a danger lest this new type of casuistic guidance may encourage the parasitic type of character, there is a real need of help in facing modern ethical problems, such for example, as life on the stock exchange. "The popularity of the newspaper confessional shows that many hearts hunger for personal and practical guidance in faith and conduct; it also hints to us where the pastoral office may be failing at present for lack of thorough training adapted to modern needs."

Did Jesus Repent?

Though the church has always said, and said it with emphasis, that Jesus did not repent, and that he had nothing for which he needed to repent, a different view is maintained by Rev. N. J. Mecklem, in the *Review and Expositor* for January, 1916. While strongly upholding the sinlessness of Jesus, he puts forth the seeming paradox that "Jesus is the sinless one because he repented." Various answers have been given to the question, Why did Jesus submit to the baptism of repentance? Dr. Briggs, following Hippolytus, says it was to set a good example to his disciples. Dr. Plummer thinks with Tertullian that the remission of sins had reference to a future remission. He claims that its main aspect was "preparation for the kingdom of God." The Messiah who needed no repentance could yet accept the preparation. The Gospel of John represents the baptism of Jesus as the means by which John the Baptist was to discover and proclaim the Messiah, but the writer thinks this was not the whole reason. Again, it is said that Jesus is the representative of a guilty race, or the bearer of the sins of others, or acts in solidarity with his people. As the representative of man he must symbolize the remission of the world's sin. There is no doubt some truth here, though the whole truth is obscured. The idea of substitution has held too prominent a place. The writer thinks that Jesus did repent and that by repenting he fulfilled all righteousness. But his repentance was not of the kind we usually think of, namely, repentance for personal sin. Jesus lived in an age and among a people in which the prevalent conception of the Kingdom of God was mainly political and materialistic. His own conception was primarily spiritual. To him the Kingdom consisted in a society of renewed men, who lived in harmony with the will of God. Faith and repentance were proclaimed by John to be the conditions of entrance into that Kingdom. But repentance is a change of mind and that probably was the principal idea John had in mind when he called the multitudes to repentance. "You need a new viewpoint; your ideas of life are wrong," he told them in effect. The mere fact that they were Jews was not sufficient. Now, though Jesus was without personal sin, that fact did not blot out all sense of human solidarity and human brotherhood. He could not disentangle himself from membership in the existing social order. So far he had lived his life without public protest against the evils of his day. If his conviction be true that this life is based upon wrong principles and that a radical change is necessary shall he not declare his conviction and give himself henceforth to this new purpose in life? Thus, his repentance was what we may call a "social repentance." And it may be added, such a repentance is necessary in every age when there is an unrighteous social order. In addition to his sorrow for personal sins, the need of which is emphasized in evangelical preaching, the Christian needs a sorrow for the sins of the world, a change of mind about them, and a new purpose in regard to them. Like Christ, we must "identify ourselves with the holiness which condemns sin, and condemn it all along the way. We need that kind of repentance."

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Theological Education in the Light of Present-Day Demands

"The modern age which is considered as being altogether unique and which is making radical demands along every line of thought insists that in theological education there should be a complete readjustment, if not a sweeping revolution." Such was the declaration of Rev. J. Ross Stevenson in an address delivered on the occasion of his inauguration as president of Princeton Theological Seminary and reported in the January number of the *Harvard Theological Review*. He then proceeds to discuss four demands which he believes his church (the Presbyterian) is making upon the theological seminary today. The first and most fundamental demand is for trained ministers of apostolic character. The call is now, as at the beginning of the Seminary's life one hundred years ago, for men "prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require." The seminary must be "a nursery of vital piety," since "without the spirit of enlightened devotion and fervent piety all other acquisitions would be of comparatively little worth." One of the weak points in seminary training is "lack of spiritual culture," according to the report of a special committee appointed by the General Assembly to look into the matter of theological education, and the professors are charged with the responsibility of being pastors to the students, in order that they may foster their spiritual life. The church is also demanding of our seminaries that they send out men of large positive faith and all aflame with a vital message. There are disintegrating tendencies in these modern times which affect our conception of divine revelation and the supernatural, and threaten the faith of present-day students. But the students must be led to face such tendencies with unflinching honesty and courage under the guidance of teachers who have fought their way through on their knees to the position of an attested faith and an irresistible testimony. Again, there is a demand for a theological education equal to the social as well as the individual application of the gospel. "Individual evangelization sooner or later compels social amelioration." "To overcome the evils of selfish competition with the sacrificial ministry of Christ's gospel, to establish a city of God in which there will be no slums, is the task of the church of the living God, which demands an especially qualified ministry, which it is the business of theological education to provide." Finally, the church is demanding a ministry that has a national and international outlook and a humanity-embracing passion. This demand is accentuated by the present situation among the nations. "The religion of Jesus is the only religion which contemplates the international problem, and claims to furnish the ideal and the power for its realization." The opportunities for service in the foreign mission field also emphasize this demand for a world-outlook. Princeton is compelled by the legacy of the missionary achievements of her own sons to enlarge and enrich these achievements by training according to the highest standards those who are to engage in missionary service. For any time, but more particularly for the time just before us, there can be no higher, nobler calling than that of leading the forces which are to establish the Kingdom of our Lord Jesus Christ which is to rule over all and endure forever.

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THE CHURCH AND THE WORLD

MISSIONS

Survey of Missionary Activities in India during 1915

Among the larger missionary fields India has been most severely afflicted by war conditions. Accordingly the survey which the *International Review of Missions* for January, 1916, furnishes its readers is of peculiar interest to us. The loyalty of the people, notably of the educated classes, to the government has found widespread expression. And a resultant of this loyalty is already beginning to show itself in the assurances that after the war the people of India will be granted new liberties and privileges, and a larger place in the counsels of the empire. The survey, however, does not cover up the facts that there have been some outbreaks of a serious nature, and that wild rumors have occasionally found credence with the common people, and caused temporary excitement and restlessness. Disaster has overtaken the work of the German missions. On June 23 the secretary for India stated in the House of Commons that of German missionaries in India, including Protestant and Roman Catholic, 115 were interned under military control at Ahranadnagar, 70 were compulsorily residing in a specific place under civil control, and 443 were at liberty but on parole and subject to general civil supervision. A few weeks later the government of India carried into effect its policy to repatriate all German and Austrian subjects, except men of military age. The German mission suffered financial curtailment when the government withdrew all grants that had previously been made to philanthropic and educational work carried on by these missions. The work which German missionaries have thus been forced to relinquish has been transferred in part to the Swedish church mission and the American Lutheran missions. But it must not be thought the German missions alone have met with disaster; the missionary activity has suffered from financial stringency and from the departure of missionaries, especially the medical missionaries, to serve with the military forces.

In spite of these unfavorable circumstances there has been a reasonable amount of work accomplished by the missionaries. The movement for federation of churches has been advanced. Negotiations that have been calculated to result in union have been conducted between the South India United Church and the Wesleyan mission and the Basel mission. The South India United Church and the Madras representative Council of Missions have been co-operating in plans for a vigorous and well-prepared evangelistic campaign. A survey of the entire Indian mission field has been initiated under the direction of Rev. W. H. Findlay. It is thought that this survey will render invaluable information, especially for those who share in missionary activities in the home land. In the new policy of the government to establish residential and teaching universities of new type at Patua, Decca, and Nagpur, provision is being made for the co-operation of missionary bodies. A band of scholars, both missionary and Indian, is engaged in the preparation of a series of books which it is thought will promote the religious life of the people. The translation of the Bible has been completed in Nepali. The Gospels have been published for the first time in Ho, Tinan, and Chin. Also there has been a record circulation of the Scriptures during the year. Among other things the National and

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Provincial Missionary Councils, created by the continuation committee conferences in 1912–13, have had the matter of comity among missions under serious discussion.

National Missionary Congress, Washington, D.C., April 26-30

The men's National Missionary Congress to be held in Washington, D.C., April 26–30, under the direction of the Laymen's Missionary Movement, will be one of the most momentous religious gatherings since the World Missionary Conference in Edinburgh in 1910. It will be the climax to the series of great conventions of the national missionary campaign now being held in the leading cities of the United States.

All the important foreign and home mission agencies are making preparations to participate actively in the Congress. Missionary leaders regard the gathering as a potent event. The assemblage will face new world-conditions of opportunity and need and is expected to exert a profound influence on the missionary activities of the next ten years.

The arrangements for the Congress are being made by the Laymen's Missionary Movement. All the sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday evening, April 26, and closing Sunday evening, April 30. The Congress will be a deliberative body, and the delegates, limited in number, have been allotted to the various Protestant religious denominations upon an equitable basis. Each denomination is selecting its own representatives, and delegates are registering from every part of the United States.

Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the Congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goucher, Ex-Lieutenant-Gov. A. J. Wallace of California.

Application for membership in the Congress should be made at once to the missionary agencies of the religious denominations or to the Laymen's Missionary Movement, 1 Madison Avenue, New York. The registration fee is $5.00 and should accompany the application. The Congress will be self-entertaining. Detailed information concerning hotels, rates, etc., will be sent to all registered delegates.

Missions in China

When the *International Review of Missions* opens before us the missionary work in China during the last year it makes very clear the disadvantages which have been occasioned by the existing political, national, and commercial ferment. These conditions have had their origin, in part, from the attitude and demand of Japan, and from the financial stringency due to the European war, but the sources of disruption and discord are not all to be traced to other nations, for we are given the unqualified statement that "corruption is widespread and constitutes the chief obstacle to China's progress." Moreover there has been a retrograde movement in two particular directions. First, the worship of Heaven at the high altar in Pekin was restored by the President in December, 1914, and even though there have been explicit assurances that complete religious liberty will be maintained, there are indications that unless it is jealously guarded it is in danger of being lost. Secondly, the purpose of the government to suppress the production and use of opium has not been maintained, and in May an agreement was made whereby a guaranty was given the free right of entry, during the next two years, for opium still in store at Shanghai. In spite of the dark outlook which these conditions suggest, the opportunities of missionaries in China are significantly expressed in the

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words of the China Continuation Committee, as "limited only by the vigor of the spiritual life and the preparedness of the working classes of the church."

During the last three months of 1914 Mr. Sherwood Eddy conducted a series of evangelistic meetings in principal cities of China. More than 10,600 men signed cards promising to study Christianity and to follow the truth when convinced by it. Nearly 8,000 have subsequently been enrolled in Bible classes. The evangelistic campaign in Fukien was a remarkable success and preparations are being made for similar campaigns in Kwangtung, Honan, and Manchuria.

The China Inland Mission celebrated its jubilee in May. More than any other agency it has been the means of opening the whole of China to the preaching of the gospel. Its foreign workers number 1,063, the salaried Chinese workers, 1,694, and unpaid Chinese helpers, 1,071. There are 754 organized churches connected with the mission and more than 34,000 communicant members. Steady progress is being made in the consolidation and unification of individual societies. Especially is this work being pushed forward by the China Mission Council of the American Presbyterian Board, the English Bible Society in Shantung, and the American Baptist Missionary Union.

An event of far-reaching importance is the decision of the Rockefeller Foundation to devote large sums of money to the development of medical schools in China. The disposal of these funds will be made in cooperation with the missionary institutions and the first step will be to take over the College in Peking. It is also proposed to furnish missionary societies with the funds necessary to increase the staff of the hospitals in the vicinity of four educational centers and to relate these hospitals to the schools. A further proposal is to establish one or two tuberculosis hospitals. The China Medical Missionary Association already has 500 members.

The Bible Societies have distributed 6,211,000 copies of the Bible—a record which far surpasses any in the past.

RELIGIOUS EDUCATION

A Church Journal of Religious Education

Rev. W. L. DeVries, Ph.D., who has recently become editor of the department of religious education in the *Living Church*, announces that his church's need of a journal of religious education has been met. He says this need on the part of the Episcopal church has been created by the rapidly developing activities of the church's missions. He thinks it is desirable that his church should have a journal of its own to treat with her own special conditions, principles, and ideals in relation to the new activities of religious work in general. The need has been supplied earlier than he had dared hope, and through a channel quite unexpected. The new editor of the *American Sunday School Magazine*, Dr. Stewart U. Mitman, has broadened the magazine to include the whole field of religious education. The following titles and authors show that the broader questions are being treated by men of expert knowledge: "The Aims of the General Board of Education," By Rev. R. P. Kreitler; "Graded Sunday Schools," by Rev. E. R. Carter; "The Aims of the Modern Sunday School," by Rev. C. S. Lewis; "Transmutation of the Lesson into Life," by Rev. W. W. Deatrick.

Public School and Religious Education

The relation of public schools to religious education was discussed at a joint meeting of the secretaries of the church educational

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societies held in Chicago. The following resolutions were passed:

That in view of the great importance of Bible instruction as related to public education, this council recommends to the church boards composing this body that they bring before their supreme judicatories a full statement of the situation looking toward action in the following particulars: (1) the favoring of legislation calculated to safeguard the rights to have the Bible read in public schools; (2) the favoring of academic recognition by public-school authorities for academic work done in Bible outside of school hours; (3) requests to standardizing bodies in public instruction that they define the conditions under which academic recognition may be given for academic work done in Bible-study; (4) encouraging of churches and Sunday schools to provide for such Bible instruction and allied work as will prepare them to bear their part in the movements looking toward the proper functioning of the church and the public school in religious education.

A committee of which Henry P. Cope is the chairman made this recommendation:

(1) A more serious study to provide an adequate program of religious education for the young in the time now available, especially on Sunday morning. No demand should be made for the use of public-school time until we make adequate use of the time now available. (2) The raising of the educational work of the church to the point of efficiency where we can claim the right of credits and academic recognition. (3) Plan to secure community unity of action on: (*a*) A thorough survey of the needs; (*b*) a program of work in religious education. (4) Better physical equipment for educational work in the church. (5) Secure the employment of professionally trained directors: (*a*) either for a local church or (*b*) for a group of churches. (6) Prepare for week-day instruction special courses of study and plans of co-ordinated activity service. This gives the opportunity for the much-needed work in history, doctrine, conduct, church relations, and general religious ideas. (7) Develop the vacation Bible-school plan. This affords opportunity to experiment in week-day religious education. (8) Become acquainted with the work of the public school.

The Colorado Plan of Religious Education

The Colorado plan of religious education was devised by the joint committees selected from the State Teachers Association and the State Sunday-School Association. The scheme proposes to extend Bible-study throughout a four years' course. The courses are selective and are correlated with the curriculum of the high schools. The work is to be done at home and in the Sunday school. But a unit of credit is given by the high school for courses satisfactorily completed. Two of the courses have been put into form. The first year's lessons are entitled, "The Heroes and Leaders of Israel"; the second year's, "The Founders and Disciples of the Christian Religion." The third- and fourth-year courses are now in preparation.

The Dakota Plan of Religious Education

In 1912 the State High School Board of North Dakota adopted a unique plan for religious education. Some three years have now passed since the inception of the plan, and an inventory of the experiment is in order. An official syllabus of Bible-study for high-school students has been selected. The syllabus gives a course of study covering "Old Testament geography," "General Old Testament Narratives," "A Brief Outline of Old Testament History before Christ," "A Survey of the Old Testament Books," and "Ten Memory Passages." The course in the New Testament includes "New Testament Geography," "Studies in the Life of Christ," "A Survey of New Testament Books," and "Ten Memory Passages." It is not expected that the syllabus will be studied in school, but that it will be studied in the Sunday-school classes or studied at home. The state gives an examination and anyone passing a grade of 65 per cent will receive

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one-half unit of credit for high-school graduation. During the three years in which the plan has been in operation 501 papers have been submitted to the Board for examinations, of which 407 received a passing mark. In June, 1915, 37 high schools were represented by 122 papers, 104 of which were passed. The introduction of the syllabus is expressive of the plan, an extract of which follows:

A knowledge of the Bible is an essential element in a good education. Whether or not one is interested in the Bible as a manual of devotion, it is imperative that he should be familiar with it as a literature and as a history; for no literature and no history have more vitally affected Anglo-Saxon civilization. English literature has been greatly influenced by biblical style and is strewn with allusions to Bible stories and teachings. Shakespeare is said to have over seven hundred such allusions; Tennyson over four hundred. As Charles Dudley Warner put it, "The Bible is the one book that no intelligent person can afford to be ignorant of."

And yet actual experience proves that the average young person has a very imperfect knowledge of this wonderful book. This syllabus has been prepared with the hope that the boys and girls of North Dakota of high-school age may be led to a serious study of this great literature. With a Bible containing maps, the diligent student will be adequately equipped, although other helps, if available, may, of course, be used to advantage. The essential thing is to study the Bible itself, to glean its history and the life story of its great characters, to note the simple beauty of its style, and to grasp its ideas and ideals.

CHURCH EFFICIENCY

The Leveling Influence of War

An extract from a letter written by Rev. Allen P. Shatford, chaplain to the Fifth Canadian Infantry Brigade, to the *Canadian Churchman* gives a hint of the way denominational barriers are being leveled in the religious services along the fighting lines in Europe.

"There is not the least evidence of denominational friction or rivalry. We are a band of brothers endeavoring to speed forward the Kingdom of God. It is a common thing for all communions to meet together at divine service. All Protestants use the same form of service and the same hymns. Battalions parade as a unit—there is no dividing up of denominations. Even at our communions there is remarkable unity. I have had present at my Eucharist men of every denomination—we gladly welcome everybody. And in return I know that Anglicans have attended the Lord's Supper when administered by Presbyterian chaplains. Soldiers do not ask what church the chaplain belongs to as he conducts the service—they gladly receive the ministry of any chaplain when trouble presses hard upon them. We had an anniversary service on the Sunday after King Albert's birthday. It was held in front of the Roman church and all Christians were present. The choir of boys sang the *Te Deum*, the band played the national anthems of Belgium and the British Empire, and we all joined lustily in the cheers for the heroic king. This war is breaking down many barriers—social, national, ecclesiastical. . . . . May we not rejoice that it is declaring to the Christian world the need of Christian unity, and hope that the people at home will make ready for the coming opportunity?"

What Now Hinders Church Unity?

Under this caption there appears in the *Christian Century* of January 27 a survey of the present movements toward church union and the writer asserts that the two points at which the program of Christian unity rubs are immersion-baptism and the his-

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toric episcopate. The former is represented by the Disciples and Baptists, and concerns itself with the status of church membership. The latter is represented by the Episcopal communion and concerns itself with the status of the ministry. In conclusion the writer says, "The Episcopalians must and no doubt will find a way both to preserve their Episcopate and ultimately to extend it over the whole church without demanding reordination of the present Protestant ministry. And the immersion-practicing bodies must adopt the practice already adopted by many of their local congregations, by which immersion may be given its full chance to become the universal practice without demanding the rebaptism of the present unimmersed portion of the church."

Some Church Figures of Last Year

We are indebted to the *Continent*, February 10, for the following statistics which are based upon the report of Dr. H. K. Carroll, associate secretary of the Federal Council of Churches of Christ in America. The gains of the communicants of all religious bodies within the United States last year amounted to 653,592, and the increase of ministers 1,716. This increase of communicants is 128,000 short of the previous year, and the number of new ministers is much less than half. A year ago 13,000 new local churches were added to American denominations. Now, instead of a gain there is an actual shrinkage of 160 organizations, which Dr. Carroll interprets as evidence of many unions of congregations in over-churched communities.

Presbyterians of all kinds are set down as numbering 2,104,039, a gain of 69,000 for the year. The *Continent* claims that if the four reformed bodies were included as they should be, within the Presbyterian list, the combined Presbyterian strength would appear as 2,606,641. The most diminutive denomination belongs to the Presbyterian family. The Reformed Presbyterian (Covenanted) Church has only one church, no minister, and 40 communicants. The Reformed Presbyterian church in the United States and Canada reports one church and 360 communicants, a decrease of 8 members. The *Continent* states that in twenty-five years the Presbyterian church "U.S.A." has advanced 90 per cent.

We have only estimates of such important bodies as the Baptists and Disciples and Roman Catholics. But the grand total shows that at least 40,000,000 citizens of the United States are connected with definite Christian bodies, of whom 25,000,000 are Protestants.

Y.M.C.A. Services in War Times

The extent to which the Y.M.C.A. is measuring up to the demands which are being made upon it through war conditions is reassuring. In fact, the *Christian Century* is inclined to think "the Young Men's Christian Association has come to the kingdom for just such a time as this." And the statement is made that "in no previous time has Christian work been carried on among the soldiers on anything like the vast scale characteristic of this war." The *Christian Advocate* credits Dr. Mott with this report:

"A report from the Young Men's Christian Association workers in France that there are openings along the French line where 200 Association secretaries could be used at once, if the men were available for appointment; a call from Russia for 15 Americans able to speak German who, directly on their arrival in Russia, would be sent into the internment camps of German prisoners, to make themselves helpful in every way that their own judgment might suggest; and finally, an appeal from Italy asking for enough money to supply 1,000,000 copies of Dr. Luzzi's translation of the New Testament to soldiers in the Italian camps and trenches."

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Furthermore, from the same source we are informed that Dr. Mott is carrying a budget of over half a million dollars a year, which amount he has undertaken to secure from generous people of wealth, for carrying on religious work among the soldiers. The Y.M.C.A. finds that the prison camps especially offer a wide field for service, and its workers are welcomed on both side of the lines. There are said to be 5,000,000 wounded soldiers now in hospitals, and so we readily recognize that the opportunities of Christian service are extended beyond computation.

Fiftieth Anniversary of Y.W.C.A.

On March 3, 1916, the Young Women's Christian Association of the United States celebrated its fiftieth anniversary. The Young Men's Christian Association kept its jubilee fifteen years ago. The "birth-service" of the Y.W.C.A. was held in Boston, with special memory of the first president, Mrs. Henry F. Durant. In general the Y.W.C.A. has followed the methods of the Y.M.C.A., but not always; sometimes the Y.M.C.A. has followed the lead of the Y.W.C.A. For instance, the scheme of having dormitories attached to the Association building had its origin in the first Y.W.C.A. building, which was erected in Boston in 1874. The Young Women's Christian Association includes 360,000 members, scattered throughout nearly a thousand associations.

Conference at Garden City

During the first week of January an inter-denominational conference was held at Garden City. The first impulse on the part of denominational papers was to hail this conference as a signal for a world-wide movement toward church union. Apparently the first blush of enthusiasm has died away. True it is, some still retain their first impressions, but others think they see through the mists, and "can find nothing in it except a thinly disguised invitation to come back to Rome," and the *Episcopal Recorder* hopes the delegates "have now awakened to the fact that there was nothing in it."

The idea of a world-conference originated in the Episcopal church. At the Cincinnati General Convention, in 1910, a commission was appointed to meet with similar commissions from other Christian bodies and plan a world-conference. This commission went diligently to work and secured the co-operation of most Protestant bodies on this continent. Deputations were sent to the Church of England and British Non-conformists, and to the continent of Europe. At the preparatory consultation, held in Garden City, the representatives were confined to North America. These delegates represented the commissions appointed by the Episcopal, Presbyterian, Methodist, Baptist, Lutheran, Congregational, and Moravian churches, the Disciples of Christ, and the English church of Canada. Overtures to the Vatican brought a courteous response from the Pope which was well received by the delegates. This letter told how the affection of the Pope "kindled" for the projectors of the conference, and how his prayers were never lacking to those who sincerely strive "that the unity of faith and fellowship instituted by Christ and built upon Peter may be restored and that all who enrolled in the name of Christian may betake themselves to the bosom of the most loving Church and may be joined and associated as members with Christ the head." The *Canadian Churchman* is inclined to think this letter betrays the sole interest of Rome in the conference. The upshot of the conference is that it was agreed to hold a world-conference as soon as possible after the close of the war.

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BOOK NOTICES

Dogma, Fact, and Experience. By A. E. J. Rawlinson. London: Macmillan, 1915. Pp. vii+207. $1.00.

This little volume consists of articles prepared for other purposes, but here collected for publication. The author, whose theological position is known in connection with the much-discussed volume, *Foundations*, published some years ago, here sets forth the views of a liberal Anglican on "Religion and Temperament," "Dogma and History," "The Resurrection and the Life," "Our Lord's View of the Future," and "Clerical Veracity." The main impression made upon a dissenter is that of a hopeless antagonism between rigidly prescribed doctrines and the fine spirit of open-mindedness displayed by Mr. Rawlinson. If he were at liberty to say just what he thinks in direct fashion, there would be a compelling power which is largely neutralized by his attempts to show that what he believes is not really at variance with what his church requires him to say. The book represents the message of a man who is groping his way amid huge difficulties.

What Is a Christian? By John Walker Powell. New York: Macmillan, 1915. Pp. xxx+201. $1.00.

A breezy, optimistic series of addresses delivered "before a congregation of average folk, who seemed to find them enlightening." There are six addresses in the volume, dealing with fundamental themes. After rescuing his cause from a literalistic interpretation of the teachings of Jesus, the author proceeds to expound as "Christian" truth the deliverance of his own religious common-sense. Apart from the author's rather naïve assumption that his very modern message is a real exegesis of what Jesus meant, the addresses are inspiring and wholesome. They express the sort of religion which the average layman can understand and approve, a faith disentangled from abstruse questions of creed or biblical interpretation and shaped by the actual exigencies of present-day thinking.

A Hebrew Primer. By Wallace N. Stearns. New York: Methodist Book Concern, 1914. Pp. 22. $0.25.

Every useful aid to the acquiring of Hebrew is most welcome. The author of this *Primer* unconsciously presupposes some knowledge of the language on the part of the student. Otherwise we should have a fuller description and a translation of the verb with suffixes on p. 14. The classification of nouns (pp. 10–12) needs correcting in the statements regarding fundamental divisions. "The first class nouns in which no changes occur" is illustrated by an original segholate noun, but in its unchangeable form of the fifth class. Several minor errors in proofreading should be corrected in another edition. This is not a book for a student who wishes to learn Hebrew by his own efforts. It must be largely supplemented by the living teacher whose range of knowledge and experience can fill in the great gaps that stare at the would-be learner. Indeed, this book can never serve its real purpose until it shall have been increased fourfold in size, and several fold in explicitness.

The Parables of the Gospel. By Leopold Fonck. Translated from the third German edition by E. Leahy. New York: Pustet, 1915. Pp. 829. $3.50 net.

A large, well-printed, flexible volume bearing the *imprimatur* of Archbishop Cardinal Farley of New York. The author is president of the Biblical Institute at Rome. The point of view is given by the editor, who says that the work "presents us with a complete and masterly explanation of all the parabolic discourses of Christ under all their aspects—historic, literary, mystic, moral, controversial." Incidentally, the author wages bitter war against the "rationalist critics" represented by Professor Juelicher. The Introduction consists of four chapters (60 pages) in which is discussed the nature of parables, our Lord's purpose in using them, the principles of their interpretation, and the meaning of the Kingdom of God and of Heaven in them. Each parable is given in the Greek text and in the Latin in parallel columns with a considerable critical apparatus. An English translation completes the presentation of the text. Then follows an extensive unfolding of the parable, frequently with citations in smaller type and occasional philological discussions. Often the discussion takes the form of polemic against interpreters who suggest emendations or interpolations, e. g., p. 586. Dr. Fonck adds, especially from the "mystical" sense of the parables, outlines for sermons and guides for meditation. For example, the results of the disaster to the man on the way down to Jericho may be interpreted as "(*a*) *spoliaverunt eum:* loss of grace; (*b*) *plagis impositis:* darkening of the understanding, weakening of the will to do good strengthening of the inclination to evil; (*c*) *semivivo relicto:* the soul is dead to the supernatural life." As an example of volumi-

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nous, painstaking, but thoroughly obsolete and undiscriminating study no better volume could possibly be found.

Humanity at the Cross Roads. By John Herman Randall. New York: Dodge, 1915. Pp. 359. $1.50.

Ten essays with a foreword, the nucleus of several of which might well have been sermons. Dr. Randall writes under the sense of the terrible condition of the so-called Christian world, and he seeks to define the causes of the present calamity and suggest the ways in which a new world may be created out of disaster. He is impatient with the church as it exists today. He says: "My own conviction is that if all the creeds and dogmas and paraphernalia of the churches in Christendom today could be set aside—and I recognize that it would take almost superhuman courage and faith to do it—and if all organizations of religion could then re-establish themselves firmly on the great central principles of Jesus' life and teachings, nothing would be lost but what deserved to be lost and all the world would be the gainers by a thousand fold" (p. 99). Another conviction is registered in this sentence: "The whole underlying structure of Christian theology, and hence of modern organized Christianity, is out of harmony with the best thought, the deepest needs, and the truest aspirations of the times" (p. 74). From this standpoint the author discusses vital Christianity, such honesty as will lead to the acceptance of the truth at any cost, a spiritual conception of life, a religion that is thoroughly real, a truly universal Christianity, the social mission of the church, love as the supreme energy in religion, and the realization of immortality. He has the fervor and directness of the prophet in this appeal. There can be no possible disagreement with his plea. But the church that he criticizes so severely and the theology which he repudiates with such scorn are neither of them so antiquated or ineffective as he affirms. He summarizes the "ancient thought that lies at the basis of all the historic creeds of Christendom" on pp. 76–80; but we do not know any Protestant seminary in which this system of theology is taught today in the form in which it is here stated. Dr. Randall comes to the mourner's bench with this confession: "We have all of us been more interested in preaching our particular views of theology than we have in inculcating the fundamentals of ethics or righteousness" (p. 253). Soon after reading these words we attended service at an Episcopalian church; there were candles, intoned prayers, all the "paraphernalia" against which Dr. Randall protests. Then came the sermon, a clear, passionate, and clinching appeal for righteousness in the home and business and state. The basis for it was clearly the preacher's profound conviction of the incarnation. Must we reject all that Dr. Randall rejects in order to have what he pleads with us to possess and the possession of which all earnest men so deeply desire?

The value of the book would have been greatly increased if the author had indicated the source of the many quotations which he uses. Fremantle becomes "Freemantle" on p. 282. Varied renderings of "Comparative Religion" are met on pp. 75, 213, 220, and 316. The author splits infinitives recklessly. The last item in the Contents makes a most unhappy substitution of "Mortality" for "Immortality."

Christianity and International Peace. By Charles Edward Jefferson. New York: Crowell, 1915. Pp. 287. $1.25.

The greatest problem of the twentieth century is how to live together. On the solution all thoughtful minds are focused. It is baffling and almost overwhelming. The only hope is in the creation of a Christian spirit among the nations of the earth. When we turn to the Bible the Old Testament seems to be largely a history of wars. But there are nevertheless other and higher voices wherein God is thought of as a great benefactor and giver of peace. In the New Testament war is not talked about. The insistence is on the principle of love. Jesus carries us into a different world. All his life he extolled the peace-making virtues, mercy, gentleness, brotherliness, service. He struck at the motives that lead to war. Of the issue there could be no doubt. The church has in a large measure been recreant to its trust, but not more so than science, statesmanship, reason. The whole world stands condemned. Why single out the church?

But in the long run it becomes ever more evident that our only hope is in Christianity. She speaks to us with a soothing, healing accent. She uses the vocabulary of consolation. Militarism offers no hope. It sees nothing but carnage, destruction, hatred. Its fallacies are everywhere in evidence.

What, then, shall we do? Condemn war and seek a way of deliverance. Keep up our courage and strike wherever a weak spot is exposed. First we should strike at the military coterie which is centering and growing ever more dictatorial at Washington, presuming to instruct the nation in its policy, transcending the sphere in which it is supposed to know its business, devoting its time to business for which it is not employed and for which it has no preparation. Think of the baleful influence of the man, lately dead, who wrote on the sea power. Secondly, we should strike at the men who make fortunes by trading in munitions of war. Commercialism was one of the forces that hurled Europe to destruction. These men cannot be too severely condemned. Thirdly, the jingo and sensa-

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tional press is hardly less guilty, in the sight of humanity and of heaven, than the rest. While we may not hope for the immediate destruction of war, there is this consolation: war was never before so universally hated as it is today. There never was a time when conditions were so favorable for the creation of a sane and wholesome public opinion throughout the world as just now.

"War is a game which, were their subjects wise, kings would not play at."

Dr. Jefferson's book is popular in style—indeed prolix—but it deserves a very wide reading.

Was John Wycliffe a Negligent Pluralist? Also John de Trevisa; His Life and Works. By H. J. Wilkins. London: Longmans, 1915. Pp. xii+113. $1.75.

The question whether Wycliffe was a "negligent pluralist" has long been debated. Westbury-on-Trym was one of the churches involved. Dr. Wilkins with the help of several other scholars has made a very exhaustive examination of the records. All the palliating circumstances—such as the prevalence of the Black Death just at the time—are taken fully into account. The conclusion seems unavoidable that "Wycliffe's record appears blotted with *avoidable* non-performance of duty."

Yet "whatever estimate is formed of the life and work of Wycliffe, without a doubt he was one of the foremost Englishmen of his time, exercising an all-pervading influence, and which today remains a great power in the land."

Trevisa's work was mainly that of a translator. His scholarship was defective, and this defect is often seen in his translations. He died in 1409 and so was twenty-five years Wycliffe's junior. There is a striking similarity between their lives and to some extent between their works. For example both were canons of Westbury-on-Trym, Wycliffe holding the prebend of Aust from 1362 to his death in 1384, and Trevisa from 1390 to his death in 1402.

Introducing the American Spirit. By Edward A. Steiner. New York: Revell. Pp. 274. $1.00.

At a time when we are told that America is winning both the contempt and the hatred of the nations of the world, we need to have someone to take his place in the interpreter's house and reveal us to ourselves as well as to others. For this task Dr. Steiner is fitted by a remarkable experience. He has done his fellow-countrymen genuine service in this book, in which he records his experiences in introducing his two visitors to the real America. They are shown the "sights"; but also they are given a view of something more, the inner temper of the people and the ideals that lie behind the complex appearance of our civilization. Dr. Steiner's task was a difficult one. He displays insight, discrimination, and prophetic vision in discharging it. It is not necessary to concur in all his judgments in order to give him high praise as an interpreter of the genius of America. He does not lose his way in the midst of our bigness; his sense of true values is not obscured by the thrust of power in wealth. Dr. Steiner introduces the native American to his new fellow-citizens quite as much as he presents America to the Herr Direktor. For example, here is an illuminating paragraph: "The Slavic soul is thoroughly Christian in its quality of patient endurance, in which it has had long and hard tutelage. At the same time it is tenacious and unyielding of its particular dogma, having been taught from its earliest consciousness that its salvation lies in strict adherence to the national faith" (p. 149). We noted two slight slips of the pen: "The Varieties of Religious Experience" is incorrectly named on p. 37, and "Boulogna" appears for Bologna on p. 202.

Vision and Power. A Study in the Ministry of Preaching. By John A. Kern. New York: Revell, 1915. Pp. 395. $1.50.

This is a general study of preaching, drawn from the long experience of the author for twenty-nine years in presenting the matter to students. The method of arrangement is unique and suggestive. Acts, chaps. 10, 11 are taken as the framework into which the writer fits his principles and counsels. The experience of Peter as he gradually apprehends the universal meaning of the gospel and powerfully adapts his action to the new vision, lends a certain concrete background to the discussion which is of value. The material itself is handled in a discursive way, nearly always profitable, although sometimes, as in the case of the chapter "Power through the Personality of the Preacher," neither passing beyond the obvious in subject-matter, nor attaining distinction of style. There are seventeen chapters, the first eight of which are concerned chiefly with the vision of the ministry of preaching while the remaining numbers dwell especially upon the sources of power in realizing the larger views and opportunities. This is not a scientific treatise on homiletics; it does not make any significant contribution to the literature on the subject. It is, however, an encouraging body of wise counsels and needed exhortations which will guide a young minister in times of perplexity or dismay, and will make any preacher's world larger and more worth his best efforts, for vision and power are sorely needed by the modern clergy. We note the discussion of prayer as a response to the divine (p. 49), the insistence upon alert thinking (chap. iv), the emphasis

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upon the real power of the preacher (p. 223), and the generally fine treatment of the power of the gospel. The author and publisher evidently thought the book complete without an index; but this is a mistake, if it is to take its place among the books to which the students of homiletics will refer. The name of Professor Ross of Union Seminary is incorrectly hyphenated (p. 182) and the Greek is boggled on p. 262. These are minor blemishes in a well-made volume.

Henry Codman Potter. By George Hodges. New York: Macmillan, 1915. Pp. xiv+386. $3.50.

This is the biography of the seventh bishop of New York, by Dean Hodges. The author has had access to the rich materials gathered and partly arranged by Canon Schwab before his untimely death. By temper and practical experience Dean Hodges is admirably fitted to record the achievements and to represent the fundamental ideals of the citizen-bishop. The story is told in a way to hold one's interest unbroken, even in controversial episodes, where a dull narrator would soon lose his readers. The figure of Bishop Potter stands out clearly. We are glad that we see him not only as the organizer and administrator of a great diocese, but also as the wide reader and serious thinker (p. 345 is noted with peculiar satisfaction). He lives in Stanton Street and uses his eyes. Chap. xix is delightful; its sequel, chap. xxiii, is heroic. The "Pigeonholing of Heresy" has been vindicated as the way of wisdom; would that certain non-episcopal church leaders could catch its message of common sense! And one comes to the end of the book with a renewed confidence in the place of real religion in modern life, with a sense of honor newly defined for the man who gives himself, as Bishop Potter did, to the service of his generation through the Christian church, and with an invigorated joy in the privilege of living anywhere as this bishop lived. He was so thoroughly human that we feel a new confidence in the worth of manhood. Refinement, kindness, chaste humor, tireless work, and lofty idealism all are so realized in the character of Bishop Potter as Dean Hodges portrays it, that the worth of a soul and the work of a man on this good earth seem precious and beautiful. This is an interesting, well-balanced, and satisfying biography.

The Veil and the Vision: Sermons. By J. Morgan Gibbon. London: Hodder & Stoughton, 1915. Pp. viii+312. 6*s*.

Here are 33 sermons, gathered into three groups entitled "books," the first of which is concerned with the person and work of Christ. Sermon 25 gives the title to the volume. In their theological discussions these sermons are vague and profitless. In his first discourse the preacher proposes such explanations as these for the terms "Jesus" and "Christ": "Christ is the real presence of Jesus. In Christ, Jesus prolongs his days. . . . . Jesus Christ, Jesus as Christ inspiring, Christ as Jesus safeguarding, is the Soul's supreme authority" (p. 8). Who knows what that means? The entire sermon "Jesus and the Miraculous" is equally uncertain. On p. 90 the preacher says, "Both our good deeds and our bad, once they leave our hands, are placed beyond our reach forevermore." But on p. 220 he says, "Are we to believe that a pitiless fate registers every act and decision of our weak human wills, as though they were the final and considered decrees of Medes and Persians? That is the doctrine of the dead hand with a vengeance, which, while it may carry despair to some, to others it preaches an immoral view of life, encouraging men to a lamentable and sinful neglect of the possibilities that remain to them." Sermon 29 (pp. 269–80) is entitled "Summer in the Heart"; the text is II Cor. 13:18, "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, as by the Lord who is the Spirit"; the introduction is an apostrophe to June with quotations from Lowell, Browning, and, we think, Tennyson; the four divisions, chosen "because they appeal most to me and because they are free from any miraculous elements, and therefore lie open to all men" are: The Saint's Vision of God, The Sinner's Vision of the Glory of Christ, The Puritan's Vision of the Glory of the Spiritual Life, and The Saviour's Vision of the Glory of Mankind. This is homiletical anarchy. In his practical dealing with the congregation, Mr. Gibbon is fearless, direct, and mighty. Seldom have we read or heard in late years more searching analysis and challenge than are here in "The Judgment-Seat of Christ" and "The Near-End in Religion." We note Bousett for Bousset (p. 6); the omission of "that" or "who" in the sentence "No man is truly inspired" (p. 10); periods fallen out on p. 245 and p. 301.

The Mighty and the Lowly. By Katrina Trask. New York: Macmillan, 1915. Pp. 155. $1.00.

In her play *In the Vanguard*, Mrs. Trask showed her dramatic insight, her discernment of character, and her gift of beautiful style. Here, in a "message" which is given without interruption by chapter divisions, she speaks one of the most clear and timely words that has been sent forth in many a day. The whole matter is compactly put in pages 125–27. The contrasted circumstances of Marcus Aurelius and Epictetus are set forth in a paragraph that

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prepares the way for this sentence: "The mighty and the lowly are as one in the essential life if they have found *the* inward kingdom." Numberless slaves and emperors are dead; but Marcus Aurelius and Epictetus are immortally alive. This proves that "true equality is an inward thing, and the outward classification of the world into the mighty and the lowly is a measurement by false and superficial standards." Many philosophers have taught this; but "Jesus taught it most convincingly and illustrated it the most perfectly in His beautiful life." The major part of the book is devoted to showing how Jesus in word and deed was the perfect proof of this truth. The author has drawn her illustrations from the whole range of the Gospels with a dramatic sympathy which gives us page after page of exquisitely delineated antithesis. But the book is more than a dramatic study; it is a "message." The author seeks to tell all reformers and promoters of class welfare that they may gain their ends and yet miss the chief goal of life, which is "to have a spirit which is serene in its attitude, which walks unmoved, undisturbed, untouched by any suffering, which is at one with God—*that* is the highest Good" (p. 147). We wish that Mrs. Trask had not indulged in the play on *at-one-ment* which we meet on p. 142. It is poor theology and unconvincing. We urge a wide reading for this timely book.

The Papal Chancery. By Reginald L. Poole. London: Cambridge University Press, 1915. Pp. xiii+211. 9*s*.

This book comprises a course of lectures on the history of the Papal Chancery down to the time of Innocent III. While it involves an anachronism to speak of the Papal Chancery prior to the eleventh century, Professor Poole finds that the expression states exactly what he means, and so as a matter of convenience he decides to use it.

By Papal Chancery we are to understand: "The machinery by means of which the Pope conducted his business, his secretarial office."

Although the lectures were primarily intended for instruction in diplomatic history, they meet the wider demand of ecclesiastical history, and the still wider demand of general mediaeval history. For everyone knows how central the Papacy was throughout the mediaeval period, and the Papal Chancery in a very real sense reveals the heart of the Papacy.

The truth of the matter is as Professor Poole says in his preface: "A book on the subject . . . . is really wanted, for nothing at all dealing with it has ever been published in English." He is thus led to glance briefly at the cause of its exposition in modern times. On the basis of the work of the distinguished scholars mentioned, Mr. Poole has constructed his book which is enriched on every page from his own abundant stores of first-hand knowledge.

The Holy Catholic Church. The Communion of the Saints. A Study in the Apostle's Creed. By Henry Barclay Swete. New York: Macmillan, 1915. Pp. viii+265. $1.25.

This book is intended as a textbook for candidates for the ministry of the Church of England. The two main titles are given on the title-page—also the subtitle—"A Study in the Apostles' Creed."

Dr. Swete is an able and scholarly exponent of the traditional theology of the English church. We do not know of any other book where the essentials are so concisely and clearly stated as here.

Dissenters may be interested to know whether or no they have any place. Dr. Swete says: "Baptized members of such societies are by virtue of their baptism members of the Body of Christ; for according to the ruling of the Western Church the act of Baptism, if administered according to Christ's ordinance, is not invalidated by irregularities in the status of the minister. But this is not equivalent to an acknowledgment of the claim of these societies to be 'churches' in the New Testament sense of the word (p. 16)."

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE PREACHING TASK OF THE MODERN MINISTER

Conducted by
THEODORE GERALD SOARES
Head of the Department of Practical Theology, University of Chicago

Part III. The Religion of the Bible

Required reading: Badè, *The Old Testament in the Light of Today;* Goodspeed, *The Story of the New Testament;* Clarke, *Sixty Years with the Bible;* Soares, *The Social Institutions and Ideals of the Bible.*

The Bible cannot be ignored by the modern preacher. It is here. All the traditions of the pulpit cluster about it. Usage prescribes that a sermon be based on the Bible. Christianity as a historical religion has grown out of men's study of the Bible. The religious life of the preacher has inevitably been nurtured by the stories and imageries and hopes and beliefs of the Bible. Yet the question inevitably presents itself: Why should a man who is concerned with bringing a religious message to a modern audience, bring it always from an ancient book? There are four possible answers to the question: (1) Because there, and there alone, is the truth given once and for all. (2) Because our religion has grown out of the Bible, and we must do our best to preserve the old authority. (3) Because the use of a text is customary, and one may as well take a text as a starting-point. (4) Because the Bible supplies to a preacher what he needs in order best to accomplish his task. These answers give us four types of preacher: the first worships the Bible, the second carries it as a burden, the third patronizes it as a convenience, the fourth interprets it as a message of power. We listen to the first, and find ourselves in an unreal world; to the second, and we are glad when the preacher has laboriously disposed of his biblical introduction and begun to speak as a man of today; to the third, and forget the Bible altogether; to the fourth, and realize the unending struggle to achieve social and religious values, in which heroes of the past fought and partly conquered, bequeathing to us the still unfinished task.

It must be recognized that there is a fundamental difficulty for the modern preacher in his use of the Bible. It is not that it is an oriental book written in language of the past, concerned with a life so different from ours. That gives it much of its charm. We all love stories and pictures of the far-away. It is a pleasant and comparatively easy task to illumine that old Hebrew life for a modern audience. Moreover, there is an advantage in seeing on a small stage and in simple fashion the play of the forces of good and evil. We respond to the meaning of the magnanimity of Joseph, the sin and repentance of David, the

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bigotry and punishment of Jonah, the neighborliness of the good Samaritan, the courage of Paul in the shipwreck. Nor is it the imperfect morality of the Bible that constitutes the difficulty of using it as the mainstay of our message. As soon as one has escaped from the notion that a Biblical writer could not be mistaken upon any point of morals, he is free to deal rationally with this great record of human struggle, and may derive help from the mistakes of good men as well as from their victories. If anyone ever thought that God commanded a man to slay his son as a test of his obedience, that is very good evidence of how men have misconceived God. It is a warning to us lest we do likewise. If men accredited as the law of Jehovah the command that a hostile population should be massacred, it enables us to understand how easily human passions and interests may claim divine sanction, and it teaches us how slow has been the growth of social morality. If an apostle still regarded women as inferior to men, he only showed himself to be a son of his time, and we shall make our own estimate of the place of woman upon larger considerations than those which came within the view of Paul. There is no serious difficulty in realizing that the Bible is not a body of statutes to be unthinkingly obeyed. Indeed, it is part of the task of the modern preacher to help his people to escape from this servility.

There is a difficulty, however, for the man who is thinking modern—wise, in preaching the religion of the Bible. It lies in the fact that the whole biblical history is miraculous. Israel is brought out of Egypt, given a land, rewarded for right conduct by material blessings, punished for wrong conduct by drought, famine, pestilence, and triumphant enemies. At the appointed time the Messiah comes by miracle. The church is founded by miracle, guided by miracle. Presently the Messiah is to return by miracle, and to end the human story in a dramatic climax with all the apocalyptic marvels. Preachers do not say much about these things, yet all the Bible writers were pre-eminently concerned with them. They are of the essence of the religion of the Bible, or at least of its theology. To dodge this striking element and to select for preaching such moral lessons and religious experiences as are consonant with our own ideas is tantamount to a rejection of the religion of the Bible. How can we pretend to be disciples of teachers whose fundamental concepts we ignore?

But why must a great religious literature accord with the modern conception of the world in order to be inspiring? Let us frankly admit the theodicy of the Hebrews. Our religious task is to find God in the vastness of the modern universe which our science is revealing to us. Let us learn how men found him in the little universe in which they thought they lived. What appears in this strange miracle-story? There is the common play of human passion with which we are so familiar. There are the little selfishnesses and the great crimes. There are the gods who were the images of their worshipers. There is the popular Jahveh who must be fed and courted and bribed. But in it all, and through it all, there are those who will not believe that God is such. He is righteousness, he is love, he is holiness, he is concerned with human good. What is this lofty worthfulness that challenges our admiration in Hebrew prophets and psalmists and sages? It is God at his great task of making men. What matter if they conceive him naïvely, and interpret storms, earthquakes, battles, as his direct discipline of man? They are seeking sanctions for those ethical values which they have

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themselves deeply experienced, and finding those sanctions where they can. It is the search and not the result that is significant. The important thing is not that Isaiah regarded Assyria as God's tool for the chastisement of Israel—a conception that is not easy to apply to all historical events—but that he believed in a God whose supreme concern is not national favoritisms, but justice and truth. Isaiah's conception of the significance of Israel in the world-process is a wonderful suggestion of the meaning of America. We do not preach the religion of Isaiah when we look out upon the nations to find what modern Assyria will chastise us, but when we believe in God, who is seeking through America the achievement of some great human good.

What is the meaning to us of the apostolic hope of a perfected and raptured church? Literalists exhaust their ingenuity in their discussions of premillenialism and postmillenialism, but the fundamental fact is the noble optimism, the sublime faith in a new heaven and a new earth *wherein dwelleth righteousness.* What is the apocalyptic climax but the dramatic presentation, conceived after the simple cosmology of the Jewish people, of that same confidence that we express today when we affirm the working of God in the ongoing social process? There can be no doubt that the New Testament is "other-worldly." It minimizes the significance of this life in comparison with the heavenly future. This world is a preparation. Surely this is the kind of religion we are seeking to escape. Yes, and therefore the literal application of New Testament expressions is often very unreal. But when we understand that wonderful early Christianity, we see men believing that though the world should melt away, righteousness would endure. Though they despised the joys of the present, they never despised its duties. They affirmed the infinite significance of moral obligations. They believed in an eternal life, whose quality of human goodness gave it its eternal value. They ever challenge us to live for what is supreme in this life or any life. In the discussion of the religion of Jesus we noted the difference of opinion as to whether he shared the eschatological expectations of his time, and suggested that even if one accept the extreme view of Bousset the challenge of the religious faith of Jesus to us and to our day is a contribution of the highest value for religion.

We go to the Bible, then, to find a growing morality and a growing religion. There is presented in most interesting fashion the development of a people through nearly two thousand years, from a primitive nomadism with its group morality and its clan god; through deep experiences in which unethical faiths were shattered against the rocks of national disaster, and in which the souls of men of vision struggled into the very presence of the Eternal; on to that calm, victorious faith of Jesus, who could believe in the Divine Father, and trust himself to the goodness of a Holy Will; into that Christianity which, believing in a divine redemption from the penalty of sin, sought passionately to achieve the victory over sin and the experience of goodness and love in personal life. In the study of any biblical passage of the Old Testament or New, we seek to understand the social situation out of which it comes. What actually happened? What were the ideas, motives, emotions, that produced the action? What moral ideals were struggling for expression? How far are any actors in the struggle appreciating that wholeness of life which is the very essence of the religious interpretation of the World? We cannot ask these questions without ourselves taking the rôle of the actors in the drama under consideration, and thus condemning the

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evil in ourselves and approving the good. It is because the Bible so often and so markedly compels us to this sympathetic condemnation of what is evil and appreciation of what is noble, unselfish, pure, and true, that it is the constant inspiration of the preacher as he seeks to help his people in the achievement of ethical religion as it may be lived today.

The writer has endeavored to present this point of view in detail in *The Social Institutions and Ideals of the Bible.* The purpose of the first part of the book is to present the social life as it developed from nomadism to the degree of culture that is exhibited in the time of Christ. The ideas of right are seen in their development, a development constantly promoted by the genius of great teachers. It was the religious and moral inspiration of those teachers that they saw rights and wrongs beyond those discerned by their contemporaries. It was ever a sin of Israel, as it is of all sinners, that they lagged behind, living in the light of outgrown values, and refusing to see what was larger and better. In the second part the writer has endeavored to indicate the contribution of the moral-religious leaders to this evolution. The great prophets who pre-eminently contributed to the social ideals of the Hebrews are studied in their historical situations, and the attempt is made to evaluate them as pathfinders in the moral progress of Israel and of the race. The third part of the book is devoted to the social teachings of Jesus, wherein is presented his conception of that human community in which the purpose of every member should be the attainment of supreme human values. How inevitably this social attitude is also a religious attitude, as the loving God is seen to be concerned in the same achievement, is evident in the great personality of Jesus himself. The teachings of Jesus touching the various elements of social life are discussed, not as rules presented for modern obedience, but rather as illustrations in those various spheres of his sense of the conditions of a genuine human community.

The constant endeavor of this book has been to point out that the Bible never relieves us of our task of ascertaining duty, never presents us with truth static and unchangeable as a gift, but always, and pre-eminently in the person of Jesus, supplies us the stimulus and the urge toward finding duty and doing it. When those great souls saw the right, it was so clear and compelling that they said that God had shown them. When we too with the same earnestness seek the right, we shall as surely find it, and may as confidently believe that God, who is still with us, has made it clear. The preacher's use of his Bible will enable him to show his people how they may find out right and duty for themselves.

What shall the preacher read who has not found what he feels to be a satisfactory modern view of the Bible? Many are conscious of change of thought going on around them if not within them, and find it difficult to determine the necessary reconstruction which the thinking of today demands. To such may be commended Clarke's *Sixty Years with the Bible.* It is a confession. With charming frankness and utter reverence, with gracious regard for those from whose views he dissents, yet with keen analysis, he discusses the evolution of intelligent thinking about the Bible from the fifties of the nineteenth century to the first decade of our own. It is a change of view from the naïve respect for an errorless book of divine revelation, perfect in all its parts, to a joyous appreciation of a great literature wherein the earnest soul finds kindred struggling, conquering souls, who inspire, help, and instruct him. He often disagrees with them, of course, for he

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lives in the light of later centuries; but he never fails to learn from them. The value of Clarke's presentation is largely in the fact that it is so keen and psychological an analysis of the actual steps by which he himself, and therefore thousands of his generation, were led from one view of Scripture to another. Most enlightening is the demonstration that, in point of fact, nobody ever did hold a view of the Bible that made it equally revelatory in all its parts. The old-time preacher who regarded himself as an interpreter of the Bible really preached his own, or his seminary teacher's, systematic theology, using such portions of the Bible as most availed to prove his points. No doctrine ever was founded upon everything that the Bible said upon the subject, at the best, it was founded only upon its preponderant affirmations in the Bible, the unfortunate passages which did not agree with the others being ignored or skilfully explained. To an earnest mind, awake to the meaning of the world of today, sincerely desirous of bringing a living message to his people, one difficulty after another with this view of Scripture would inevitably occur. Happy was William Newton Clarke that he was able to make the many transitions of his life with so little agony of soul. It was because his own deep religious experience was so consonant with that inner religion of the great spirits of the Bible that he was able, while he was escaping from the trammels of an outgrown theology, to hold fast that which was true. A thoughtful reader who might be today in the theological position which Clarke held in the sixties might well be led on, as he was decade by decade, to the views which came to be so fruitful in the ministry of the pulpit and of the classroom of the noble Christian who has lately left us.

The genial criticism of the older biblical positions which Clarke presents is a good preparation for a thorough examination of the development of the culture portrayed for us in the Bible. As a treatment of the Old Testament we take Badè, *The Old Testament in the Light of Today*. This is not a mediating or apologetic work. It is a reverent but definite attempt to set forth the facts of the Old Testament. The author calls attention to the disorder in our religious education which arises from the "artificial doctrinal co-ordination of different steps of moral development contained in the Bible." Can anyone measure the tragedy of asking people to believe that an act was right, because God did it, which would have been wrong if a man had done it? The higher criticism, unfortunately entitled of course, offers to the preacher and teacher a complete release from all moral difficulties of this kind. He sees one stage of morality and religion yielding to the next and the higher, and he never uses the lower as if it were anything else than the lower, and therefore a revelation of the pit whence we were digged, a warning that we shall not fall into the error again. Badè presents the Old Testament as a record of religious experiences. He desires not to use the word "revelation," which is suggestive of instruction from without, for the Old Testament really discloses that religious experience is not a gift from without, but a process of education amid the social forces of the time.

The moral beginnings both of the social life and of the religion of Israel are seen to be very crude. Yet in many cases these beginnings have been supposed to be part of the divine revelation. How little of the humane and the spiritual there is in much of the Hebrew law, even of the great Deuteronomic Code, is evident upon candid examination. It is against the background of so much that has passed for God's will that Badè sets the splendid work of the prophets. Amos

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and Hosea and brilliant Isaiah and Jeremiah, "the first great heretic," stand forth as moral geniuses. They are represented as utterly opposed to the cultus, regarding the whole sacrificial system as alien to genuine religion. Whether this is the correct view, or whether the prophets were simply denouncing a cultus that was offered as a substitute for righteousness, may be a matter for difference of opinion. The prophets who co-operated with the priests in the production of Deuteronomy were not the great ethical prophets at all, but rather those of the type whom Jeremiah so vigorously denounced. Deuteronomy is regarded by Badè as a book of not very high morality or spirituality, and Jeremiah is represented as definitely setting himself in opposition to the new code. It may be doubted whether our author has quite done justice to the finer elements in Deuteronomy and to the advancing humaneness manifested in its appeal. But such questions are matters of detail. The value of the whole discussion is that it introduces us at once into a great social movement like all other social movements, and with much likeness to that in which we are today. Morality and religion are seen to be then as now the achievement of men who were sincere enough, earnest enough, unselfish enough, to want to know the truth at any cost. The preacher who reads this book will feel that he has an Old Testament that he wants to preach, for it speaks to him of the struggle in which he finds himself and his people, of failures which they must at any cost avoid, of victories which they must at any cost achieve.

We have chosen for the New Testament a book that is intended for popular reading. It is therefore brief in compass and very simple in style. The peculiar value of Goodspeed's *The Story of the New Testament* is that it clearly presents exactly what the New Testament is. When a real scholar who knows the whole field writes a popular book we feel especially indebted to him.

The pulpit has too often dealt with the New Testament as if it were a collection of books designed to set forth the Christian religion, giving first the facts about Christ and then the interpretation of Christ for the church. From this arise all our difficulties. We look for a body of authoritative teaching in the gospels and for the elements of a theology in the epistles. Goodspeed shows us a living, struggling church that had no thought of preparing authoritative writings at all. It was no time for the quiet writing of books. It was a time to live and preach, in view of the expected coming end of the age. The writings arose in response to definite needs. The preacher may ignore the occasional character of these writings and treat them as if they were timeless declarations of truth, in which case he will be involved in all those difficulties which Dr. Clarke has so well discussed. Or he may ignore both the character and the teachings of the book, and seek only beautiful texts expressing noble moral and religious sentiments, in which case he will get the same value out of the New Testament that he may get out of any compendium of practical quotations. But if he will take the trouble to study the New Testament, he will find in full progress a vital religious movement which will inspire him with messages of courage and helpfulness to his people.

Following Goodspeed's grouping of the books, he may study first how Christianity met the Greek world in the great evangelism, and sought to bring a spiritual meaning into common life. In one way Paul as a theologian may help the preacher, in another way Paul the Christian, living and working with God in the tremendous task of establishing and nurturing the gentile churches, may help him. Then he

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may study the writings that cluster about the tragedy of the fall of Jerusalem, the ending of the Hebrew national life, the failure of hopes founded as it seemed on divine promise. What shall men do when they must shift all the foundations of their faith? It is well to know how great souls answered that question, if one is to preach to a congregation in the modern world. A third group of writings grow out of the persecution of Domitian. What shall the preacher do with books addressed to troubled souls who were in danger of martyrdom for refusal to worship the imperial image? Could anything be more remote from the problems of the present? But is not our chief problem that this seems to be a world which is ruled only by material force, while we long for a faith to assure us that the future belongs to righteousness and love and peace? The Book of Revelation does not help us to prove it; it will not bulk much as an argument; but it is a splendid affirmation of religious faith; and after all that is what we need in the great spiritual adventure of today. The fourth group of writings may indeed confuse us, for they are concerned with that gnostic heresy, which is dead with all the other outgrown philosophies. Our philosophic problems today are numerous and difficult enough, but they have nothing to do with Gnosticism. Yet history is a great teacher. Illuminating indeed is it to see how courageous men sought to think straight under the inspiration of the memory of Jesus, a trust in God, and a passion for holy living. The preacher who discovers the eminently practical character of these controversial writings will find his own task simplified as he seeks to lead his people amid the confusions of the present time. Goodspeed presents the religion of the New Testament as a spiritual achievement expressing itself in an inner faith, a social devotion, and a glorious struggle for righteousness.

Questions for Discussion

1. What are the conditions of vital expository preaching?
2. What is the essential weakness of the proof-text method?
3. What are the real differences between Clarke's earlier and later preaching?
4. What is involved in a belief in "progressive revelation"?
5. How would a study of Hebrew slavery help a man in his social preaching?
6. What is the value of Hebrew prophecy for our study of social problems?
7. What are the vital values of the New Testament attitude toward "the present age?"
8. What was the original meaning of the Decalogue? How does its modern interpretation indicate moral progress? What does this mean to the preacher?
9. How may the preacher use a miracle story in his sermon?
10. Consider the preachableness of Paul's conception of faith.

Books for Further Reading

G. A. Smith, *Modern Criticism and the Preaching of the Old Testament*

Vernon, *The Religious Value of the Old Testament*

Kent, *The Origin and Permanent Value of the Old Testament*

McFadyen, *The Criticism of the Old Testament in the Christian Church*

Weiss, *The Religion of the New Testament*

Moore, *The New Testament in the Christian Church*

Brown, *The Social Message of the Modern Pulpit*

Clarke, *The Use of the Scripture in Theology*

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THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. VII

BY HERBERT L. WILLETT

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY VII

ZEPHANIAH, NAHUM, HABAKKUK, AND OBADIAH: THE ANSWER OF THE PROPHETS TO THE QUESTION, WHAT IS GOD'S PART IN HISTORY?

Contemporaneous with various portions of the long ministry of Jeremiah, which continued from 627 B.C. until after the fall of Jerusalem in 586 B.C., there were four prophets who spoke on various phases of the national life, particularly in regard to the problems arising out of Judah's relation to her neighbors. These are the ones whose work is reviewed in this study.

No reference to these men is made by Jeremiah in any surviving oracle of his; nor do any of the four prophets mention their great contemporary. Yet this does not appear strange when one reflects upon the large amount of spoken and written prophecy which has not survived to our day, and the variety of interests, religious, ethical, social, and political, which engaged the attention of these moral leaders.

In reading these four brief books, one notices the almost total absence of the social solicitude which has occupied so large a place in the work of the preachers whose ministries have been studied thus far. It is not with ethical, hardly even with religious, themes that these men are engaged, save as these values are implicit in the national problems of their day. It is rather with Judah's political fortunes, as they are affected by the surrounding peoples, the Scythians, the Assyrians, the Babylonians, and the Edomites, that the prophets of this order concern themselves.

Is it for this reason that less of their material has survived? Were the great social teachings of men like Amos, Hosea, Isaiah, Micah, and Jeremiah regarded as of larger value, and so preserved in fuller volume? Be that as it may, these less conspicuous champions of the national life of Judah are most valuable sources for the study of her problems and sentiments, and the intensity of their political faith and loyalty are notable commentaries upon that persistent belief in the providential issue of Israel's life, the results of which are witnessed in their later history, and in the religious experiences of the world.

First day.—§158. *The terrible threat of destruction:* Zeph. 1:1–6; Jer., chaps. 4, 6; II Kings, chaps, 21, 23. Read the Zephaniah passage, and observe in

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vs. 1 the long genealogy, unusual in the case of prophets, and its termination in Hezekiah, presumably the royal great-grandfather of Josiah. Note also the date, probably about 627 B.C. In vss. 2–6 note the prediction of overwhelming destruction about to come upon all living things. Would it seem reasonable that the prophet here has in mind the terror of the Scythian invasion, to which Jeremiah seems to refer in chaps. 4, 6? Glance through the records of Manasseh's reign in II Kings, chaps. 21, 23, for references to the same forms of idolatry mentioned in these verses. It is upon idolaters that destruction is to fall.

Second day.—§ 159. *The day of Jehovah:* Zeph. 1:7–13. Read the passage, and notice the announcement of the approaching "day of Jehovah," probably connected in the prophet's mind with the Scythian devastation, but not exhausted by it. Note the classes who shall suffer in this visitation: the members of the royal family, those who practice superstitious rites, the violent, and the fraudulent. All parts of the city shall suffer. The secrets of fraud and selfishness shall be searched out.

Third day.—§ 160. *"Dies irae, dies illa"*: Zeph. 1:14–18; Matt. 25:31–46. Read the Zephaniah passage, and observe the solemn character of the announcement that the day of wrath is near. This passage made a deep impression upon later Jewish and Christian thought. It seems to serve as one of the early bases for the doctrine of the Day of Judgment, which plays so important a part in the theology of the church. A mediaeval hymn, by Thomas of Celano, bears the title given above, and is the classic hymn on the subject. Compare the picture here given with that presented by Jesus in Matt. 25:31–46.

Fourth day.—§ 161. *Philistia's peril:* Zeph. 2:1–7; I Sam., chaps. 4–7, 13, 14, 31. Read the Zephaniah text, and note the explicit references to the doom that is to befall Israel's ancient oppressors, the Philistines. For records of the depredations wrought by them, glance through I Sam., chaps. 4–7, 13, 14, 31. Where was Philistia, and what were its cities? Would the fact that the Philistines were directly in the path of the advancing Scythians give point to the prophet's word? Note that vs. 3 seems to be a later and interpolated reference to the people of Jehovah.

Fifth day.—§ 162. *The doom of Ammon and Moab.* Zeph. 2:8–11; Amos, chaps. 1, 2. Read the passage from Zephaniah and notice that it deals with two peoples east of the Jordan, and quite out of the path of the Scythians. For this reason, and further because of the intensity of the national hostility manifested, and the remoter issues of vs. 11, the entire passage is regarded by many as later than the times of Zephaniah. It reflects, however, the antagonism felt toward the two trans-Jordanic tribes. Compare the spirit of this passage with that of Amos, chaps, 1, 2.

Sixth day.—§ 163. *Ethiopia and Assyria:* Zeph. 2:12–15. Read the passage, and note that it refers to the two nations who had been the outstanding rulers of the world, west and east. The Ethiopians ruled Egypt for a half-century shortly before Zephaniah's time; and Egypt was the southern goal of the Scythian raid. Assyria, the great empire between the Tigris and Euphrates, had Nineveh for its capital. That empire fell before the Medes and Babylonians in 606 B.C. But Zephaniah may well have believed that the wild Scythian horsemen would be the cause of its overthrow. (As we shall soon see,

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the Book of Nahum, especially chaps. 2, 3, is the classic prophecy of the downfall of Nineveh.)

Seventh day.—§ 164. *Jerusalem the unholy:* Zeph 3:1–5. Read the passage, noting that it is one of the few sections in these books that has the ring of sympathy with the victims of social injustice. There is much the same tone as in the contemporary words of Jeremiah in the period before the great reformation of Josiah. What are the sins charged against Jerusalem? (Vss. 6, 7 seem unrelated to their context, and are probably of later date.)

Eighth day.—§ 165. *The purification of Judah:* Zeph. 3:8–13. Read the text, and note that in it Jehovah promises his people that he will punish the nations that have wasted them; yet with milder spirit he affirms that he will speak persuasively to the peoples, and they shall turn to him. The holy nation shall be gathered home from the distant lands, and purified of its evil elements. The humbled remnant shall dwell pure and protected. The tone of the entire passage is post-exilic.

Ninth day.—§ 166. *The Golden Age to come:* Zeph. 3:14–20. Read the passage, and note that it is either the utterance of an age when danger no more menaces Jerusalem, or the prophet in his confidence places himself in that ideal future. Jehovah is the national deliverer. The true Israel rejoices, fearless and triumphant, the humble are upraised, and the proud driven away. And Israel becomes the glory of the nations.

Tenth day.—§ 167. *The mighty God:* Nah. 1:1–10. Read the passage, and note that vs. 1 gives the theme of the book, and the name and residence of the prophet. The entire book is devoted to the approaching doom of Nineveh. Nothing is known of Nahum aside from the book, and Elkosh is an unknown place. Vss. 2–10 in the original are an acrostic, the lines beginning with the successive letters of the alphabet. For this reason, as well as their indefinite and apocalyptic character, they are thought to be later than the body of the work in chaps. 2 and 3, and put in as a general introduction. What is the theme of these verses?

Eleventh day.—§ 168. *Comfort and threatening.* Nah. 1:11–15. Read the passage, and notice the evidence of two entirely different themes: vss. 11 and 14 addressed apparently to Nineveh, and constituting probably the first authentic words of Nahum in condemnation of the heathen city; vss. 12, 13, and 15, wholly different in tone, and evidently part of an oracle of comfort to Judah, perhaps based upon the doom of Nineveh.

Twelfth day.—§ 169. *The siege of Nineveh:* Nah. 2:1–5. Read the passage, and note the vividiness of the picture of Nineveh's distress and overthrow. Ironically the prophet bids the mighty capital defend itself. Then he describes the desperate efforts made in attack and defense. The armed chariots rush to and fro, the commanders are exhorted to the charge, and protections are set up. The student will not fail to notice the realism of the description.

Thirteenth day.—§ 170. *The den of lions:* Nah. 2:6–13. Read the passage, and notice that in some unknown manner the waters of the Tigris played a part in the overthrow of the city. The queen, or the goddess, or the personified city, is stripped and carried away, amid the mourning of her maidens. Like a pool her people melt away. Enormous plunder is taken away, and so the city that was lion-like in its power, vanishes forever from the earth.

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Fourteenth day.—§ 171. *The bloody city:* Nah. 3:1–7. Read the passage, and note how in verse after verse the prophet pursues the theme of Nineveh's overthrow. As the most hated of the oppressors of Israel, her destruction was an immeasurable relief. The career of Assyria had been one of almost uninterrupted triumph. Her power had been felt in all the earth. But she is soon to be punished for her cruelty, her pride, and her seductive idolatries. To the astonishment of all men, she is now to be laid waste.

Fifteenth day.—§ 172. *Nineveh shall fall like Thebes:* Nah. 3:8–19. Read the passage, and observe that it refers to the capture of Thebes (No-Amon), the capital of Upper Egypt, by Ashurbanipal in 661 B.C. This reference, and the fact that the fall of Nineveh, the prophetic theme of Nahum, occurred in 606 B.C., set the limits within which the book must have been written. The precise date was probably about 608 B.C. The prophet declares that a fate like that of Thebes shall in turn befall Nineveh. Again in ironical language he summons her people to defend themselves. Numberless leaders and countless wealth cannot save them. Their guardians are helpless and her fate is sealed, and thus, with a satisfaction that makes evident the bitterness of Hebrew hatred of Assyria, the prophet brings his taunt to a close. What do you think of the spirit of this book? How do you think it compares with Amos or Micah?

Sixteenth day.—§ 173. *The prophet's perplexity, and the divine answer:* Hab. 1:1–11; II Kings 23:36—24:17. Read the Habakkuk passage, and note that vs. 1 is the superscription, which tells us all we know of Habakkuk; that vss. 2–4 give the perplexed comment of the prophet upon the lawlessness and social injustice of the times, which would seem to correspond to the reign of Jehoiakim, probably its latter period, between the battle of Carchemish (605 B.C.) and the first siege of Jerusalem (597 B.C.); and that vss. 5–11 provide the divine response, to the effect that God is raising up the fierce Babylonians (Chaldeans) as the instrument for the punishment of the oppressive and wicked in Judah. Read II Kings 23:36—24:17 for references to the military operations of the Babylonians in Palestine.

Seventeenth day.—§ 174. *A deeper perplexity:* Hab. 1:12–17. Read the passage, and observe that the visitation of the Babylonians, predicted in vss. 5–11, has evidently taken place. The oracle is therefore later than the previous one, and doubtless belongs after the siege of 597 B.C. A fresh and more disquieting perplexity now disturbs the prophet. Why does God permit such merciless treatment of Judah at the hands of these heathen? The hand of Assyria was heavy; but that of Babylonia is heavier still. It is the embodiment of mere crushing brute force, delighting in malice and self-glorification. Why does Jehovah, the ever-loving God, allow such miseries to be inflicted on his people? Do you think these words find echo in the hearts of many of the war-distressed people of today?

Eighteenth day.—§ 175. *The divine response:* Hab. 2:1–5; Gal. 3:11. Read the Habakkuk passage, and note that with dramatic impressiveness it gives the divine oracle in answer to the perplexed question of vss. 12–17 above. Observe that in vs. 1 the prophet figuratively withdraws to his tower of observation and silence, to wait for the divine word. Note also that vs. 2 gives Jehovah's preliminary direction to write down upon clay tablets, after the Babylonian manner,

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the oracle now to be given, so that it will be readable and permanent. Then vs. 3 brings assurance that the oracle pertains to days ahead, but not far distant, and is to be waited for in confidence. Then in vs. 4 comes the divine word at last: "All that you say of the oppressor is true; but the righteous shall live by his (or my) faithfulness," by trust in God and unwavering loyalty to his will. Note Paul's use of this oracle in Gal 3:11, and in his entire discussion of justification by faith in the epistles to the Galatians and Romans. How does his use of the words differ from the prophet's? To what degree do you think the oracle would be a comfort to the people of Judah? Note that vs. 5 amplifies the description of the Babylonian oppressor.

Nineteenth day.—§ 176. *The fivefold woe:* Hab. 2:6–20. Read the passage, and note that it contains five "woes," presumably uttered against the foes referred to in the previous verses. But notice also that these maledictions are somewhat general in their character, and might be used in any denunciation of oppression, cruel ambition, injustice, drunkenness, violence, or idolatry. Perhaps they belong to a later period than that of the prophet. Is there evidence of greater social concern in Habakkuk than in Zephaniah and Nahum? Observe the quotations in vs. 12 from Mic. 3:10; in vs. 13 from Jer. 51:58; and in vs. 14 from Isa. 11:9.

Twentieth day.—§ 177. *The manifestation of God:* Hab. 3:1–15; Deut. 33:2; Ps. 77:16–20; Judg. 5:4, 5. Read the Habakkuk passage, and note that it has the form of a psalm, uses the musical notation "on stringed instruments" at the opening and the close, and twice employs the pausal direction "Selah," which appears elsewhere only in the Psalms. Read also Deut. 33:2, and compare it with vs. 3; and compare Ps. 77:16–20 with vss. 10, 11, 15. It is a demand for the appearance of God in vengeance on the enemies of Judah, and a figurative description of such an event, based on Judg. 5:4, 5 and the passages already cited. Would such a picture of divine power be a comfort to the afflicted in Judah and in exile?

Twenty-first day.—§ 178. *Jehovah is the strength of his people:* Hab. 3:16–19; II Sam. 22:34; Ps. 18:33. Read the Habakkuk passage, and observe that it is the psalmist's meditation upon the manifestation of Jehovah of vss. 3–15. The first effect is terror, but confidence in God brings joy and strength. Read II Sam. 22:34 and Ps. 18:33, and compare with vs. 19. The relation of chap. 3 to chaps. 1, 2, is not intimate, and it may come from a much later age. Its note is that of the intense nationalism which appears in the prophets of this group.

Twenty-second day.—§ 179. *The oracle against Edom:* Obad. 1–9; Jer. 49:7–22; Mal. 1:2–5; Gen. 25:19–34. Read the Obadiah passage, and compare it with Jer. 49:7–22. Does it not seem probable that Obadiah had before him the older oracle of Jeremiah, and was partly quoting, and partly commenting upon it? Recall the fact that Edom was the race of Esau, living south of the Dead Sea, in the rocky defiles where later the rock city of Petra was constructed. Throughout their history there had been bitter hostility between Judah and the Edomites. Note that in vss. 1–4 the prophet recalls the older oracle against Edom, and in vss. 5–7 comments on a calamity that has recently befallen that people, perhaps attacks of Arabians or Nabateans from the desert, which drove them out of their

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rocky fastnesses northward. Read also Mal. 1:2–5, and consider the probability that these words refer to the same spoiling of Edom. In vss. 8, 9 the influence of the Jeremiah passage is again seen. Read Gen. 25:19–34 for the early story of Jacob and Esau.

Twenty-third day.—§ 180. *The crime of Edom:* Obad. 10–14; II Kings 24:18–25:11; Ps. 137:7–9. Read the Obadiah passage, and note that it seems to refer to the conduct of the Edomites at the time of Jerusalem's destruction by Nebuchadrezzar in 586 B.C. The words, probably written long afterward, recall in terms of warning the hostile behavior of Edom in that time of agony for Jerusalem. Read again, II Kings 24:18—25:11, the story of the capture of Jerusalem. No mention of the Edomites is there made, but the prophets supplied the lacking details. Read Psalm 137:7–9, and notice how the Edomites and Babylonians are linked together in that terrible cry for vengeance upon the enemies of Jerusalem.

Twenty-fourth day.—§ 181. *The day of Jehovah upon Edom:* Obad. 15–21; Isa. 63:1–6. Read the Obadiah passage, and note that it is more general in tone, and would seem to be a sort of appendix, probably much later in date. It affirms the coming of the "day of Jehovah"—the time of judgment—upon all the nations, but especially upon Edom. It recalls the Edomite revels on Mt. Zion and predicts that in the future the restored Judah will consume Edom. The sections of Palestine that have been occupied by clans like the Edomites and the Philistines shall be reoccupied by the people of Judah returning from exile. This hope of a future reckoning with Edom seems to have been persistent through the history. Read Isa. 63:1–6, and see how a prophet living in the post-exilic days looked longingly forward to the time when Israel's ideal warrior, the messianic king, would come to his people with his garments drenched in the blood of Edom. In such passages the strong nationalistic spirit has its fullest expression.

Twenty-fifth day.—The Book of Zephaniah. Review the Book of Zephaniah, and recall that it appears to have as its background an expected calamity, which is about to befall Judah and its neighbors. Remember that this has been thought to be the great Scythian raid of 627 B.C., in the reign of Josiah, from which, fortunately, Judah escaped. But both Jeremiah and Zephaniah used the event to emphasize their call to repentance. Notice that this prophet is concerned to warn Jerusalem regarding the impending danger, which he calls the "day of Jehovah." His is the spirit of deep national solicitude, but it is based on desire to see the people repent of their false worship, their foreign customs, and their disregard of Jehovah. *Is the prophet right in believing that righteousness is the best protection against outward dangers?*

Twenty-sixth day.—The Book of Nahum. Read the book again, and notice that, as in Zephaniah, its interest is not in the judgment upon Judah, but in the fall of Assyria, her great enemy. It is one of the most vivid and picturesque of the prophetic works. It probably dates from about 608 B.C., a short time before the fall of Nineveh. The description of the siege and fall of Nineveh is full of life and color. But it is nationalistic in the external and political sense. Zephaniah also looked forward to the destruction of Assyria, but was more concerned with the punishment to be inflicted on Jerusalem. Nahum is absorbed in the sentiment of triumph over the approaching fall of the great persecutor of his

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people. How would you estimate the two types of nationalism? Which would have most value for the moral life of a nation? Is the sentiment of nationalism as contrasted with internationalism increasing or declining?

Twenty-seventh day.—The Book of Habakkuk. Read the book again, considering once more the perplexity of the prophet over the violence and wrongdoing in the land, and the divine response that soon there shall come discipline at the hands of the Babylonians (Chaldeans). This portion of the book seems to date from the troubled reign of Jehoiakim, about 600 B.C. Later the prophet, astonished and distressed at the ferocity of these insolent invaders, raises the question as to how God can permit a people far more evil than Judah herself, and more merciless than her former oppressors, the Assyrians, to bring this desolation upon the land. The answer is the oracle, that faithfulness is the secret of survival. Is this a permanent principle of national life? This portion of the prophecy, and the woes that follow, seem to emerge from the period following the fall of Jerusalem. The final chapter is a psalm in celebration of the power of God. This book possesses the national spirit to a marked degree. Like the others of the group, it is less concerned with moral and social problems than with the prospects of Judah.

Twenty-eighth day.—The Book of Obadiah. Read the book, the briefest in the Old Testament, and note that it has a single and simple theme, a denunciation of Edom, a shout of exultation over the troubles coming upon her, and a prediction of more disastrous days ahead. The intensity of national resentment against the foes of Judah reaches its climax in this book. No concern is evinced for the moral or religious advance of the prophet's own people, but only for vengeance upon their enemies. Yet such a spirit is true to the life of an ancient people, and has not, even in this age, died out of the human heart. Are such books useful for instruction, or for warning? Is this the type of patriotism the world most needs?

Twenty-ninth day.—Judah and the nations. In all the studies of this course, it has been apparent that one of the most important elements in the social, political, and religious life of Israel was the influence of the neighboring nations upon her. It is too late in the centuries to attempt the study of Old Testament history and religion without careful attention to the peoples who constituted the environment of Hebrew life. In the present study the significance of these surrounding influences is more than ever apparent. The chief concern of these four prophets was the effect of Scythian, Assyrian, Babylonian, and Edomite behavior upon the fortunes of Judah. By such means the scope of national thought was widened, and the conception of Jehovah as a world-ruler was strengthened. But was there any solicitude as to the influence Israel ought to exert upon her neighbors?

Thirtieth day.—The national spirit. The hardships which Israel suffered at the hands of the neighboring peoples did much to intensify the feeling of devotion to the land, and to its history. No nation that has not suffered for the sake of its possessions and institutions can realize their value. Yet is it not true that national life is largely the result of geographical conditions? Why should Europe be broken up into many hostile and suspicious nations, while the American states have no such jealousies and antagonisms? Is the love of humanity of a higher order

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than the love of country? What effect would such considerations have upon the continuance of war?

Thirty-first day.—Present value of this group of prophets. Noting the prevalence of national over ethical, social, and religious concern in these prophets, are they to be counted as of the same value as Amos, Isaiah, and Micah? How far is it probable that they expressed the spirit of the prophets just named? How far would Jesus approve of the spirit of these books? Would you call Jesus a nationalist in any sense? Would you think of him as a patriot? In what way would the prevalence of his ideas prevent international jealousy and war? Is America fortunately situated to interpret to the other nations the ethics of Jesus on this theme?

SUGGESTIONS TO LEADERS OF CLASSES USING THE FOREGOING COURSE

BY GEORGIA L. CHAMBERLIN

INTRODUCTORY

In the study of the prophets which will form the basis of our work for the present month, it will be necessary to guard the group against the prevalent feeling that whatever is in the Bible is good just because it is there. At least two of the prophets whose speeches we are to study were consumed with wrath—righteous perhaps, but quite as disastrous to the spiritual quality of the men who spoke as to their hearers. It would not be fair in a study of the Hebrew prophets, however, to omit these books, for the men who spoke these wrathful words represented the Hebrew people more truly than the prophets of social justice and pure religion. It will be seen, however, that the preparation of programs upon such a group of books as these is more difficult than in the case of those books where there are many events and striking occasions to be discussed. Perhaps the strongest lessons which can be drawn from Old Testament prophecy in this group are those of the cultivation of high ideals of international relationships, of the impossibility of a nation living in isolation, and of the constant passing back and forth of influences which change and develop the character of a nation.

PROGRAM I

1. The Scythian invasion and a review of Jeremiah's message to Judah at that time. 2. Zephaniah and his message in the same crisis. 3. The "day of Jehovah" as depicted by the prophets before the exile. 4. Zephaniah's philosophy of the nations surrounding Judah.

Discussion: If the Jews had been less exclusive religiously, would they have had a larger influence on the world in ancient as well as modern times?

PROGRAM II

A series of speeches from the prophetic books, by members of the club, in each case preceded by a statement of the historical background which makes the

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message clear. Some groups may think it worth while to give these speeches in costume and so render them more effective.

1. Amos 5:18–27, "A nation shall crush you." 2. Hosea 11:1–7, "The strength of Jehovah's love." 3. Isa. 9:8—10:4; 5:26–30. "Your pride shall be humbled." 4. Jeremiah 6:16–26, "The destroyer at hand." 5. Nahum, chaps. 2, 3, "The enemy shall fall." 6. The story of the fall of Nineveh.

Discussion: What would the Jews naturally think about the relation of Jehovah to the fall of Nineveh and their own future?

PROGRAM III

1. The prophet Habakkuk and his question. 2. The answer which satisfied him. 3. Reasons why such an answer does not satisfy us today.

Discussion: Can we hold God responsible for the wars of the world?

PROGRAM IV

1. *Class exercise:* a paraphrasing of the books of Obadiah and Nahum. 2. The use of psalms by the prophets. 3. Do the representations of the prophets in Sargent's frieze of the prophets sympathetically portray them as our studies depict them? (Prints may be obtained from the University of Chicago Press for 5 cents each.)

Discussion: Does cursing another nation help one's own?

REVIEW QUESTIONS

1. What prophets were the interpreters of the Scythian invasion to the people of Judah?

2. How did Zephaniah interpret it?

3. What does he mean by the "Day of Jehovah"?

4. State some of the differences between the Day of Jehovah as pictured by Zephaniah and the "Judgment Day" of Jesus.

5. What nations were to suffer in this visitation of Jehovah?

6. In what ways does chap. 3 differ from the earlier portion? How may we account for this difference?

7. What do we know about Nahum personally?

8. What is the purpose of his book?

9. What had been the relation of Nineveh (the capital of Assyria) to Israel and Judah?

10. When did Nineveh actually fall and through what power?

11. What was the general thought of the prophets as to the reason for Israel's calamities?

12. To what great question made by Habakkuk and shared by the faithful in Judah did continuous triumph of their enemies give rise?

13. What was Habakkuk's answer to the question?

14. What do you think of it as a message of comfort? Can we give a better answer today? If so, what is it?

15. Who were the Edomites and what had been their relation to the Hebrews?

16. What do you think of Obadiah as a prophet (speaker for God)?

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17. For what reason do you suppose that such extensive portions of the sermons of Isaiah and Jeremiah have survived while we have only brief scraps from the prophets considered this month?

18. Jesus was a student of the prophets. From which of those that you know would he receive most inspiration?

19. Can a nation live up to his highest ideal, unless other nations do the same? Why? or How?

20. Is national or international spirit the higher? Why? What dangers are there in this answer?

REFERENCE READING

General: Henry Preserved Smith, *Old Testament History;* Kent, *The History of the Hebrews, The Historical Bible;* Ottley, *Short History of the Hebrews;* Wade, *Old Testament History;* Smith, *The Prophet and His Problems;* Smith, *The Book of the Twelve Prophets;* Chamberlin, *The Hebrew Prophets.*

Special: Kirkpatrick, *The Doctrine of the Prophets*, chaps. ii, viii, ix, x; Goodspeed, *Assyrian and Babylonian History*, Part IV, chap. i; Driver, *Introduction to the Literature of the Old Testament*, pp. 318–21, 334–44; Schenck, *Oratory and Poetry of the Bible*, chap. vi; Fowler, *History of the Literature of Ancient Israel*, chaps. xiii, xv; Duff, *The Theology and Ethics of the Hebrews*, chaps. iii, v; "Century Bible," *Minor Prophets*, Vols. I, II; Hastings, *Dictionary of the Bible*, articles on "Nahum," "Zephaniah," "Habakkuk," "Nineveh," "Edom," "Judah," "Babylonia," "Assyria" (see also Historical Chart).

[*The next study will present Isaiah, chaps. 40–55 and Ezekiel, prophets of evangelism.*]

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THE BIBLICAL WORLD

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THE GOOD SENSE OF JESUS

We shall never fully understand Jesus until we stop looking at him through the atmosphere of a conventional piety. We have so veneered his thought with theological terms and confessional formulas that we have failed to look at it with the same objectivity—if academic patois may be permitted—with which we look, for example, at the teaching of Socrates. As a result we too frequently have failed to grasp its essential sanity.

In consequence we have underrated the good sense of Jesus.

Sometimes this has resulted from our blind disregard of conditions in the midst of which his teachings were given and the persons to whom they were addressed. We have erected his directions for particular needs and particular tasks and particular persons into general principles. When we have not been ready to follow the results of treating his words in this fashion, we have injured our consciences by casuistical evasions of our own conclusions. And a man's integrity is always at stake when he tries to make unwelcome moral ideals appear to be illegitimate.

The man who recognizes the authority of Jesus should see that he actually knows what the teachings of Jesus are. Exegesis is an admirable handmaid for piety.

Prejudice and practice are enemies of good sense in the case of Jesus as in that of other teachers. History has so built words and practices into the life of the world as to make it difficult to understand Jesus except as a divine idealist introducing ideals fit for heaven but impracticable on the earth. There could be no more serious mistake.

Take his teaching as to non-resistance, for example. It was not made by Jesus a creed for states, but for heralds of the coming Kingdom of God. But the good sense of the principle it involves

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is axiomatic. Could there be anything more foolish than to attempt to spread brotherhood by force? You can of course spread a religion that promises salvation after death, by the sword. Mahomet did it; Charlemagne did it. But you cannot pound a feeling of fraternity into your fellow-men with a club or shoot love into them with a machine gun. The man who is to spread the news of the love of God who is a Father is thoroughly sensible when he submits to injury rather than acts as if he served a God who is a Persecutor.

So too in the case of love—that is, the giving of justice rather than the fighting for one's rights. True, the fight for rights has brought advance, but only because men with outgrown privileges have not been wise enough to practice conciliation. But supposing Great Britain had followed the advice of Burke and had made concessions to the American colonies! How much more did the French Revolution permanently accomplish than was given freely in the surrender of August 4, 1789? Who can tell the advantages which have come to Japan because the last Shogun preferred to surrender rather than fight for the rights he had inherited? Or, to compare small things with great, how many of us have not been advised by lawyers that while we have a good case it would be cheaper to bear a loss than to establish our claim? Is this advice any less sensible when it comes from Jesus?

The process of history is a commentary on the worth of these principles of Jesus.

Humanity is not headed toward Ab the Caveman, but toward Jesus Christ the Son of Man. Jesus is a teacher ahead of his time, pointing out the goal rather than the next step, to be judged not by his own day or by our day, but by the whole course of human history.

Let us pass on this word of cheer. When we follow Jesus we are not following impracticable theories into a land of dreams. We are following good sense. In a world that is only partially sane we are anticipating the sanity of eternity. Let us therefore be steadfast, immovable, always abounding in the work of the Lord, inasmuch as we know that our work is not in vain in the Lord.

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THE WISH THAT PRAYS
THE STATEMENT OF A SPIRITUAL PROBLEM

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The psychology of religion is as yet but partially explored. We therefore welcome every contribution which is made to that attitude of mind which seeks help and protection from God. Prayer in the sense of request is sometimes treated as unworthy of the broad-minded Christian. For our own part we cannot feel that a religion in which prayer is forbidden or is merely subjective musing is worth while.

No definition fully defines. There is always something unexpressed, something yet to be said—a shade of meaning, a difference of concept, or an actual content. When we say that prayer is "speech with God," "fellowship with the Divine," "the voluntary turning of the soul to God," "the natural spontaneous instinct of the soul," and so on, we have not begun to exhaust the power and beauty of language to convey our thought of what prayer really is. The Westminster Shorter Catechism says: "Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies." James Montgomery wrote most beautifully:

Prayer is the soul's sincere desire,
  Uttered or unexpressed,
The motion of a hidden fire
  That trembles in the breast.

Prayer is the burden of a sigh,
  The falling of a tear,
The upward glancing of an eye
  When none but God is near.

We can go no deeper in analysis than the utterly inward soul's desire. Prayer is the desire of the soul, the very self of man. But there is a question that Christian experience asks: Are all desires, all wishes, to be considered prayers, or only those that are for things agreeable to God's will? When we wish for things that are contrary to God's will, are we praying—or only wishing?

Here is a problem that must engage us if we would not only think clearly but also act righteously. We are dealing, not with hair-splitting definitions, but with the moral and spiritual evaluation of all of our thoughts, words, and deeds. At what point of experience does a wish become a prayer?

None of us would say: "O God, give me this thing! I know that it is wrong, contrary to thy will, but nevertheless give it to me!" We should not mentally frame such a petition; we should realize its utter worthlessness and irreverence and we should doubtless call to mind the admonition of James, "Ye ask and receive not, because ye ask amiss." Yet all of us wish for things that we know, more or less clearly, are wrong. What, then, is the status of such a wish? It is impossible to avoid the conclusion that we actually are

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praying for the evil thing, knowing that it *is* evil, but regardless of the contradiction in approach to God that this involves. If this be so, it is high time that we look with new fear upon such moments of moral vagrancy and slipshod spirituality.

It must be understood that we refer to things admittedly wrong. With questions of moral casuistry or with unsettled problems we cannot be concerned. We may play hide-and-seek with our consciences about some matters and be sincerely perplexed as to our duty in many others, but there is a large open territory where the issue is not shadowed by the forest of our ignorance. It is of this certain ground that we speak. To one who wishes to deal in absolute sincerity with the problems of the moral and spiritual life the question should present itself: If I permit myself to wish for that which I know is wrong, am I not in fact asking God to give it to me? To say that such a prayer has no power with God is not to remove our responsibility for the asking.

It is evident that our concern is not with forms or with words but with spiritual states and our understanding of them. It was Christianity that developed prayer beyond the ritualistic stage and set it clearly in the light of fellowship with the heavenly Father. Prayer to the Christian is not a highly specialized philosophy of spirituality, but communion with One who, he believes, both knows and cares. Considered impersonally it is linking the human spirit with the forces that make for righteousness, but the Christian must have more than this—he needs and craves personal fellowship. He thinks not of a world-force but of the world-Father. He sees in the life of Jesus a radiant moral purity, but he perceives also the dynamic of this unique life—oneness with God. The reported petitions of Jesus are the focal points of his prayer-life, the record of an experience with the divine made intelligible to man in the concrete form of words.

So, while our concern is not with forms or with words as such, the vocalization of prayer is a supreme necessity of spiritual experience and of ethical advance. As Dr. Jowett truly says: "Prayer is the summing up of the Christian life in a definite act which is at once inward and outward, the power of which on the character, like that of any other act, is proportioned to its intensity. The imagination of doing rightly adds little to our strength. Even the wish to do so is not necessarily accompanied by a change of heart. But in prayer we imagine, and wish, and perform, all in one. Our imperfect resolutions are offered up to God; our weakness becomes strength; our words, deeds." Prayer is thus the focal point of the soul's state; it is the realization in definite experience of the totality of spiritual inclination and desire. By the act of prayer the soul commits itself, takes its stand, crosses an ethical Rubicon. Witness the method used at rescue missions to have the penitent pray for himself. It is sound doctrine and sound usage as well. Things are hazy, uncertain, until reduced to words. The mind, thronged with a multitude of conflicting thoughts and desires, or wavering between opposite decisions, definitely selects one and projects it in utterance—silent or aloud. Instantly the fog

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clears and the thing uttered, the fact or principle, stands out in bold relief. It is as though many people were moving in the mist around us; vaguely we know who they are and their relation to us, but we cannot see them distinctly. We call, and lo! our friend stands beside us and we grasp his hand. Harry Emerson Fosdick, in his illuminating series of studies on "The Meaning of Prayer," says: "Only to one who prays can God make himself vivid." We must speak with him if he is to become "not merely an idea held in the mind but a Presence recognized in the life."

It is on the basis of such facts that we commonly urge that prayer is definite petition, whether spoken aloud or mentally framed. Its character as prayer is evidenced by its being uttered in the consciousness of the presence of God. It is our explicit assurance that God exists, that he enters into relationship with us and that at a given moment we are communing with him. There is no such thing as prayer, as we ordinarily consider it, to the atheist; God is ruled out of *his* universe. If, in the stress of some great sorrow or in response to some upheaval at the center of his being he cries out to God, then he is not an atheist, for that moment at least. But the atheist as well as the Christian desires righteousness, and if the essential difference between the moral impulses of two men so fundamentally at variance in their theory can be stated at all it must be in terms of God-consciousness. The Holy Spirit, working in the heart of man, leads him through good to God. Whenever a man surges toward the right he is moving Godward, and it was the purpose of Jesus to foster and develop such aspirations and give them completeness and meaning in himself as the revealer of the Father. The prodigal left the swine-heap because he was alone and miserable and degraded, but he left it to go to his father. Christianity is not only right life, but right life through the believer's relationship to God in Christ. The consciousness of God is the encyclopaedia of right.

In his timely book, *The Practice of Salvation*, Patterson Dubois seeks to disentangle the simple gospel idea translated by our word "salvation," or "save," from "the theological thicket which has grown up about it." He states that in none of the great creeds of Christendom is the word defined. In ordinary religious parlance its implications are those of insurance against pain or penalty after death. But in the life and teachings of Jesus salvation had a meaning for the present. It is entrance upon a life of righteousness, brotherly love, and trustful dependence upon God the Father. It emphasizes the here and now, although its full realization is in the future, when the redeemed, released from earthly limitations, shall enter upon new conditions in the resurrection life (Luke 20:34–36). A man is saved *from* something and this implies *to* or *for* something; he is saved from sin, selfish living, uselessness as far as spiritual values are concerned, to righteousness, unselfishness, and for the purposes of the Kingdom. The piece of silver of Luke 15:8–10 was lost, not alone because its owner could not tell precisely where it lay, but because for the time being it was useless for the purpose for which it was made; it was sought because it had present, immediate value and use. It is

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significant that Tyndale, "the plough-boy's translator," in some forty or more passages where the word "salvation" occurs in the King James Version, uses instead "health." So, salvation is "whole-th," or "wholeness," entirety, completeness. "Full salvation," says Dubois, "is complete health—the whole man at his best—body, mind, soul, and in his best relation to his fellows."

The saved man, then, is the whole man, the man whose complete self in this present world is devoted to the service of God. The entire economy of his being seeks moral and spiritual ends. The importance of such an emphasis is evident. A man, in his thought-life, must be in accord with the will of God, which is the will for good. When like Paul he finds himself in the grip of tendencies that inhibit right action he will cry out with the great apostle, "The good which I would I do not; but the evil which I would not, that I practice," but he will not, any more than did Paul, placidly consent to such a dichotomy of his life and surrender the citadel of his soul to "the law of sin." He seeks with his mind "to serve the law of God" and resolutely purposes to be "led by the Spirit of God," confessing that though he knows not how to pray as he ought, the Spirit will help his infirmity. One thing he comes to know right well: that sin, if it is to be denied power, must be refused place in his life, and that will mean his thought-life.

We come, then, to a twilight zone of divine fellowship. If by prayer we mean only those states of mind when we consciously invoke the blessing, the guidance, the "giving" of God, then our prayer-life will necessarily be greatly restricted. There are moments, many of them, when we sit in the presence of great ideals and spiritual appreciations, when our spirits commune with matters eternal and wonderful, when thoughts of God—his goodness, majesty, providence, and will for us—surge round us like a great sea. With our Bible on our knees we contemplate the lives of the saints of old, while there unfolds before us the drama of the Passion from its beginnings in the heart of God to its culmination at Calvary and its exemplification in the spiritual heroes of the early church. Wonder, humility, exaltation, penitence—a thousand chords are struck on the organ of the soul before we bow the head or kneel in realized petition to the Father. Who shall say that these soul pilgrimages are not prayer! To urge that at one moment we are listening to God and that at another we are speaking to him is but to endeavor to divide the indivisible and seek to make a dualism of what is fundamentally a unity. Such a distinction simply presents both sides of the equation and makes clear certain phases of our experience at the point where we become more acutely conscious of our relationship to God, and more vividly aware of his presence. An attitude of soul is as much an approach to God as a formulated petition. It may be more vague, somewhat less real, and thereby so much less an entire commitment to spiritual desire and purpose, but it is not less known to God. The sunbeam that streams through my study window is more vivid and intense, and has more actinic power in the realm of photography, than the diffused rays that illumine every nook of the room, but it

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partakes no more of the character of light than they do.

Prayer is not to be restricted to conscious communication with the divine. Through the totality of our spiritual experience a direction has been given to thought and will habits and the flow of subconscious energy is a goodward, Godward. It tends toward things of righteousness and thereby accomplishes spiritual, moral, and even physical results, which are themselves answers to prayer. Although by the very nature of the case the unspoken prayers of Jesus are not recorded, unless we assume that he afterward related his spiritual experience to one of his biographers, yet we know that his life flowed in oneness with God's, as he so often declared. This unity did not depend upon vocal or consciously petitional states, although frequently so expressed. Our deepest experiences elude definition and description; they cannot be arrested and made to sit as subjects for our verbal photography. The Spirit himself makes intercession for us "with groanings which cannot be uttered."

Let us take two illustrations from practical life. We intensely desire a thing; for instance, the recovery of a loved one who hovers between life and death. Our whole being seems to cry out, "This is what I wish!" We murmur aloud "Oh, that he would recover!" Then, bowing the head, we consciously direct our desire to God—"Father, if it be thy will, restore him to health!" Upon reflection we are prone to ask: Does the yearning become prayer only when there is conscious and expressed word or thought?

Again, we are at our business and planning a certain transaction which we frankly perceive to be morally wrong. We intensely desire to have it succeed, for it would mean money in our pocket. We pause over a pile of papers and say to a friend, "I do hope this thing goes through!" So far we have duplicated the first experience; we are desirous of the thing and we have given expression to this in a spoken word. The next step is to direct a prayer to God—"O Lord, make me successful in this undertaking!" Would we take it? I doubt it very much. The insincerity, the hollowness, the very profanity of such a petition would choke our utterance, for we would not dare *formally* to pray for a thing which we knew to be morally wrong.

It is evident that we must take into account every step of the experience. Prayer is soul attitude, volitional direction, as well as formal petition. By refusing to *utter* a prayer, as we commonly understand prayer, we do not minimize the wrong of the contemplated act or appreciably lessen the damage done to our moral natures.

Says Phillips Brooks: "A prayer, in its simplest definition, is merely a wish turned heavenward." Now, if by prayer I mean the framing of such desires as I may conscientiously breathe to God, there remain a multitude of purposes and desires that are motive facts for me but which I do not allow actualization in my conscious approach to the Father, forgetting that God does not deal with a trunkated experience but with a complete, an absolute, life. I cannot say to him: "This is what I ask for," and to myself: "This is what I wish." What

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of those wishes that we would not dare to turn heavenward? The truth is that we have here two streams of prayer, one that we allow utterance and one that we seek, it may be sincerely, to forget or disregard, but one we too often permit free course, once we have risen from our knees. The hidden desire of the heart has damned many a prayer at the moment of its utterance, for thus we have violated "the moral condition out of which alone true prayer can spring"—absolute sincerity, perfect truthfulness. Our lips frame the petition of which our ideals approve: "Create in me a clean heart, O God!" while at the foundation of our vocal structure of prayer there rumbles the unvoiced wish that will soon crumble to the ground this fair temple of our words. "In prayer the lips ne'er act the winning part without the sweet concurrence of the heart."

In the realm of moral achievement these factors are indisputable. "Create in me a clean heart!"—the petition sobs from our lips, welling out of an overflowing heart. If the answer to such a prayer is to be continuous in experience, then the cause, i.e., the prayer itself, the state or feeling of desire, must continue likewise. The wish to be well, to be happy, to be resigned to God's will, must extend beyond the moment of utterance and last as long as the thing for which we pray is to last. Conscious effort, concentration, attention, may be given up and we may fall back upon the subconscious, the continuing wish of the heart that such and such be so, linked with the sincere faith that God is already answering the formulated prayer that was the focal point of our fellowship with him. This is continuing in the spirit of prayer—a matter much spoken about but little realized. Reverently we may say that unless the wish for purity is constant, the prayer can have little power with God. It surely has little value for ourselves, for we cannot mask our insincerity behind a soul commitment which we meant to be but temporary. If we realized the truth we should discover that we were in the same terrible position in which Hamlet's stepfather found himself: "Pray I can not, Though inclination be as sharp as will, My stronger guilt defeats my strong intent, And, *like a man to double business bound*, I stand in pause where I shall first begin, and both neglect." In kindred vein we are reminded of Coleridge's "Ancient Mariner":

> I looked to heaven and tried to pray,
> But or ever a prayer had gush't,
> A wicked whisper came and made
> My heart as dry as dust.

If we consider only the reaction upon ourselves of such malpractice of prayer it should give us serious pause. In praying a man is not dealing with phantoms of the imagination, "but with real energies which work like other energies, in harmony with the order of the universe." Professor Ladd, in speaking of the interrelation of physical and spiritual, the causal power of prayer in effecting physical change, says: "No most interior, unheard whisper, or even muttered thought of prayer, could then fail of its record in some corresponding physical event." Samuel McComb, in his suggestive book *Christianity and the Modern Mind*, writing on "The New Belief in Prayer," avers it a commonplace of psychology "that mind and body constitute a unity, that for every

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thought and feeling, however slight, there is a corresponding nervous event." These physical changes are of far-reaching value; witness the therapeutic efficacy of faith-healing and prayer-healing cults. If as truly "spiritual" men we believe that God has expressed himself in the laws that constitute our being, then the wish that is a prayer has at least this effect and answer—a change in the nervous system and through the nervous system the entire physical organism, and thus a sure forming or re-forming of character, which is self.

This is no attempt to take advanced ground or to question any of the religious fundamentals. Rather it is an attempt to state clearly the spiritual conditions that accompany, condition, and are inseparable from the great, divine fact of prayer. It does not connote a vague pantheism, nor is it linked with any scientific rationalism that seeks to reduce prayer to the lowest terms of individualism. It does not make prayer a mere psychic force whose only result is the reaction upon the petitioner, and it does not impersonalize the divine relationship. What it does do is to make constant this relationship in terms of essential spirituality, by urging that our every thought and impulse is in vital, organic connection with God in whom "we live and move and have our being." Only by realizing these truths can we come into *efficient fellowship* with the God and Father of our Lord Jesus Christ.

"Certain thoughts are prayers," says Victor Hugo. Why not all thoughts, purposes, and wishes, if it is indeed "the mind that prays to him"? Said Henri-Frederic Amiel, in that beautifully mystical journal that breathed the unguessed tragedy of his inner life: "Sensation may be a prayer." If this seems to carry the matter too far below the horizon of our experience, we can at least find in the book of prayers written for "little men and women" by the gentle John Martin, a coat of words that will fit almost any belief:

I'm sure you often wish a Wish,
Which is all right to do;
And very often things you wish
Are apt to come to you.

A Wish is just a sort of Prayer,
And Prayers are Wishes, too;
So why not pray an earnest Wish
And see it all come true?

If prayer is the wish of the soul, how zealously must I guard the issues of my heart and ask that it be kept with all diligence in the thoughts and desires and purposes of good alone!

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SOME METHODS AND PROBLEMS OF THE MODERN OLD TESTAMENT EXEGETES

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In the former article we made a rapid survey of the chief principles which characterized the six periods of exegesis antecedent to our own. We are now ready to consider in a more appreciative frame of mind some of the principles and methods which should be adopted by the up-to-date exegete of our own times.

I. The Textual Criticism

The first problem which meets the modern exegete is the determination of the Hebrew text which must lie at the basis of his interpretation. It is a well-known fact that the best Hebrew text in use today dates from a comparatively recent time. The oldest dated Hebrew manuscript known to scholars is the St. Petersburg codex of 916 A.D. All the principal versions, Septuagint, Vulgate, Syriac, Aquila, Theodotion, and Symmachus, were translated from the Hebrew text centuries before the date of this manuscript.

Again, it is significant that all known Hebrew manuscripts are in practical agreement; that is, their differences are mainly only such as might have arisen within a few centuries through scribal errors of various kinds. The inference readily follows that there either must have been some radical movement to destroy all manuscripts which differed from the selected standard ones, or else an attempt was made to make all agree on fundamental points. The former seems to be the more plausible hypothesis.

The next step is to compare this Hebrew text with the best text of the several versions which are valuable to the textual critic. The exegete cannot do more than accept the results of the best textual experts who have devoted years to determining the best readings in the several versions which should be of value in his research. Having adopted a text, say, of the Septuagint, the Vulgate, and the Syriac, the exegete institutes a comparison between his best Hebrew text and these several versions. While there is usually almost full agreement, the variations between the texts are often so startling that he must conclude that they are not such as could be ascribed merely to the errors of copyists. The versions sometimes contain a word or a passage not found at all in the Hebrew text, and the Hebrew text occasionally has items not found in the versions.

Now the problem of the exegete is, after comparison and the application of certain established rules of textual criticism, so to reconstruct, if necessary, the Hebrew text as to make it, in his judgment, as near as possible to the original Hebrew text. The simplest principles for use at this stage are those advocated and employed by Westcott and Hort (*New Testament in Original Greek*, p. 22):

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"(1) That reading which seems to lie at the basis of all the variations and incorporates the best that is in them will be preferred; (2) the most difficult reading is more likely to be correct from the natural tendency of the scribe to make his text as easy and intelligible as possible, and the natural process of simplification in transmission; (3) the reading most in accordance with the context and especially with the style and the usage of the author and his times, is to be preferred. This is the principle of consistency and intrinsic probability." While this process is being worked out the exegete has kept in mind and applied certain well-known laws of transmission, such as those that account for errors of copyists, of hearing and seeing, of letters similar in form and sound, repetition of words, omission of words in passing from line to line, and many other errors which any of us make when we try to copy a few pages verbatim. Other critics would advocate other principles by which our text could be determined.

Having determined upon the text to be adopted, the exegete plunges into the interpretation. He must keep in mind for himself and still more for his hearers and readers that he is dealing with an ancient tongue, which was spoken and written by a people whose intellectual horizon was limited to a small section of Southwestern Asia. Their vocabulary embraced only about 6,000 words and 1,800 roots as compared with Greek with its 80,000+ words. The vocabulary was so limited that we can scarcely understand how it could be sufficient to express the ideas which the Old Testament conveys to us in its history, prophecy, poetry, and laws. The lack of proper tenses, expressed by different forms, so essential in the classic tongues, gives the Hebrew an elasticity that is quite lacking in any language outside the Semitic field. Then the words in Hebrew in their primitive meanings are practically a series of pictures, so vivid and striking that they can be appreciated only by those who know the language. The exegete, then, in transferring these pictures into the English language must often use a clumsy paraphrase, for the beauties of the figure are not immediately translatable into any foreign tongue. The finesse of the language cannot be seen or appreciated except by a person who has so acquired a knowledge of it as to feel the richness of its thought and the beauty of its expression.

The exegete must not now sit down and in cold blood dissect and interpret any text which he has decided to be the best. There is another element that can never be disregarded in his work. In any kind of literature except straight history, laws, and proverbs—which may be handled as a student handles a stiff in a dissecting room—he must regard the living speaker or writer whose pulse throbs through the words. In reading any prophetic discourses, psalms, addresses, narratives of thrilling events, the exegete must be conscious of a kind of silence that shines through the text. In the 2,500 or more years' distance from the speaker we have lost some of the most effective elements of the original discourse.

Where is the sound of the speaker's voice? Was it harsh, soft, or musical? Where are the gestures in which the Oriental delights to enforce his speech?

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What was the glance of the eye as he rebuked the wayward people, or pleaded for them to return to their God? What facial expression did he employ to win or to warn his hearers? These human throbs have all passed irrevocably into oblivion. Still, these vanished elements are today the very things that give life, vivacity, and a throbbing interest to anything that is said or written. But in the Old Testament we are left to our imaginations to picture the most living characteristics of its most human documents.

Now that his preparations have been made, the exegete has two specific things to do: to determine from the text (1) what was in the author's mind when he spoke it, and (2) what impression he intended to convey to the hearers of his day.

Both tasks carry with them not simply the verse which he is intending to interpret, but the entire section of the narrative which seems to deal with one theme. He must consider not simply the grammatical and syntactical relations of words, but the logical or rhetorical thought-relations of this verse to the others, and to the entire narrative or book. Such a process necessitates a careful analysis of the writer's thought from the point of view of an oriental mind, and not of the more logical and less picturesque occidental mind.

This analysis, too, should present in good form the teachings which the narrative wishes to enforce upon the people for whom the speaker or writer spoke or wrote. Then the exegete should separate the purely ancient and temporal elements from the permanent and fixed elements of truth that are good for all time. He should be able to show us how the moral and religious qualities of the text interpreted have value for our day and generation and thus make his work a living thing in this far-off time and age.

2. The Historical Criticism

When the exegete shall have been successful in determining his Hebrew text, and in interpreting it on the best principles of exegesis known to the modern exegete, he can turn his attention to the larger and more complicated problems of historical criticism. In passing from the realm of the textual to the historical areas he is rising from the foundation to the superstructure of his work, wherein he must determine many-sided and far-reaching issues regarding the document upon which such close work had first to be done.

These so-called historical problems are presented in different orders and in different combinations. Whatever their consecution, the exegete cannot afford to leave out any of the vital issues whose omission would vitiate the final result of his processes.

In the initial stage of his work he assumes that he has before him a human document written in a human language by fallible human hands; that it was written for human understanding, and hence intended to convey some specific idea or ideas. He has no right to assume for it as a written document any supernatural origin, or infallible transmission from age to age. He has no choice as to its human origin and human meaning.

Historical criticism applies to every document the so-called historical test.

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Does the evidence gathered from the writing itself, from hints, references, and direct statements, substantiate its claim to a certain historical position? Do the clues given in quotations from this document confirm its claim to that position? Do references to it from other documents tend to settle the question? If so, the next problem to be determined is the historical background. Do the author's statements reveal in its literary form the background upon which the writer could paint the political and religious features of his day? Are the movements of the age otherwise well enough known to assure us that we have the proper canvas upon which the author sketches his scenes? The age of the writing is so worked into the historical background, that the one almost involves the other. If the authorship is of any significance, we now search about for an author in an age where his activity would count for the most in the historical criticism of the whole. If the document were composed at an age subsequent to the events narrated, the evidences therefor must be pointed out.

Closely related to the age of composition is the occasion of the book in hand, which stirred up the speaker to utterance. What was the historical, political or religious motive, either or all, in the speaker's mind that led him to speak or write the narrative under consideration? Our knowledge of any ancient period is fragmentary and scrappy at best, with chasms and ravines that must be bridged by conjectures of self-evident value to the reader. We can paint no perfect picture of any past age, either of the political or of the religious agitations of the day, which we can use with certainty as the background of the activity of any poet, prophet, or historian.

The next question that plies for a solution is the authenticity of the document in hand. Is the author's name given, or is it anonymous? Could it have been written by another than the one whose name is mentioned? Or is it a compilation of some later editor? Though these questions are usually applied to any human document in ordinary literature, the use of them in Scripture is not only appropriate but necessary if we are to proceed in an orderly manner to solve our questions. Right here we are met with battalions of foes to our questions who maintain that tradition must be given the deciding vote in fixing the authenticity of any Old Testament document. At this the exegete must demur, for there is scarcely a book of the Old Testament to which tradition has not ascribed one or more authors. If we question the traditional authorship which the centuries have attached to a certain book, we do not, therefore, in any sense question its authenticity, which has to do with what the writing claims for itself. The superscriptions of books, of psalms, are therefore under suspicion until the origin of such superscription can be determined. Did the author put it there? Or was it the work of some late editor or compiler? If the claims of the writing itself seem to be reliable and credible, and can stand all the tests ordinarily applied to such literary products, we may affirm that our document is authentic.

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Another question that looms large in the mind of the exegete is the integrity of the document. Is the writing a unit or is it composed of several pieces by the same author, or is it a collection of different authors? Is this the original document, or has it been changed or interpolated or modified to meet a later editor's ideas, or the requirements of a later age? Can the glosses be distinguished from the original material? There are few writings in the Old Testament which are a unit. There are many which are interpolated and modified in such a way as to jeopardize their integrity. Few prophetic books can lay just claim to be the product of a single author, and yet these are not entirely free from interpolations. But the credibility of a document does not depend entirely on its integrity. The interpolations and additions may be just as true as the original text, but their statements may be simply of less weight because of their later origin. This being a question purely of literary integrity, it cannot affect our view of its canonical integrity.

It is admitted on all hands that there are errors in Holy Writ—errors of scribes, errors of history, errors of science, errors in the present texts, and errors of literature. Whether there were such in the original autographs will never be known, and any discussion about it will be absolutely futile. But we are sure that such errors exist today, and in no small number. But do these mistakes and errors nullify or destroy the credibility of the Old Testament? There is no claim to infallibility for any of its statements, and no attempt to shield it from the same charges that may be brought against a literary document of any past age. Its credibility must be put to the same test as any other piece of writing. Its aim is essentially religious and moral, and the tests to be applied must pertain to that realm. All other hints, statements, and references are of minor value, and must be so rated in our methods of testing them. The credibility of the Old Testament documents must be weighed in the balances of moral and religious values, if we are to find out their true status.

Another problem that confronts us today is the ever-growing and expanding field of archaeology. At no distant day the archaeology of the Old Testament will assume a new and increased importance in deciding the age of the books. The multiplied results of excavation and decipherment of ancient documents have given a new and far clearer meaning to many hitherto obscure hints regarding the manners and customs of the ancient Semitic peoples. The marvelous discoveries in these lines alone show how commentaries must be rewritten from age to age. If Bret Harte's works, written in California fifty years ago, must be supplied with copious footnotes to explain customs current at that date, but now practically extinct in those regions, how much more must be required of the Old Testament exegete who would undertake to make plain the everyday customs of the Israelite in Palestine three thousand years ago. The customs and manners of the nearer Orient today are almost wholly foreign even to the modern tourist, whose blunders have often proved embarrassing if not entirely dis-

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concerting to him in all his dealings with the natives. Everyday customs and manners varied from age to age, slightly perhaps, but enough so that with careful discrimination we can sometimes locate a particular writing. Now the prevalence of certain *mores* in any document may with other things aid in locating it in time, and in giving it a color that is unmistakable in our sum-total of determinations.

The last and most important in the test of historical criticism which must be applied to the document in hand is the literary style. This may be used narrowly or broadly. One no sooner begins his study of Hebrew literature than he discovers peculiarities of the Semitic mind. These must be regarded in any estimate set upon a piece of writing. As an example, the Hebrew usually states the results of an action, then proceeds to state the causes which produced them. For example, Genesis, chap. 10, describes the distribution of the races upon the face of the known world. Then, as if asking himself how this came about, the writer recites in chap. 11 the story of the tower of Babel, and how it became the immediate cause of the Dispersion already given in chap. 10.

Again, the mind of the Old Testament Semite was not philosophical, but practical. However much we Occidentals do to uncover the philosophy of the Hebrew mind, we shall be about as successful as that German professor who seemed to think that he found among the ancient Hebrews sufficient phenomena to write a book on the "Psychology of the Old Testament." The wisdom of the sages in Proverbs mainly is made up of practical, everyday maxims, with no pretense at any philosophy of life or conduct. While it is true that we can discover his real philosophy of living, we are not warranted in attributing to him any formulation of that kind.

The style of the literature often furnishes us the key to the general thought that is imbedded in it. If we deal with history we find a somewhat mechanical, set form of narration that has little elasticity. In fact, some of the records, particularly in Kings, read as if the writer had used a fixed blank in which he had filled up the vacancies with names, dates, and results.

Then the more elastic and picturesque style of the prophets gives the exegete an elaborate playground for the display of his genius. The prophet was the freeman of the times. He used larger license than the poet and often roamed through the entire ranges of literary style. He turned from prose to poetry and vice versa with an ease and effect that stagger writers of today. So impassionate was he in the utterance of his messages that we forget his sudden turn from one style to another. His words burn with passion and his figures of speech sparkle with gems of oriental beauty.

The exegete must remember that the prophet's activity was most startling when crises or threatened crises were menacing Israel. At this time this man of God showed that his chief interest in his people was not political or national, but religious and moral. It was his task often to tear off the political mask,and expose to the view of the populace the real moral issue that it had covered. Though that issue was well known to his

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contemporaries, it is too often obscure, indefinite, and even conjectural to us in these days. The exegete must use every means at his disposal to find out the real moral issue that opened the prophets' mouth, and called forth such words of warning, admonition, and threat. Also beneath the political issue the prophet must determine in his own mind the motive that precipitated the crisis which he is trying to meet. The exegete must weigh the threatening utterances of the prophet, distinguish his flashes of genius, and discover the real pith of his message, as intended for the men of his day. Only a comprehension of the conditions which he tried to meet, of the character of the persons involved in those conditions, and of the drastic methods necessary to stem the tide of national defection, can aid us in interpreting the full significance of his many-sided and sublime discourses.

Another feature of the prophetic writings cannot be overlooked. The prophet sketched for his people ideals that were projected far into the future. His first and fundamental task was to be the ethical and religious teacher of his times. He painted these ideals on the imperfect and often badly creased and crooked canvases of his day; and they were often so intermingled with his sermons as to present difficulties of a peculiar kind to the interpreter of the whole body of discourses.

When we have passed on narrative and prophetic literature, one more kind remains, viz., poetry. Hebrew and Semitic poetry is *sui generis*. It does not consist of either rhyme or rhythm in form, although many attempts have been made to establish the existence of rhythm. Its prevailing characteristic is parallelism of thought, more or less complete. That is, two successive lines are either synonymous or antithetic in thought. An example of synonymous lines are these:

> Show me thy ways, O Jehovah;
> Teach me thy paths [Ps. 25:4].

An example of antithetic parallelism is:

> A good man shall obtain favor of Jehovah;
> But a man of wicked devices will he condemn [Prov. 12:2].

A third kind of parallelism is designated synthetic, that is, the second member adds to, and rounds out the thought of, the first; this can be termed parallelism, however, only by a figure of speech. This is an example:

> Be thou exalted, O Jehovah, in thy strength:
> So will we sing and praise thy power [Ps. 21:13].

There are also several other less used kinds of parallels. But the principal item to be noted in poetry is that thought parallel is the axis upon which everything revolves. The kind of poetry, the natural or artificial character of the verse, the thought, and the language itself, are fundamental in determining the age and the classification of any document.

It must now be evident that the second great problem of the exegete in taking up any Old Testament document is to determine by the aid of the principles of historical criticism a list of fundamental matters regarding that document. Of these mention has been made of the historical background, occa-

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sion, age, authorship, authenticity, integrity, credibility, archaeology, and style. These need not be canvassed in any cast-iron order, but in such succession as seems best to ascertain the facts for the particular document in hand.

In this rapid survey of the theme, only the chief principles, problems, and methods of the Old Testament exegete of the modern period could receive mention. The history of this science is replete with lessons of warning, with appeals to a broader view of the province of exegesis, and with aids toward eliminating from our field matters quite foreign to our problems, yet intrenched within the area of our study, as a result of blunders of the past.

Our modern period has quite swept aside most of the excrescences of early periods and put to actual service those principles which have perpetual value. The established principles of historical criticism when rigidly enforced perform an invaluable task for the Old Testament exegete. As soon as he is sure of the general character of his document, he calls to his colors all the results of historical, archaeological, literary, and linguistic research, to win for us and for our times the truest and best thought imbedded in the picturesque language of the Old Testament.

WHAT ARE THE CHRISTIAN FUNDAMENTALS?

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We have published a number of articles dealing with the general topic that Dr. Strayer treats. The present contribution to this important matter comes from the point of view of a working pastor profoundly interested in the application of the principles of Christianity in our modern world. For the sake of interest this article might be compared with that of Rev. Philip Van Zandt in the December, 1915, "Biblical World."

It is singular that anyone should feel resentment at the phrase "Back to the Fundamentals." No creative mind, however independent, can afford to ignore the groundwork of things. In the interest of real progress in religion and morals we must not depart from what is basal and essential. But some do mildly resent the phrase, because to those who shout it most loudly and persistently it seems to have an ecclesiastical horizon and to point only to certain dogmas and practices which the church in the past has held to be indispensable. These more progressive minds decline to limit the faith and practice of today by the faith and practice of any yesterday.

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For the fundamentals one must go back beyond the theological controversies of the nineteenth century and the revivalism of the eighteenth, back of the Reformation, and back of the church Fathers. There is no period in its history when the church taught only the fundamentals, and but few periods when it taught them mainly. Most of the time the church has given too much attention to speculative theology and metaphysics and wasted its enthusiasm on nonessentials. The apostasy for which men have been punished with death was the heresy of belief and not of life; the greatest offense against Christendom was in matters of opinion and not of morals. In the ancient Jewish church persons were stoned for adultery; in the Catholic church, Romanist and Protestant, men were excommunicated or burned for a difference of opinion.

To know what is fundamental to our religion we must go direct to its source, the Holy Scriptures, and in particular the words and life of Jesus. From this clear source we must learn what God requires of us. In the summary of the Old Testament, it is "to do justly and to love kindness and to walk humbly with God." In the final summing up of Jesus it is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbor as thyself." These are the ultimate fundamentals and the church has never taught them insistently and expectantly and to the exclusion of lesser things.

The social order in which the Christian life is to be lived is known by Jesus as the "Kingdom of God" in which God's will is to be done on earth as in heaven, but the church has never heartily and unreservedly committed itself to this great doctrine. Not a new world but another world, not a redeemed society but the rescue of individual souls for the future heaven, is the gospel preached with tenderness and power by the church of the past. So far as the church is concerned, "Forward to the Fundamentals" would be a more appropriate phrase.

According to Scripture and to Jesus the real fundamentals are those which have to do with life rather than with dogma. "To obey is better than sacrifice" comes down to us even from the earlier and less ethical stage of the Jewish religion. "Hate the evil and love the good and establish judgment in the gates," said a later prophet, and then, "Thus saith Jehovah, I hate, I despise your feasts and I will take no delight in your solemn assemblies." Still more direct and personal is the word of Jesus, "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father which is in heaven." And yet the phrase "Back to the Fundamentals" is commonly used to denote only some statement of religious belief, apparently with no reference to religious duty and Christian conduct.

In any case, our authorities in matters of practice and doctrine are first the Bible and then the church. Most of us accept their authority, not because of any magical origin of the Bible or of any *ex cathedra* quality inhering in the church, but because the Bible and the church are depositories of human experience. Here we find the experiences of men who admittedly knew God best and were most responsive to his spirit.

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We believe the Bible to be "the word of God"—that is, the word which he spoke to the souls of the men best fitted to hear, who under the limitations of all poets and historians and philosophers have recorded for us that sublime experience.

The church also in its history and development is the product of experience, the experience of the men most devoted to Jesus Christ. Church councils and the creeds express in some poor fashion the experience of the church, and only so far have they any word of authority. What a man believes has an immediate bearing upon how he lives, and if creeds told all that a man believes they would be of incalculable value in showing the spiritual development of man and in supplying a guide as to what experience has shown to be fundamental. But unfortunately the experience of believers has found its way only in small measure into the creeds of Christendom, for they deal more with matters of speculation than with the affairs of the spirit. In so far as councils and creeds were affected by pride of opinion and Greek dialectic they cease to be authoritative. Experience is what we must have for our guidance. The race's experience of God is authority for each member of the race and, since that includes Jesus' experience of God, the only authority outside of one's own soul.

The truth of every doctrine must be tested by experience. There is no such thing as an abstraction which is spelled with capitals and called "The Truth." Thoughts, ideas, beliefs are true, and we know them to be true because they are verified by our experience, because they satisfy our whole nature. As Professor Dulles points out, the one element that characterizes the mind in making judgments which we accept as true is satisfaction. Fichte says, "When I pass a judgment I have a feeling of certainty," and speaking broadly we accept as true that which satisfies the mind, that which meets the test of experience. Of course experience has to be rationalized. Not abnormal experiences or occasional experiences but the reasonable life of man is the test of truth. So Paulsen says, "The one road to truth is the rationalizing of experience."

Some truths we accept on the authority of others because we have learned to trust them and because we believe that they would not announce as true what had not been verified by experience. Some truths we accept on the authority of the Bible, because so far as the Scriptures have been tested by life we have found them verifiable in experience. We have acquired such confidence in the Bible, first, through our confidence in those who tell us that it is trustworthy, and, secondly, through our own trial of its truth, that we accept as our own the experience of God which its writers had and recorded. Jesus is an absolute norm of what is true because what he says finds a response in the heart of man. His teachings are self-evidencing, they ring true, they are verified by our best experience.

I go a step farther. Religious doctrines are to be set down as fundamental or as nonessential according to their effect upon life and conduct. Here it is not enough to discover those that, in the words of Professor Orr, satisfy one's "intellectual necessities," or to be content, in Mr. Balfour's words, with "the

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satisfaction of our intellectual ideals." A religious truth must satisfy the whole nature. Even though it be acceptable to the reason, it is not essential unless it touches the will and quickens the spirit as well as clears the mind. That is to say, it is not only its believableness or even its truthfulness that makes a Christian doctrine fundamental, but its value for Christian living. A large group of Christians may be intellectually satisfied by some religious dogma, but they cannot insist that it is fundamental unless its acceptance or rejection modifies the Christian life.

In looking for what is fundamental in Christian doctrine we must therefore find what is fundamental to Christian living. Not the doctrines which are best attested by church councils are the fundamentals, but those which in the experience of the church have helped men to be Christian. Some dogmas which have been hotly championed by the church have in that very fact made men less Christian because intolerant and cruel. And every doctrine which makes men contentious, which prevents the fruits of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and temperance—is by that fact proclaimed a nonessential, if not a non-Christian, doctrine.

If this principle is correct it must be applied to the most hallowed teachings of the church and the result of the test must be accepted honestly and fearlessly. Christian faith cannot suffer any real loss if we allow a large liberty of opinion on all matters that are not essential to Christian conduct. For faith impinges immediately on life and very largely affects conduct, while opinion does not. Stated conversely, whatever does not register in conduct is a matter of opinion, not of faith, and a rational universe permits a wide divergence in matters of opinion. It is only in morals that a wide divergence would be occasion for alarm. Men may hold entirely different views of Christology, but if they live the life of Jesus they are alike Christian; an immoral life, however, is not more or less Christian according as a man is Trinitarian or Unitarian.

As an illustration of how the principle applies, take the doctrine of election. It has been a mighty force in human experience. In its old Jewish form it incased Judaism in a shell which saved it from the debasing tendencies of the pre-Christian period and preserved the kernel of prophetic religion. As preached by Calvin and his school, it released the mind from thraldom and created modern democracy. The common people accepted the divine right of kings and their own wretched lot as if it were divinely appointed, until the sturdy belief that they were elect of God gave them a contempt for the pomp and circumstance of earthly potentates. Calvinism made the Huguenots and the Puritans, William the Silent and Cromwell. And yet the doctrine of election is not a fundamental of Christianity, because in ordinary times you cannot tell by the life men live, any more than by the hymns they write, whether they are Calvinistic or Arminian.

The doctrine of everlasting punishment is of course not fundamental, for while in some cases fear is a deterrent from wrongdoing the fear of hell has never been a permanent incentive

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to right living. Many devout and thoughtful minds do not give any place in their theology to a personal devil because it seems a denial of monotheism, or to a future hell of torment because it seems a denial of God's love. By the test of life no eschatological dogma is fundamental except the simple faith in personal immortality.

But if the principle is correct it applies not only to those doctrines which divide evangelicals, but to those on which they agree, and even to those most precious of all doctrines which cluster about the person of Christ. The Apostles' Creed represents such a body of doctrine. It is the simplest of the ecumenical creeds. It lends itself as no other to use in common worship, for it presents fewest difficulties to the average mind. But even the Apostles' Creed fails, I think, to satisfy the standards of Jesus or even to meet the single test of the Lord's Prayer, for it gives too great emphasis to speculative belief and does not record the church's belief as to Christian living. It says nothing about duty and service and speaks no word of that glorious faith in the Kingdom of God which Christian believers are to establish. But without regard to what it omits let us see how our principle applies to what it contains. Which of the doctrines in this creed are fundamental, and which are the doctrines as to which a difference of opinion is allowable?

"I believe in God" is fundamental, for it has an immediate bearing upon life. The editor of the *Wall Street Journal* said that the man who believes in God is a better man to do business with than one who has no such faith. Real faith in God, who knows and cares and to whom we must give account, is at the basis of every strong and serene and useful life. Without it no man can live his life at his best. It is therefore essential and fundamental.

"And in Jesus Christ, his only Son, our Lord": that is fundamental, for the God in whom we believe is the God of Jesus. We know God in terms of Christ. Through the historic Jesus we understand the eternal Father and learn how to live a godly life. If we believe in Christ the deepest questions of the soul about duty and the unseen are answered. As Browning puts it,

> I say the acknowedgment of God in Christ,
> Accepted by thy reason, solves for thee
> All problems in the world, and out of it.

Belief in Christ is therefore fundamental.

But what of the beliefs about Christ which follow: that he was conceived by the Holy Ghost, born of the Virgin Mary, that being dead he rose the third day and ascended into heaven from whence he shall come to judge the quick and the dead? Certainly these are hallowed beliefs, dear to the heart of many devout followers of Christ. Certainly they may be found in the New Testament. But do they have an immediate effect on Christian conduct? Are they necessary to Christian living? You can tell from a man's life whether he believes in God and whether he believes in Christ as Master and Lord, but can you tell from a man's life whether he believes in the virgin birth? Now if such a belief does not register in a man's conduct and you have to question him further as to how he stands on the doctrine, it may not be said that a man

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cannot be a Christian without believing in the virgin birth. And if a man can be a Christian without holding a particular doctrine, it may not be said that that doctrine is fundamental. Highly attested, important, desirable, and generally accepted it may be, but not fundamental.

"I believe in the Holy Ghost" is fundamental, because once more we cannot live our life at its best without faith in the presence and help of God's Spirit. "I believe in the Holy Catholic Church, the communion of saints," is fundamental, for the very faith we are trying to utter is based on human brotherhood and the fellowship and comradeship of Christ's followers. "I believe in the forgiveness of sins; the life everlasting," is fundamental, because of the immense, immediate effect these beliefs have on living. But "I believe in the resurrection of the body," that is, the same physical body of flesh and bone with which we descend into the grave—the meaning that was given to these words when they were written, and is still given by some people—is not fundamental, because it does not affect life and conduct. Life everlasting is the essential thing; in a body of flesh if in God's wisdom that is the best medium for the immortal soul, or in a spiritual body if that is more congenial to infinity and divinity.

To be a Christian one must be a follower of Christ. One may be devoutly religious and follow some other way to God, but to be a Christian one must believe in Christ and take him as Master and Lord. Now if one take Christ as Master and Lord, there are certain beliefs about Christ to which he must hold because they are essential to Christian living. And these no thoughtful man who is familiar with Christ and who knows the effect of his personality upon the world will refuse to accept.

The Jewish Bible plus the New Testament is the sacred book of our religion —not infallible, but a trustworthy record of God's dealing with a nation that had a unique genius for religion, and a trustworthy record of the revelation which came through Jesus the Christ. The Bible is therefore authoritative in matters of belief and conduct. This Jesus to whom the Bible bears witness shows to us as much of God as the human mind can comprehend. That is the meaning of the incarnation. All that we western folk know of God we know in terms of Christ. Christ is not dead but alive, alive in the presence of God and in the life of this world. As Whittier says, it is impossible to define the whole nature of Christ; "we may not climb the heavenly steeps" to find him, and we "search the lowest deeps" in vain. No matter, if one can join in Whittier's tribute to the Son of Man:

> O Lord and Master of us all!
> Whate'er our name or sign,
> We own Thy sway, we hear Thy call,
> We test our lives by Thine.

This is an essential Christology.

There will always be a fringe of uncertainty as to the fundamentals, and even the test of experience is not decisive. Some will say that certain doctrines are to them necessary for Christian living, which others find of no particular significance. But there is the same difference if we accept doctrines on the authority of opinion or of reason, and experience is a safer guide than

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speculation. At any rate, the acceptance of this principle will put the emphasis where Jesus put it. We shall cease to ask of a man "What is he willing to subscribe to?" and begin to ask, "What sort of life does he live?"

PAUL THE DEAF

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It would be impossible to say how many different theories have been formed to account for Paul's "thorn in the flesh." The accompanying theory is certainly worth placing in comparison with the others which have been suggested. Its conclusions are obviously presented tentatively, however. Whether or not the hypothesis gains our readers' assent, the article itself will serve to make the figure of the apostle more vivid.

In his *Saint Paul the Traveller and the Roman Citizen* Sir William Ramsay makes an interesting remark which has hitherto escaped comment. He argues that the Athenians must have been "strongly moved," and therefore hostile to Paul because they "took hold of" him to bring him to the Areopagus. This incident lends itself to an entirely different interpretation. I believe that we have here the first of several touches in Luke's narrative which betray, perhaps unintentionally, the fact that the apostle's hearing had become impaired through the hardships of his career. Now, if this were true, it would throw light upon a very important scene in that career: his trial at Jerusalem. I shall try to show that the evidence for the theory, if not more conclusive than that advanced for other theories, is at any rate strongly presumptive.

In the first place, when Paul was making his great speech before King Agrippa under circumstances of great pomp, and was eager for every reason to create a favorable impression, Festus interrupted him in "a loud voice." As governor, he sat, not at some distance, but close to the king, and facing Paul. Why then did he speak in a loud voice, and why—which is equally important for our understanding of the incident—did Paul remember it of him, as we know that he did from the fact that the detail has been preserved? The first and most natural inference is that Festus did so to make Paul hear, and that inference would have been drawn long before this had not the words of Festus diverted attention from what was more significant. Festus' opinion is of no importance to history; the world knows that Paul was not mad; the essential point is that Festus spoke to him in a loud voice.

Again, Paul, suffering from the violence of the mob at the temple, had

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been rushed up the stairs to the castle by the soldiers who had just rescued him. Lysias, the captain, who seems not to have understood much Hebrew, to get to the bottom of his story, ordered him tortured. It is a singular fact that Paul waited until he was being bound, and the captain had left the room before he asserted his rights as a Roman citizen. The time to protest was when he heard the order given. Suppose, however, that he did not hear? Then he would not have known until the last moment what to expect, and his behavior would have been natural. Certainly he was not acting for effect, like the hero of a moving-picture play, nor unwilling to answer questions, for when the captain had asked him a question, standing close beside him in the midst of the noise and confusion, he had answered immediately.

We possess, not merely the substance, but the text of Claudias Lysias' letter to Felix, and we owe it to some accidental circumstance. Either he himself showed it to someone, or Felix did. Lysias had more interest in doing so than Felix. He was "afraid" of a reprimand, if nothing more, for having acted too hastily. There is a strong hint here of some difficulty or misunderstanding. He had now learned that this enigmatical Jew with the intent look and eager, gesticulating hand was not a nobody, but had respectable kindred in Jerusalem, and he was accordingly so desirous of setting himself right with both him and Felix that he was giving Paul an escort of four hundred and seventy men. Did he therefore, to reassure him, let him see the letter (which rather stretched the truth about the protection he had given him, as Paul alone knew), instead of trying to explain to him by word of mouth what he was going to do with him? If not, how is it that we know the wording of the letter? Were Roman captains in the habit of showing their letters to the men they had under guard?

It "seemed good" to Paul to be left behind "at Athens alone," but it never seemed good to him to be left alone anywhere again. After that bitter experience you will find him in the company of his friends, or worrying because they have not come. Yet Paul had no more cause for spiritual loneliness than many a modern missionary. He was brought up in a heathen city, he never went from a Christian to a pagan land as men do now. If his health was frail, so was Livingstone's. The sense of isolation had a physical cause. When Paul went to Athens he had not yet learned to acknowledge the extent of his dependence upon others. He persisted in remaining there alone, and his self-confidence met with a blow. Though he could reason with one at a time so long as the other had patience with this "seed pecker," and caught epithets not meant for his ear, when a group surrounded him he was at a loss, so that they had to take hold of him unceremoniously to make him understand what they wanted of him. They were disrespectful rather than hostile; but Paul was always sensitive about his personal dignity. It was some time before he had an opportunity to mention the incident; that he did so after that length of time shows that it rankled. I place here, between Athens and Corinth, one of the three crises in his life when he prayed that his Satanic hindrance might be

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removed. He went to the Corinthians in fear and trembling. He was "determined not to know anything but Jesus Christ and him crucified." More than two years afterward he wrote to them that he was a missionary to them, at least, if not to some other people; and added, in a phrase which had for him a personal meaning: "If I know not the meaning of the voice I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me." We can trace this profound and painful note all through the first letter to the Corinthians. It required a slighting remark, however, to the effect that, although his speech was contemptible, he could lay it on hard enough in his letters, to make him once for all put aside his reserve. That remark implied that he was taking an unfair advantage of his infirmity, and he could not allow it to pass. He will not take back a word that he has written; if he were there in person he would lay it on just as hard; if he comes again he will not spare. Let them mend their ways. This is a delightfully human touch. We note that they obeyed.

Equally human is his coupling his infirmity with his revelation. It was a revelation to the *ear*. The little missionary who snapped his fingers at caste by doing manual labor in the workroom with slaves had had a great experience. He had "heard unspeakable words which it was not lawful for a man to utter." His disability had not happened to him, it had been sent by Satan to buffet him and keep down his pride after that revelation. The Corinthians knew all about the infirmity; it was the first thing they noticed in him, not a mysterious malady which they now heard of for the first time. What they could not perceive was the way in which it had disciplined his inner life. So for once, in the reaction after his great danger at Ephesus, he unveils his soul as no Anglo-Saxon would do, and lets them see him in all his weakness. He even admits that he had felt lost without Titus. With a debonair wave of the hand he adds that he is glad that they are "strong" though he is "weak." So once, in the harbor of Samoa in a hurricane, the men on board a sinking ship cheered and their band played the national air of that other ship which was struggling out to safety in the open sea.

These unexpected flashes of temperament in a many-sided man dazzle one like the light playing on the facets of a gem. Indeed, Paul shows at times something of St. Francis' Gallic gayety of heart, something gallant, something humorous, something irritable ("I don't thrash the air when I fight"; "Put a little salt into your remarks"; "Long talkee, endless genealogies, old women's yarns . . . . *dodge* them!").

I agree with Sir William Ramsay that sickness in Galatia was the starting-point of Paul's ills, and that it left his constitution susceptible for the rest of his life. It is possible that the original illness was of a malarial character, though there is no proof of this; but if a modern missionary were to write home to his board, saying, "I die daily," while contemporary letters proved that he was able to earn his living by a trade, and preach besides, we should find the phrase exaggerated and repellent, or we should infer that something was left

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untold. A man who had been shipwrecked three times, who had spent a day and night in the deep, been beaten eight times, stoned, and imprisoned, had no need to exaggerate. "Daily" martyrdom meant a daily handicap, not attacks of any kind of sickness. Paul got up before daybreak to make tents, hence his eyesight was good enough for practical purposes. A very moderate degree of deafness would have been enough to justify his vehement complaint that Satan himself was trying to hinder him. It would not only have obliged him to have some self-effacing friend always at hand, as we now perceive to have been his habit, but it would have made it necessary for him to overcome prejudice before he could influence his hearers. The fact is that he never did overcome it in many instances. The antagonism he aroused was not entirely due to his doctrine, it must often have been personal. There are phrases in his letters of the most extraordinary intensity which reveal the physical basis for part of his mental suffering: pressure; hemmed in; perplexed, yet not without aid; insolent reproaches; made a spectacle of; treated like dirt to be wiped off; to "open a door of speech" ("for there are many adversaries," he adds, with jaw set); to be "branded" with the stigmata of Christ.

It is nowhere stated in Acts that the church at Antioch ever commissioned Paul for a second missionary journey. In all probability the church did not consider him physically able to "hold down the job," as we say. It was Paul who suggested the trip to Barnabas, and we are at liberty to conjecture that Barnabas was to have financed it if they had not quarreled over the inclusion of John Mark in the party. Altogether too much has been made by commentators of this quarrel. It was very natural under the circumstances, and throws light on Paul. There is no question which of the two, Mark or Luke, would have been the more sympathetic companion to a partly disabled man. Mark, who alone caught up and recorded the story of the deaf man with an impediment in his speech, may have done so because to his practical mind such an affliction was the most pitiable of human ills. Or was it that that incident returned to his memory long afterward, when he had learned to know Paul? That they were able to get on well together in after-days speaks well for them both. Still, a man physically disqualified in some way, who must take his own course and choose his own company, ought to be financially independent. One sees now why Paul was determined to earn his bread with his hands, and why he took pardonable pride in being able to say that he labored more than they all. There was once a home missionary who was thought too old to retain his post. He therefore asked the board to send him to a harder field where younger men had declined to go. They made him superintendent of four frontier states, and he rode hundreds of miles in the saddle, traveling like Paul "in perils of rivers, in perils of cold, in perils by mine own countrymen, in perils of the wilderness, in weariness and painfulness."

If this theory of Paul's thorn in the flesh is true, two things must be proved: first, that his personality was so remarkable that it could conquer all obstacles

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on occasion; secondly, that it could do so only through and by the aid of others. The first proposition is universally admitted. "What carefulness your repentance wrought in you, yea, what clearing of yourselves, yea, what indignation, what fear, what vehement desire, what zeal," he wrote to the Corinthians who had grumbled against him. The Galatians received him like a guest from heaven, the Philippians made up a purse for him out of their deep poverty, the elders at Ephesus "wept sore" because they were to see his face no more. Priscilla and Aquila risked their necks for him, Onesiphorus hunted him up in Rome, and was not ashamed of his chains. No man ever had more enthusiastic helpers, nor was more scrupulously careful to have them honorably remembered by name. We live in an age which applauds the achievements of Helen Keller, and forgets the name of her teacher. But for the genius of Anne Sullivan the world had never heard of Helen Keller. Paul gave honor where honor was due. Apollos was too well-bred to "butt in" on one occasion; Paul makes a note of it. "If anyone asks about Titus, he is my partner." Timothy is to be treated with respect, though he is young, Tychicus is his "faithful minister in the Lord," Epaphroditus, his "brother and companion in labor, and fellow-soldier." He sends his remembrances to Mary, who worked so hard for them. Luke, the "beloved physician," is with him.

The converse proposition must be squarely stated, for it has never been sufficiently emphasized. It is that Paul, apart from his helpers, was a comparatively ineffective figure. He not only won scant recognition at Athens, he could not even protect his own dignity. The Athenians "mocked" him. Though there were other Christians at Troas, he had to have someone he was used to, to feel at ease. From their point of view his friends were perfectly right in trying to keep him out of the riot at Ephesus. He held the mob quiet for a few minutes at Jerusalem, but could not control it eventually, nor any other mob. Every time he tried to handle an angry crowd he failed. At Lystra they stoned him, at Philippi they imprisoned him, at Jerusalem they beat him. Such was the callous pagan temper of the time, and such the harsh self-righteousness of the Jew, visiting infirmities upon the sufferer. It is necessary to lay aside the modern humanitarian attitude and think one's self back into the spirit of that age before one can comprehend how Paul appeared in the eyes of the majority of his fellow-men. Why is it that we have such a clear, businesslike report of the hearing before Felix, to which Philip and Luke could easily have gained admission—the speeches being given on both sides—and such a confused, fragmentary, and altogether unsatisfactory account of the trial at Jerusalem, from which outsiders were excluded? The reason is plain: the chief actor in that scene, thus isolated from his devoted attendants, was unable to follow the disorderly proceedings well enough to report them consecutively. To think of him as adroitly conducting his own case like a criminal lawyer, or stooping to legal quibbles to gain a point for himself is to misunderstand the whole drama. If anything stands out clearly in the account it is that Paul was not master of

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the situation. He "cried out," standing up. He tells Felix afterward that he had cried out. He tried in vain to get the attention of the assembly; there was noise, dissension, open hostility. His enemies had him at a terrible disadvantage, and they used it. At the very opening of his defense, the blow on the mouth from those beside him took him completely by surprise. He saw the priest speak, but had no idea what was coming. He schooled himself to apologize as one humbly conscious of making mistakes, but his spirit was white-hot. We like him the better for his wrath, they hated him for his unconquerable spirit. It was not becoming in an apostate Jew, whom Jehovah had cursed by infirmity. It is not even clear whether they listened to the rest of his defense, or whether they suffered him to proceed at all. They wrangled among themselves. Anyone could see that, even if he could not hear all. With "beasts" Paul fought at Ephesus. At Jerusalem also they were wild beasts, no less.

We of today would be the gainers by it if we could rub out the figure of "St. Paul," the famous theologian, which has obscured the real man like whitewash over some old fresco, and would try instead to see him as he was in the flesh: magnificently able, and loyal to the core, but both dominating and dependent, and requiring much of others; of a sensitive ego; knowing himself; a one-idealed man, a provocative personality, a center of disturbance wherever he went; passionately loved, when not ignored altogether, or treated like the offscouring of all things; with narrow views of women, as if, unlike Christ, he had never talked freely with a woman; reacted upon in other ways by physical conditions, yet marvelously escaping from them, made more keen of vision, more nobly self-assertive; turning his thoughts over in his own mind with joy in the exercise, as a man plays solitaire with himself, yet in trying to work out a logical system, least convincing when most ingenious; and in his great moments, of which he had more than most, breaking through all that, forgetting far-fetched conceits about Hagars and Sarahs and covenants, and exclaiming in a burst of inspiration: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Compare him with Treitschke. Both were thrown in upon themselves by circumstances, but to what different conclusions! Treitschke's mental processes were colored by his deafness. His conception of the Juggernaut state, making itself great by "dispassionate murder," has a dark grandeur, but it could not free his own soul. He remains for us always the Herr Professor, the indoor man. As the poor writer's favorite word is "virile," so the defective worships "strength." Feebleness is the sin against the Holy Ghost, taught Treitschke; but Paul could affirm from his own experience that God chooses the weak things of the world to confound the mighty. The man of the lecture-room, cut off from a soldier's career, glories in war, and declares that God will see to it that it shall always recur

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as a drastic medicine for the human race; the man of action, who has run the gamut of heroic experience, affirms that "we wrestle not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace . . . . be strong in the Lord, and in the power of his might."

Thus the two. The thoughts their brains distilled are active unto this day, those of one, the poison for a people, those of the other, a tonic for the world.

THE FAITH OF A MIDDLE-AGED MAN

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Chapter IV. The Life as a Witness to the Truth

In the reminiscences of her girlhood, given in the autobiography of Frances Power Cobbe, is the following pathetic passage:

> Then ensued four years on which I look back as pitiful in the extreme. In complete mental solitude and great ignorance I found myself facing all the dread problems of human existence. For a long time my intense desire to remain a Christian predominated, and brought me back from each return to scepticism in a passion of repentance and prayer to Christ to take my life or my reason sooner than allow me to stray from the fold. In those days no such thing was heard of as "broad" interpretations of Scripture doctrines. To be a a Christian then was to believe implicitly in the verbal inspiration of every word of the Bible, and to adore Christ as "very God of very God." Had anything like modern theories . . . . been known to me at this crisis of my life, it is possible that the whole course of my spiritual history would have been different. But Evangelical Christianity in 1840 presented itself as a thing to be taken whole or rejected wholly.
>
> As time went on, I saw all that had made to me the supreme glory and joy of life fade out of it. In the summer after my twentieth birthday, I had reached the end of the long struggle. It left me with something as nearly like a *tabula rasa* of faith as can well be imagined. I definitely disbelieved in human immortality and in a supernatural revelation.

It is impossible to read such a passage without sadness and deep sympathy—sympathy for the young girl striving to be honest above all, even at the cost of that which made life sweet, and sadness that her experience should be typical of that of tens of thousands of the noblest spirits, from her day till now. You may meet women of middle age today in almost any cultured circle, who, if they chose to speak on a buried chapter in

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their lives, could repeat almost word for word this sorrowful confession of the wrecking of a once precious faith. And no thoughtful man can have lived out half his life without having had occasion, over and again, to reflect on the tragedy of attempting to coerce faith in a completed system of authoritative doctrine.

It is the needlessness of it all that most impresses one. If only these troubled inquirers could have realized that the supreme object of faith is the revelation brought by Jesus Christ and witnessed by the voice of God in our own souls; that all other questions are of necessity subsidiary and by comparison even unimportant! They are the victims of a system of teaching that made the size of the ark, or the righteousness of oriental massacres, as necessary an object of belief as the words of Jesus on purity or forgiveness. They did not know that the teaching and example of Jesus might be trusted utterly, even though they should be inconsistent with Old Testament imprecations upon one's enemies. The defenses of their faith were no stronger than their weakest link, and indeed, it was on these weakest links that their attention became almost wholly centered. The primacy of Jesus and the supreme authority of his words were lost sight of in the dust of old controversies, and the attention of these seekers after truth was diverted to a multitude of irritating problems of minor importance, amid which they wandered as in a spiritual wilderness, until they had hopelessly lost sight of Him who is alone the light of the world.

We who have faced the confusing changes of the last thirty years should not suffer from a similar confusion! We have reached the day when we should see clearly that everything in the Bible is of value only as it leads up to and illuminates the message brought by Jesus Christ, in word and life. And we shall not go astray if we rest our entire faith on that foundation. It is of the utmost moment, however, that we should face the personality of Jesus with the most honest and earnest inquiry of which our minds are capable. It constitutes the central problem for the spiritual life, and the central fire from which must come all its warmth. The moral issues that group themselves around such a life of victory as that of the Man of Nazareth must needs be the most vital of all issues for human thought. And we shall do well to carry a little farther into detail our present inquiry as to what his character was, and what its bearings are upon our faith today. Wherein lies its strange compulsion upon our spirits and what witness does it offer to the value of the total message that he brought?

Probably most of us in our childhood took over our parents' estimate of Jesus, without special appreciation of his character, yet with a sincere loyalty of gratitude because we believe he gave himself to be our Savior. We believed on him as the one through whom alone we should be saved from sin and find our way to eternal life in the world to come. But as we have grown older, the years have greatly widened our understanding of what this present life means, as the field in which human character is to be wrought out. Its

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temptations and perils, its seductive compromises, its wrongs and cruelties and abuses—all the fierceness of the struggle for justice and truth and mercy and love among men—have become for us enthrallingly real and vivid, so that our early anxiety to save our souls by believing on Jesus has grown dim and pale by comparison. We are so tumultuously pressed by the effort not only to keep our own life clean and honorable and courageous in the face of unremitting temptation, but to have a little part also in the fight for the safety and welfare of others who are trodden down in the struggle, that the future life and its tremendous issues are of necessity pushed somewhat into the background.

On the other hand, the urgent need of moral strength, of stern integrity of character, in the unrelenting conflict with the world, the flesh, and the devil, is ever more clear to our apprehension. Moral inadequacy confronts us, not only within but on every side. There is need of courage and of unflinching loyalty to certain great causes, and we find timidity or indifference; we look for helpers of a passionate devotion to a high ideal, and we find self-interest or self-seeking breaking down their single-heartedness; we look for staunch friends, and find that they cannot be counted on in any emergency; we expect an unblemished integrity, and we have met too often with dishonor and duplicity. On the other hand, we have come to value beyond all expression the qualities that go to make up the true friends and helpers of men, the men and women whom we have learned to revere, whose unselfish sympathy with the sufferings of the oppressed makes them the champions of God's poor. And we have come to value also the more hidden and fragrant qualities of the spirit, that, nourished in secret, make it more easy for us to believe in God and to feel that he is not far from every one of us.

As we have come through a whole generation of such experience of human nature, its mingled frailty and strength, its humiliation and victory, in the endless endeavor after character, we have reached a point where, if we are in deadly earnest, we find ourselves turning with the whole strength of our being to such a leader as Jesus Christ, simply because he was what he was—because all that we most long for and most revere in human life today we find in him. Such a champion of the weak he was; such a friend unto death, true as a sword-blade under strain, to those who loved him; of such gallant and unswerving courage under hopeless odds; so gentle and so firm; so faithful to duty, so true to the highest, so unstained with earth's corruption and so perfect in unselfish love.

Little did we know, as boys and girls, what all this meant in the story of Jesus—how costly such qualities are to win, and how hard to keep; how rare they are among men, but how unspeakably precious and comforting as we see them here and there reflected in lives about us. But now we know—that is, we faintly begin to know—through hard experience. At least we know enough to cleave to such a leader with all our heart and soul, because everything we must want in life is gathered up in him. We believe in him! It is not the belief of our childhood. Perhaps that was as

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simple and as sincere, but it was not the same. This is not something that we were taught, or that we inherited, or that the church has handed down in the creeds; neither is it a faith accepted as the means of securing salvation. It is a part of our spontaneous self-expression, in the effort to be at our best. It is the fruit of our own soul's travail with life. It is what we have been taught of God while the years of moral struggle have been going on. It is the hunger for a good fellowship so strong and masterful as actually to be redeeming in its influence.

Consider, one by one, several of those qualities in him that made him what he was, and that are most evident and most appealing.

We cannot think of him at all, apart from his sympathy for men. It is the most outstanding characteristic of his life. He went about doing good—not professionally, but because he could not do otherwise, caring for people as he did. His chief interest in life was people—the men and women whom he met from day to day. His interest in them was so genuine, and his sympathy for their needs so warm, that he seems always to have been followed by needy folk. Some of us are left very much alone—to our books or our business or our own concerns, whatever they are; it is taken for granted, justly or unjustly, that we do not want to be troubled by the cares of others. There was no danger of making that mistake with Jesus. His was not the greatness that makes solitary. Such sympathy overflowed from him that in all that Syrian province it was manifest that the common people had no friend like him. All sorts and conditions of men turned to him for sympathy and found it, from the babies whom their mothers brought for his blessing, to Pharisees and Roman officers, or broken-hearted souls who could trust none else.

All high-minded young people of today are talking much of social service, and already see themselves in coming years as unselfish helpers of society. But somehow, by the time one reaches middle age, the real lovers and servants of men are found to be very, very few, and most of them are what they are by contagion of this very quality in the life of Jesus. It is one of the great privileges of life to be in close touch with some of those noble souls who really love people, for their own sake, and devote themselves to others' good. It humbles us and makes us better men even to see them at their daily work. Perhaps there is nothing in life more manifestly divine than this. We cannot help believing that such love is of God. We profoundly covet something of it for ourselves. All of us believe wholeheartedly in people of that type; we cannot but do so, because of its divine appeal to that in us which is most divine.

But in Jesus we find this quality in its perfection. He was a helper of men before all else. He was even conscious of this himself, and serenely confident that he was able to give help if men would but allow him—even the kind of help that reaches behind all outward symptoms of misery to the root of the discomfort. As he said himself to a crowd of village people, "Come unto me all ye that labor and are heavy laden and I will give you rest."

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When we were children it seemed to us a matter of course that Jesus should be the best man that ever lived, because he was the Son of God. But as we have grown older, do we not turn to a man like that with a great hunger both of longing and of affection? There is nothing in life more worthy, more beautiful, than the spirit that he had; and there is nothing more difficult to win, as we have proved. Yet still we aspire toward it, and our utter loyalty would go out to such a leader. He calls us as the voice of God would call us. Indeed, we feel that his appeal to us in this respect is, of a truth, God's voice.

It is a profound reassurance to find, as another side of Jesus' character, a quality of which we are almost as much in need, his reverence for righteousness. Nothing could dull his burning consciousness of the great issues of life and death that must be at stake in such a moral universe as this. He refused to treat men as though bread or ease or length of days, any or all of them, were the chief end of life. There was no element of weakness or superficiality about his compassion for human wretchedness. He was as sternly strong and wise in dealing with others as he was in dealing with himself. When he was faint with hunger, he remembered that there were obligations of honor upon him as a child of God, greater than any obligation to keep himself alive with bread unworthily obtained. When brutal cruelty was staring him in the face, which he might have escaped had he consulted the overwhelming impulse of the moment, he held himself patiently submissive, in order that the holy will of one greater than he might be carried out. He involved even his closest friends in heart-breaking misfortune—as the world counts misfortune—because he saw that in no other way could they so serve God's purpose, or themselves become so great. It was because he was so firm with himself that he could be so true to the needs of others. His whole life's activity was guided not only by a matchless sympathy for men, but by a discernment of life's highest ends that made his sympathy as righteous and uplifting as it was tender.

With some of the humanitarians of our day we have the uneasy feeling that their heart has its way at the expense of their head. Their philosophy of life is superficial. They are passionately conscious of men's wrongs and sorrows, and in their eagerness to bring immediate relief they perceive but faintly certain immutable principles of social well-being, that cannot be ignored without disaster. If their love of men were but refined and guided by their sense of the holiness of God, as the abiding spring of human welfare, they would be better servants of their fellows. The leaders whom we shall need in the work of social reconstruction after the world war must be men and women great enough to see that peace and happiness for the nations can come only out of unflinching acceptance of a divine program for humanity. To be sternly true to the highest is even more humane than to be too compassionate to bear the thought of human suffering.

And in all this we recognize that Jesus reveals the perfect leadership. He kept himself clean, but he felt to the depth of his being the terrible penalties of uncleanness that God's law has provided.

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Day by day he walked obediently in the way his Father chose; but his heart ached as he saw the misery that sprang up in a hundred forms because men refused to choose God's will. His pity for men went deep—far deeper than the surface sorrows that we find it so hard to look upon. His life was the very unfolding of compassion itself; but it was a compassion rooted in the eternal righteousness.

Just because of our human weakness and superficiality—our readiness to put ease and comfort before truth and honor, both for ourselves and for society—we feel the supremacy of such a character. It is a revelation of what God would have us be. It has in it an element of appeal that is, again, like the appeal of God to our own souls. We would be what Jesus was! We would fain make our own the same sources of strength that made him great. We believe in the correctness of the spiritual insight that made him wise and strong where most of us are feeble and shortsighted. His way is the way of truth. We have seen too much of well-meaning but incompetent leadership; so that if by any means we could come under such a prevailing influence as that of Jesus, it would be what we should desire as life's highest inspiration.

There is a very different quality that draws us to him as the years go by—his purity of soul. Even though we are not pessimistic in our judgment of human nature, yet, as our acquaintance with men increases, we come to see how fierce and unrelenting are the assaults of appetite and passion, and how scorching is the breath of that impurity by the side of whose moral devastation the ravages of drink are as nothing. Many in our day do not perceive it because they make little effort to keep their own life clean. But just in proportion as one tries, as in the sight of a holy God, to keep his own heart and imagination unstained with evil, and still more as he joins in the struggle to make a clean life possible for the poor, or for the boys and girls of the coming generation, does he feel the supremacy and the wonder of such a character as Jesus, and the aching need for such an example and for such leadership before the eyes of men.

We are poisoned by the very atmosphere we breathe. But such was the self-control of Jesus that he held himself in a heavenly atmosphere, where the insidious miasma of the coarse ideals of his time could not affect him. We feel that even if the secret and fugitive desires of his heart had been suddenly exposed—the test no soul of man would willingly endure—he would have been unashamed. In the story of his life there is not a word that parades his virtue in this regard; and yet, as one reads that story thoughtfully, he recognizes not only how Jesus guarded his own heart so that he could see God, but how his strength was like the shadow of a great rock to the frail, sin-stained lives that turned to him for refuge as to the untempted God himself.

As we freely face Jesus Christ, and meditate upon this his example and his appeal, we feel that the eternal righteousness appeals to us through him. The fiction and drama of our day leave us fairly bewildered as to what is possible or even desirable for present-day society in the way of heroic self-restraint for

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noble ends. But a half-hour's association with the personality of Jesus lifts us up to where we see, as by a divine illumination, what knightliness of unstained fidelity is the true estate of all the sons and daughters of God on earth. Do we not then turn to him with all the strength of our manhood if we are honest in the good fight? Would we not cleave to such a one with all our heart because he makes us see clearly what none other can make us see? The chiefest hope for the renovation of the low standards of society today is in the moral illumination and moral power that radiate from his personality.

How many a virtuous man or woman has been cold and hard as the very law itself toward those who have lost hold on virtue and joy together. They have thought to emphasize their own correctness by severity to the weaknesses of others. But this man of spotless soul, who loathed the cancerous evil that defiled the image of the Father in the children, was yet the very friend of sinners. We are drawn to him by the whole strength of our heart's affection, because he was so divinely gentle with the weak. We love him for his treatment of those whom society affected to abhor. They carried the marks of their degradation. Evil associations had stamped them with the odious vulgarity of commonplace vice. Jesus' own mother would have shrunk from them instinctively. He did not even shrink from them. The fire of his love and sympathy burned out his natural repugnance. He brought the very love of God visibly to their understandings, though without trace of compromise with their guilt. We rejoice to think that the gentleness he showed was the gentleness of the holy God toward those distressed and scattered sheep whom he would fain recall. We cannot equal it, but we can reverence it in him, and almost would this trait alone in the character of Jesus bind us to him as his disciples.

We pause for a moment upon his courage. As the tide of life's anxieties and cares comes flooding in upon us with the years, as we see how many lives about us are weakened in their later stages by timidity, or discouragement, or actual fear, we appreciate more and more the calm, strong self-possession of Jesus in the presence of multiplied disappointment. He realized in his brief career the utmost use of his capacities, because to each day's task he brought a freshness of determination and hopefulness utterly undaunted by adverse conditions. The ideals of character and service that he had before him were not dulled or made inoperative by dejection or irresolution, but were absolutely efficient in the control of his will. How well we know the type of character that, like Amiel's, is full of high aspirations, but yet goes through life crippled and ineffective to the end, for sheer want of the needful courage to put them into practice.

Jesus was all that a flawless courage could have made him. He went his way and spoke his message as freely, as whole-heartedly, as though he were not bringing down upon his head an avalanche of hatred, from all the vested interests of his time. He feared neither church nor state, even though they were to crush him at the last. He could not be shaken by the favor or disfavor of the

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crowd, nor made despondent by the fickleness of inconstant followers. There was in him that vital sense of power, that certainty of ultimate victory, that made him invulnerable to any of the paralyzing fears and anxieties that have dragged down so many gallant spirits in the fight for better things. Even when all seemed lost, and he knew that his enemies would be gloating over his sufferings before the week was out, he was calmly forgetful of himself in his loving ministry to his friends; the fear of death itself could not shake the confidence with which he bequeathed his peace and joy to his disciples.

Every one of us is conscious that this is what life ought to be; that every soul of man should have such undiscourageable purpose, such hope and cheer, invincible in the face of misfortune, as to make life sweet and strong in spite of assailing fear. That would be life at its best—not a bovine contentment with unbroken ease, but a superb strength of self-possession to meet and overcome all enemies. Jesus alone realized it in its completeness. He could not know the foreboding dread of any evil future, because his whole being was perfectly gathered up in the will to do his Father's will, and in the confidence that that will could lead only to joy, even though sorrow met him on the way. If only we, too, could so far learn his spirit as to meet each day with newborn courage for the day's adventure! Only this, we are persuaded, is life as it was meant to be.

Chapter V. The Witness of the Life (*Concluded*)

We need to touch on only a single further quality of Jesus, that can hardly be overlooked in any estimate of the man—his loyalty to truth. Confucius has much to say of sincerity. Yet the influence of his teaching has been to produce a type of moral development, in the state and in society, in which insincerity seems to have been raised almost to the *n*th power. The influence of Jesus' character, after so long a time, is such that no man can drink deeply of his spirit and not fear a lie, or any sham or way of imposture. The official representatives of his religion, and his professed followers, have often enough feared the truth and tried to hold it at a distance. But it needs little knowledge of Jesus' life to see how false they were to his spirit. His closest personal friend said that truth came by Jesus Christ, such a flood of light did he throw on what it meant and what its obligations were. He said himself that he came to be a witness to the truth. He maintained that witness through all perils, and upheld it at the cost of life. He was himself as true as steel, so far as we can see, in every one of life's relations into which he entered. Indeed, he did not hesitate to claim that he was the truth. He felt himself to be the guiding light for deceived and bewildered humanity so that none who followed him should walk in darkness. His simplicity and singleness of character, as we read the story of his life, are beyond all question. He was honest and obedient to the call of truth in every fiber of his being. We cannot associate with him any sort of pretense or unreality or make-believe. He was sincerity itself, because he lived each hour in the eye of God. And all that we have ever imagined of fidelity to truth, and fearless, flawless honesty before God, is summed up in him.

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All these features of the character of Jesus, so briefly touched upon, are unmistakable. We need no theologian to explain to us their message, nor any church teaching to enforce it on our attention or demand for it our assent. It lies upon the surface of the historic record. The character of Jesus is there for all to see. Men may affect to ignore it, but it is an affection as silly as it is unworthy. And for those of us who are in earnest in seeking honor and glory and immortality, for ourselves and others, it grips our attention inevitably, whatever may be the type of our religious experience, because it so vitally concerns the spirit's struggle for supremacy. If we are honest in our search for spiritual enlargement, we shall hold with a sort of life-and-death tenacity to this personality of Jesus, demanding to know what it means. Here is life at its maximum worth and value. How did it come to be, and what is its significance? It is of more practical concern to us than a mine of fabulous richness could be, for something more precious than gold is at stake. It has to do with the possibility for us, and for society, of love and purity and honor and truth and courage, and all the transmutation of baser elements that comes with faith in God. What sure conclusions may we reach regarding it, and what validation does it offer to the wider message that he brought?

The most obvious reflection comes from the familiar principle that what is intellectually unsound cannot lead in the end to what is morally sound. Here we have, in the personality of Jesus Christ, the most perfect moral soundness of which we have any knowledge. It has been tried by every test that mortal earnestness could devise, because the issues that hang upon it are of such tremendous moment. And yet never were men so sure that there is no unsoundness in it, but the fullest health and energy of the spirit. It has been abused and ridiculed ever since that Roman soldier drew the picture of the figure with the ass's head, nailed to the cross. It has been an offense and a stumbling-block to heathen philosophers and to all the apostles of self-will, down to the Nietzscheans of today. Yet still, for all the world in humble earnest search for moral victory, it is the revelation of the supreme excellence possible to man.

The intellectual convictions from which it sprang are obvious, as we have seen; they were those of a complete and unswerving faith in the God and Father whom Jesus portrayed to the men of his time. They are set forth with clearness in the Sermon on the Mount, and throughout the gospel narratives. They were the root from which alone such a life could spring: the life was but the natural efflorescence of that perfect confidence in Almighty Love. After many centuries' experience of the moral strivings of men, we cannot conceive its development from any other source. Yet here is the conclusion with which we are confronted if the destructive criticism of our time is correct:

The root from which it sprang is a root of error. The conviction that nourished it to its completeness was a delusion. The character that grew out of it was therefore abnormal and improper to man as Nature would have him be, and its unfailing appeal to humanity in all ages marks out no way to higher life, but only to further misadjustment and misdevelopment. The profound attraction that it has for the

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human spirit is therefore not reasonable or purposive or beneficent, but senseless and injurious, as the too seductive appeal of error must ever be. The light he seems to shed on life is but an *ignis fatuus* after all, and to follow it is to plunge into the hopeless dark.

As we stand face to face with the personality of Jesus in our moments of clearest spiritual insight, recognizing its appeal to all in us that is most divine, and listen with utter honesty for our soul's judgment, is this the conclusion in which we rest? Are we not rather compelled—not by any external authority but by "the impulsion of our own higher selves"—to admit both the divine beauty of Jesus' character and the validity of the convictions from which it grew?

We find ourselves at middle age still hard pressed by temptations and doubts and fears, looking more wistfully than ever before for a way of courage and strength and moral victory. And here we find it, in the way by which Jesus found it, the way of faith in God. There is a moral certitude that is as convincing to the spirit as is a mathematical demonstration to the intellect. Thus we are as sure that selfish indulgence at the cost of another's ruin is morally degrading as we are that two and two make four. We cannot demonstrate it, but we do not need to demonstrate it—we know it. And thus in facing Jesus Christ, in utter honesty of purpose, we are convinced that in him is not darkness, but light; not delusion, but truth; not mockery of human hopes, but hope itself. So we take as our own his childlike faith in a God who has made us for himself, and who asks from us only what he gives —love.

And not only does the character of Jesus Christ lead us to accept without argument the faith that shaped his life. Its perfect balance, its sanity and wisdom lead us to accept as valid the content of his own consciousness regarding himself. There is a convincing unity about his personality that will not let us regard him as half sane, half crazed—half wise, half foolish. The perfect humility with which he surrendered himself to his Father's leading, in the purpose to listen to his voice, and speak his words, and do his works, forbids us to believe that he was himself misguided, mistaken as to his own worth to men, or that he drew them astray because he was himself distraught. There is a limpid clearness about his own thought of himself, from the very first day of his ministry. He came as a Savior of men. He felt that in him was help; that he was a channel of the redeeming energy of God for sinful men. He did not try to efface himself, as did Confucius as the mere transmitter of a divine message. He besought men to confide in him, to take him as their Master, because he knew that he was the way to the Father. Life was in him, and light, and he knew that as they turned to him they found deliverance from the power of sin.

Nor was this relation of friend and helper to helpless men to be a matter of two or three years only, and within the tiny limits of his own travels. He obviously thought of it as a timeless relation, which his own death could not affect. His courage and hopefulness were largely based on this, that neither the Pharisees of his day, nor Herod nor Pilate nor Roman soldiers, could bring to an end his activities for the bruised and broken-hearted children of God. For a moment

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they were to be visibly interrupted, but only that they might be taken up again with wider scope, after his bodily presence was withdrawn. It is impossible to read the record without finding evidence of this at every turn. Even in the Sermon on the Mount, in the only passage referring directly to himself, he speaks of the Day of Judgment as the time when many will hear from his lips the final assurance of their own unworthiness for the Kingdom. And in all conversations with his friends as to their future relations with him, he scarcely regarded the fact that he would be of the unseen world while they were still on earth. Evidently his self-consciousness was that of one who stood in a unique relation of sonship to God and of abiding saviorhood and mastership for men. He counted himself the Lord of that Kingdom for whose coming he bade men pray.

We do not need so much as to allude to the metaphysical problem of the trinity, or to discuss the question of his deity, but only to give due weight to the facts of his self-consciousness as they lie upon the surface. They were accepted by all his earliest friends and followers as indubitable, even if perplexing, and it was only in later generations that men strove so earnestly to explain them in creed and formula. It is not easy to see how we can believe in him, as a revelation of God's truth and grace for human life, and not trust these most deeply rooted convictions of his being—that he was sent of God to be a Savior, and the light that lighteth every man that cometh into the world. It was this conviction, inseparable from his faith in the One who sent him, that together with it made him what he was. We believe in it, and in his abiding presence with men, if for no other reason, because we cannot honestly find a way to disbelieve in him.

There is also the further reflection that such unequaled moral soundness must have carried with it a spiritual insight of supreme clearness. It is the pure in heart who see God. It is those who walk most closely with him who, in the very nature of the case, must best understand his ways with men. And it follows of necessity from the supreme moral excellence of Jesus that he is the supreme spiritual teacher. Indeed, this is what it means, above all else, to believe in Jesus: that we should unhesitatingly recognize the unique and satisfying validity of his teachings. What is prayer? Our generation has a hundred answers. But to whose judgment shall we give most weight? Shall it be first of all Mrs. Eddy, or Mrs. Besant, or the latest exponent of the New Thought, or even the latest philosophical authority at Jena or at Harvard? Or shall we trust the spiritual insight of Jesus in things pertaining to God, as we trust the wisdom of no other authority? Is there a life beyond this life? If we believe in Jesus, we shall rest upon his simple confidence in the matter, though all the professors in two continents were to bewilder us with arguments. To believe in Jesus is to rest upon his clear teachings as on an unshakable foundation. And when our heart, in the day of trouble, cries out for some assurance that God is still behind this remorseless world that crashes on unconscious over our quiveringly sensitive lives, we shall rest upon that unwavering trust of Jesus in the Father's care even for the sparrow, and his tender love for men and women with hearts

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made to love and suffer and seek comfort.

This is what it means, at its simplest, for us to believe in Jesus Christ, as in those far-off days when men and women were first drawn to him. Leaving on one side the Canaanites and Ninevites and the date of the prophecy of Daniel, and the genuineness of Second Peter, and the order of the documents behind the Gospels, it is to turn directly to the supreme revelation, to which all the spiritual literature of the race leads up, the life and message of him whom we rejoice to call our Lord. To do this in loyalty and love is to find ourselves face to face with a divine energy of life and light and love that proves its reality by its power. However inclusive our Latin may come to be, this must always be its center, as it is the heart of its defense.

In the desolate gorges of the mountains that hem in the Colorado Desert, where only cacti and desert shrubs are to be found, one is often surprised and delighted to come upon superb palms, springing out of the rocky soil. They may stand as solitary sentinels, or in groups of two or three, but sometimes they cluster together in shady groves of hundreds, of an indescribable wonder and beauty. Some have been deeply charred with fire, others have been scarred or wounded by men or animals. Any variety of deciduous tree under similar circumstances would long ago have been exterminated. Yet here they have continued through the centuries, the splintered blistering rock of the desert about their feet, but with their glorious crown of leaves mounting into the blue and rustling softly in the breeze.

The only explanation of their marvelous persistence is that they are endogens—they grow from within. Their life sap is not contained in a thin layer of external bark, always exposed to injury, but their every fiber from the heart outward is a channel of life and nourishment.

It is a true illustration of the Christian faith that grows up from an inner experience of the grace and truth that came by Jesus Christ. If there is any inner core of loyalty and affection in our being, it is vitalized and inspired by him who has in fact brought God into our life. Our confidence in him becomes an inner principle of faith and action, that tends always to grow more strong and fruitful. It would seem impossible for a faith so rooted not to grow with years, in spite of shock and accident, simply because it is a part of our truest self, and is not vulnerable to chance assaults that, however menacing at the time, can only after all reach and scar the surface.

There is a type of faith that is not so much like a living plant as like a globe of glass. An injury at one point will bring the whole to ruin. Even though the injury may come through the most prayerfully earnest search for truth, it is equally destructive. But to live thoughtfully to middle age is to find faith growing more simple—more like what it was in the days when men first followed after Jesus, because, in spite of priest and synagogue, they believed in him. It was his life that drew them then; and today it is still his life and words and works that draw us on to fuller understanding of his mission, and to that passionate gratitude for the forgiving love of God that underlies and vitalizes every most noble motive in human life.

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CURRENT OPINION

The New Testament in the Light of the Greek Papyri

Quoting the words of Bishop Lightfoot, "If we could only recover the letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally," John L. Barnhart, in an article in the January number of the *Reformed Church Review*, tells how recent discoveries of papyri have realized this very thing. Though papyri were discovered as early as 1778, the value of such discoveries was not realized until 1877 when several thousand came to light. Since then tens of thousands have been found, but only a few have yet been deciphered and published. They date from the latter part of the fourth century B.C. and present a continuous chain of writings covering a period of about a thousand years. Only a few of them, however, deal directly with religious matters and so their chief evidence for the interpretation of the New Testament is indirect. Professor A. Deismann deserves the credit for being the pioneer in recognizing the value of these papyri for Bible students.

Perhaps the greatest service these papyri have afforded is that of clearing up difficulties in regard to the language in which the New Testament was written. We used to be taught that the New Testament Greek was a variety peculiar to itself—"a Hebraic" Greek, a sort of dialect found only in the sacred writings. The papyri have taught us that the New Testament was for the most part written in the vernacular, the spoken language of the people of that time, the Κοινή as it is now designated. By means of the papyri we can trace the changes which the Greek language underwent from the classic period down to the post-apostolic times. At the time of Christ, Greek, not the classic, but the Κοινή, was the international language. It was the language of commerce and of the daily life, even among the lower classes. Though Christ and his apostles spoke Aramaic they were bilinguists, and when the apostles wrote they found Greek the best medium for the transmission of their message. It used to be thought that about 550 of the 5,000 words which make up the vocabulary of the New Testament were "biblical" words; but it is now known that most of these were in common use in the popular language of the day, as shown by the papyri. A number of specific examples are given by the writer.

The papyri have contributed also to our historical knowledge; for example, the enrolment spoken of by Luke has been considered by many unhistorical; but Sir W. M. Ramsay shows that there is proof from the papyri that Luke was "exactly correct." Again, private letters contained in the papyri would seem to prove that St. Paul's letters are for the most part "popular" rather than "literary" in origin, i.e., they were personal and individual rather than general. Examples are given showing the similarity of phrases in the opening and closing parts of letters. And so, appreciating this new light that still further illuminates the sacred pages of the New Testament, "we continue with new zeal and interest our study of this most precious volume in all the world."

The Vicarious Penitence of Christ

In the London *Expositor* for February, 1916, Professor H. R. Mackintosh, D.D., contributes an article under the above caption. The view that Christ atoned for human sin by offering a vicarious repentance to God in our name seems to be especially in favor at the present time, and he sees in this one more symptom of recoil from older views which had laid excessive

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emphasis upon the physical sufferings of Christ, and tended to regard his work as the discharge of an official function that did not necessarily involve on his part a sympathetic realization of the experience of those on whose behalf he suffered. In the article before us the writer first explains the theory of vicarious penitence. He begins with Dr. McLeod Campbell and his *The Nature of the Atonement*, published in 1856. Campbell sees in the work of Christ two great aspects: first, that in which he is God's representative to men. Christ manifests God's fatherliness especially with regard to sin, and in so doing "necessarily became a man of sorrows, suffering thus just because he looked on sin and sinners with God's eyes and felt respecting them with God's heart." This suffering was of course not penal but sympathetic. The second aspect of the work of Christ is that in which he is man's representative before God, dealing with God on behalf of man. Campbell believed that Christ actually rendered to God in our name an adequate penitence for our sin. This penitence "constitutes a fuller satisfaction to God's righteous heart of love than any punishment could be." "We feel that there would be more atoning worth in one tear of the true and perfect sorrow . . . . than in endless ages of penal woe." Nearly fifty years later this theory was taken up and developed by Dr. Moberly in *Atonement and Personality*, and still later by his son, Mr. W. H. Moberly, in an essay on *Foundations* (1912).

Turning to the objections urged against the theory the following are noted: (1) It is not supported by the New Testament; (2) the idea of vicarious penitence is really not borne out by what happens in human life; (3) penitence implies guilt, and this theory would make it necessary to think of Jesus as conscious of guilt; (4) it involves the idea that God punished Christ; (5) finally, the theory makes it necessary to predicate penitence of God, since "what Christ felt, did, and suffered, was in the truest sense felt, done, and suffered by God."

A consideration of the religious motives by which the theory of vicarious penitence has been prompted brings out the following observations: first, the rendering of the atonement was a great inward experience of Jesus. It was for him mental anguish to come so near to sin as he was brought by his divine love for the sinful. The atonement was not something that merely happened to him; it was his very being, to be wrought out by living through it and dying in discharge of the vocation. Again, we are led to reflect how deep into oneness with men Christ was carried by the sense of sympathy. His love enabled him to take all our responsibilities as his own. Further, our Lord's atonement is a recognition of the necessity and rightness of God's condemnation of sin. Campbell, however, did not show why Christ's acknowledgment of the divine holiness took the form of such a death of agony. The writer thinks it was to show once for all how dire are the consequences of transgression. Finally, the theory teaches that in order to be saved we must be united with Christ in his attitude to sin. The self-submission of Jesus in death was not one that made ours superfluous; it was one to make ours possible. There was a spirit in it which must become our spirit if we are to be the sons of God.

The Mosaic Origin of the Decalogue

"Of all the baffling problems that confront the student of the Old Testament, none is more baffling than that of the origin of the Decalogue," writes Professor J. E. Macfadyen, D.D., in the London *Expositor* for February, 1916. Continuing, he attempts to show that the Decalogue may still be justly claimed for Moses. The Decalogue exists in two versions, the ritual decalogue of Exod., chap. 34, and the ethical decalogue which exists in two recensions in Exod., chap. 20, and Deut., chap. 5.

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Though the ethical decalogue has been the center of interest in the past, the ritual decalogue ought not to be lightly brushed aside. The latter in its present form consists of twelve "words" instead of ten; but there is reason to believe that the original version constituted a genuine decalogue. Like the ethical decalogue it seems to have been written upon tablets of stone. But there is reason to believe that it could not have been written by Moses; for it reflects with unmistakable lucidity Israel's agricultural experiences in Canaan, and if Moses wrote it, we must think of him as anticipating experience, an assumption which must be regarded as extremely unnatural. The ethical decalogue, on the other hand, was evidently addressed to nomadic Israel. The writer thinks that the attempt which has been made to prove a very early and a possibly Mosaic origin for the ritual decalogue rests on a superficial view of documentary sources and an equally superficial view of history.

The demands of the ethical decalogue are not so searching that we can find a reasonable place for them only at an advanced stage in the development of Hebrew experience. It is, on the whole, negative rather than positive, and is not an exhaustive compendium of human duty. Some of its demands are so simple and elementary that even the most primitive form of human society would soon have discovered them for itself. As a matter of fact, moral obligations similar to those of the Decalogue are recognized in the religious literatures of the Egyptians and Babylonians centuries before Moses. The *locus classicus* for Egyptian conceptions is the famous one hundred and twenty-fifth chapter of the so-called book of the Dead, where positive declarations are found going far beyond the merely negative righteousness of the Decalogue. Similar ethical conceptions meet us in early Babylonian texts dating back to about 2000 B.C., and even these texts give evidence of having a long history behind them. And so the ethical levels attained centuries before the time of Moses by people who exercised so profound an influence over that part of the world in which Israel received her early nurture, show the futility of assigning a late date to the Decalogue on the strength of its ethical quality. There seems no reason, therefore, for denying the ethical decalogue to Moses.

Is the Sense of Sin Declining?

This question forms the basis of an interesting article in the April number of the *Homiletic Review* by Professor James H. Snowden, D.D. He admits that the question is usually answered in the affirmative and he proceeds to discuss the reasons for this changed attitude.

(1) There has been an abatement in the general sense of fear. In ancient times the world was believed to be swarming with evil demons that lay in wait everywhere for their human victims. Science has swept these demons out of the world and made it a safe place; and because men have connected religious fear with these fears that have been removed, there is a tendency to feel that sin may be only another false alarm and not so serious after all. (2) There has been a decided reaction against extreme views of hell, such as are portrayed for example in Dante's *Inferno*. The pendulum has swung to the opposite extreme. The modern hell is sometimes represented as "a quite tolerable if not a comfortable and respectable place and men are not inclined to take it seriously." (3) Our views of the character of God have also changed and this has affected our sense of sin. What a contrast there is between Jonathan Edwards' God "that holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire," and our conception of God as a Father of mercy and love. But though this latter view may be

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nearer the truth, there is of course a danger of going too far and thinking of God as a soft and indulgent Father who will not punish severely. (4) Then, too, our views of sin itself have changed. Some go so far as to say that sin is wholly a delusion of the mind. There are other pantheistic and deterministic theories which cut up sin by the roots and reduce it to pure mechanism and necessity. This is especially true of the teachings of materialistic socialism, and such views have had a wide circulation and have tended to weaken the sense of sin. (5) Again, our modern life is less subjective and more objective. Formerly people were more introspective and the result was that sin became an intense reality in their lives. Today our life has become predominantly objective; we have no time for introspection. We are losing acquaintance with ourselves, for the chaotic, noisy world absorbs our thought. Our sense of sin is being submerged and swept away in this flood of external excitement. (6) Increased emphasis is now being placed on the positive side of life. Men are more aroused and governed by hope than by fear, by reward than by retribution. This has had the effect of drawing our consciousness off from sin and concentrating it on righteousness. (7) On the other hand, we are developing a broader and finer ethical sense. Such things as slavery, gambling, and intemperance, which used to be tolerated by Christian people, are now disapproved. There are higher standards in politics and business; railroad rebates which used to be unquestioned are now forbidden by law; monopolies and trusts are regarded as unjust; industrial legislation is increasing steadily; and more hopeful still, there is developing a world-consciousness, and a world-conscience even in spite of the present world-war.

In spite of the fact, however, that the sense of sin has declined at some points, the terrible fact of sin remains. The pendulum has swung far, partly in reaction against the extremes of other days, but it is bound to return toward the normal. "No self-deception can permanently blind the soul to its guilt; no false theory can explain it away. Conscience cries out against itself and its voice cannot be hushed. Sin is still a frightful force in the world." The prophets and preachers of the age should "cry aloud and spare not" in order that our sense of sin may be aroused and kept alive and alert.

A Peace Program

Arguing for a constructive peace program on the part of advocates of peace to match the specific militaristic or semi-militaristic schemes now being considered by Congress and the public, an editorial in the *Congregationalist and Christian World* for January 27, 1916, proposes that three commissions should be appointed by the President and authorized by Congress to work along the following lines: (1) A commission to study international relationships and policies affecting the future of the world in order to have ready a well-matured policy when the time comes for a consideration of such questions by the great world-powers. The names of Mr. Taft, Samuel J. Elder, President Lowell, President Butler, Edward A. Filene, and Roger Babson are suggested as types of men suitable for such a commission. (2) A commission of physicians and philanthropists to consider plans for the rehabilitation of the war-scarred countries of Europe. Men of the standing of Richard Cabot, Dr. S. Flexner, Dr. Bovard, Dr. Mayo, Oscar Strauss, Jerome D. Greene, Charles R. Crane, and Graham Taylor are suggested for this commission. (3) A commission in the interests of Christian education in foreign lands, headed by such men as Dr. James L. Barton, Dr. Robert E. Speer, Professor E. D. Burton, and Professor Shailer Mathews. These men would go to such countries as Turkey, Poland, Bulgaria,

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Mexico, Japan, and China, and plant institutions of the type of Robert College or Hampton Institute. It is pointed out that the price of one dreadnought would establish and generously endow five such schools. Such a program would be in keeping with the character of this great Christian nation in such a crisis as the present. "Peace in this troubled world of ours is not to be had by dreaming about it, but by going forth into the world of action and through definiteness of aim and through devotion of spirit producing in time the desirable results."

The Origin and Growth of the Synagogue

Rabbi Isidore Lewinthal, Ph.D., contributes an instructive article on the above topic to the *Methodist Quarterly Review* of January, 1916. The synagogue owes its origin to the dispersion of the Jewish people. During the Babylonian captivity, when the exiled people longed for their native country and the ancient worship of their fathers, they assembled at stated times for social religious services or for receiving public instruction from the prophets and other godly men that shared their captivity. The number of persons required for holding such services was ten. When the second commonwealth was established under Ezra and Nehemiah, the Temple rebuilt, and the ancient worship restored, the prayer-meetings and meetings for public instruction were retained, because they seemed to satisfy a popular want, even though no special provision had been made for them in the Law of Moses. Moreover, it was at this time that the reaction of the Scriptures was begun; and this in turn created among the people a desire for knowledge of the Scriptures. Ezra himself introduced the reading of portions of the Law on Sabbaths and festivals and on Mondays and Thursdays. In course of time houses of prayer sprang up in country places.

The term "synagogue" came into use during the Syrian period. It is derived from the Greek, and means a meeting for devotional purposes, as well as the place for such meetings. Long before the country was subdued by the Romans, such synagogues were numerous both in Jerusalem and in the provinces. According to the Talmud, Jerusalem alone had 480. Every trade had its own synagogue and so had the people of every province and district, and this accounts for the large number. Long before the destruction of the second temple, when life in Palestine had become unbearable because of the internecine war of the descendants of the Maccabees, there was a continued stream of emigration toward Egypt. Magnificent synagogues were built at Alexandria and Heliopolis in the third century before the Christian era, rivaling the temple at Jerusalem in grandeur. At Rome, also, there were several synagogues early established to meet the needs of the Jews attracted thither by the ever-growing commercial importance of the place. The interior of all these synagogues differed very little from that which we see in orthodox synagogues at the present day. After the fall of the temple the synagogue became more important than ever. All religious zeal and enthusiasm were concentrated upon this substitute for the national sanctuary. Synagogues sprang up in all parts of the world, wherever the captive Jews were granted a resting-place for the soles of their feet. The synagogue has called into existence a variety of valuable writings in the form of meditations, lectures on religious subjects, and especially hymns and prayers, many of which, for their beauty of language and sublimity of thought, stand unequaled and will forever command the admiration of the student of Hebrew. During the Middle Ages every synagogue served also as a schoolroom for the little ones. "The growth of the synagogue has been going on for ages and it has not yet

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ceased. Much is still being done, without violation of principles, to free that sacred institution from the excrescences of time and circumstance, and to secure for it that respect and veneration to which it is entitled."

Does the Church Need Converting to Christ?

"Christendom will never be Christianized until the church has been Christianized. That is the first and most fundamental need of the world today" In such words Rev. Josiah Strong, D.D., strikes the keynote of a frank article in the *Expositor and Current Anecdotes* for February and March, 1916. The true and typical prophet of God, he points out, has always inflicted the faithful wounds of a friend, and it is well at this time to consider carefully the criticisms of the friends of the church in order that she may be purged from her faults. The church has admitted to her membership a great multitude of selfish men and women who have no conception of the Christianity of Christ and no experience of its regenerating power. They daily misrepresent the Christ-life to the world. They daily and hourly testify that it is not necessary to forsake all that one hath in order to become a disciple of Christ, and that one need not accept the cross and crucifixion in order to become his follower.

The church needs converting in the first place to the authority of Jesus. We must learn to distinguish, however, between the *principles* and the *precepts* of Jesus. The former are universal and eternal in their applicability to all moral beings; the latter are merely methods by which principles are applied and change as conditions change. There are two serious dangers today: one is a radically inadequate conception of the meaning and purpose of the teaching of Jesus, and the other is a deliberate repudiation of that teaching even when its real import has been recognized. Again, the church needs to be converted to the spirit of Christ—the spirit of love, not the spirit of selfishness. The sudden and vast development of material wealth has created a pleasure-pursuing, ease-loving, self-indulging generation. The competitive struggle has led Christians to adopt means which cannot bear the straight edge of Christian ethics. Further, the conversion of the church to Christ means also conversion to his aim. This will make the aim of the church consciously social. The church will no longer labor to build up herself, but will lose herself in the service of humanity; she will not only come into harmony with the purpose of God as revealed in the Scriptures, but she will also fall into line with his method as made known to us by science.

Some of the results which will follow the conversion of the church to Christ are: (1) The church will gradually gain a world-comprehension in some measure commensurate with its great world-commission. The supreme crisis in the world's history will come in the course of the next fifty years and to meet such a crisis Christianity must be revitalized and empowered anew. (2) The genuine conversion of the church to Christ will bring the great renunciation. Poor as well as rich will endeavor honestly to obey his obvious teaching; they will take their Master seriously and endeavor to make their lives fit their profession. Possessions will be recognized as being held in trust for God and will be used accordingly in the spirit of him "who being rich became poor that we through his poverty might be rich." A new knight errantry is arising, not to rescue the sepulcher of a dead Christ, but to win for the living Christ the full realization of his kingdom here in the earth; and daily the knight shares with his Master the cup of sacrifice that is ever at his lips.

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THE CHURCH AND THE WORLD

MISSIONS

Education of Missionaries

A discussion of the education of missionaries appears in the *International Review of Missions*, under the name of Principal A. E. Garvie. The writer advocates more thorough education on the part of missionaries, especially on the part of those who plan to go to places where ancient civilizations have been long established. He ridicules the assumption that foreign missionaries need not be as capable as those entering the home ministry. The people of India, China, and Japan have ancient civilization, culture, religion, and morality, and only the most thoroughly equipped missionary is competent to measure up to the demands which these long-established customs present. The missionary must have the capacity to learn the native language if he is to reach the minds and hearts of the people. It might be supposed that philosophy is unnecessary, but in the highest type of Indian thought and devotion the missionary will meet a pantheism and mysticism neither the promise nor the peril of which can be rightly estimated without this special training. Furthermore, the growing solidarity of the race in commerce, civilization, and even culture is changing the missionary situation. The religions which the missionaries seek to displace are no longer to be thought of as they once were. Men with keen minds are required who can interpret aright this changing attitude.

The writer discusses in detail the factors which should enter into the curriculum which is intended to equip the missionary for his task. He is inclined to think that the general theological course such as is given in the average seminary is too general to meet the real needs of the missionary. On the other hand, he objects to the specialized course for missionaries because it separates the missionary from the minister in the home land, and so brings a decided loss to each. By way of remedy Principal Garvie recommends a central college. The missionary student is to go to the central college for one year after he has completed the general theological training of the seminary. This central college is to be interdenominational, and in this way the students of the various denominations will have a fair chance to work with one another before they reach the foreign land, and are in conditions entirely strange. The comity of missions, it is thought, would become more of a reality if the missionaries were trained together for one year at least.

General Survey of World-Wide Missions

The *Missionary Review of Missions* devotes some seventy-two pages to a world-wide survey of missions for 1915. Each of the larger mission fields is treated at considerable length, and much information is provided the interested reader. At the end of the survey the writer, J. H. Oldham, has made a succinct statement of the general results of missionary activities throughout the past year. This statement swings from the dark to the bright side of missionary work. The war has brought with it irreparable losses and there is no effort made to gloss them over. The work of German missions in India and in Kamerun and of British missions in the Turkish Empire and in German East Africa has been for the time almost completely interrupted. In other parts of the mission field there has been serious disorganization, depletion of staff, and restriction of work. Postponement of plans for advance and the practice of the most rigid economy have been the rule throughout the entire mission field.

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To be sure, it is too soon to say how far the loss will be permanent, but it is clear that the task of repairing the damage will inevitably be long and arduous. Hundreds of devoted men and women have seen the work built up by unselfish labors of a lifetime apparently swept away in the flood. Many more have had their plans upset and their hopes postponed indefinitely. Bitterness has entered into the relations of those engaged in the service of their common Lord. The moral prestige of Christendom has suffered a blow from which it will take long to recover. Such is the spectacle which a purview of missions displays on its dark side.

But all is not dark. There is a bright side as well. The injury to mission work has been by no means so general and widespread as might have been anticipated. In important mission fields, such as Japan, China, and for the most part India, work has been continued on almost normal lines. In many instances the abnormal trial has disclosed unsuspected loyalties and called forth unwonted sacrifices. In all the principal mission fields of Asia fresh vigorous efforts have been made to reach the people with the gospel, with cheering responses. The past year has witnessed such important events as the courageous attempts of the American churches to deal with American relations with Japan by sending a Christian embassy to Japan, the initiation of a comprehensive survey of India, the opening of a Christian college for women in Madras in which twelve American and British missionary societies are co-operating, and the completion of a thorough survey of the present position of Christian literature in the mission field to form the basis of a fresh consideration by the missionary societies of this important department of missionary work. Thus it is that while war has raged in Europe there has been in many parts of the mission field a quiet growth of a deeper corporate life, the different societies have been drawn closer together, and the formulation of wise missionary policies has had steady progress.

Revised Methods Required to Reach Islam in India

The shibboleth "India—the opportunity to reach Islam" was coined and put into circulation at the Lucknow Conference. Notwithstanding the aptness of this shibboleth, Arthur J. P. French, writing in the *Moslem World*, urges that the missions to Moslems in India are not making the headway they ought. Neither the paucity of the missionaries, nor the growing political and religious influence of Islam in India gives deepest concern, he asserts, but the indifference of home forces to the menace of Islam in India is by all odds the greatest concern. The methods adopted by the missionary organization he represents are calculated to further "mass movements," and, incidentally, to leave educated and influential non-Christians untouched. This latter effect of the present approved methods is due to the "Nationalist" political movement, which has tended to secularize the "Indian Church" and to put evangelistic effort into a secondary place. Another barrier which stands between the mission and the Mohammedan is the deplorable tendency among Christians of the second generation to become un-Indianized in dress, language, and social customs. The Mohammedan wishes to retain his national customs, but in a semi-Anglicized society he finds himself conspicuous—a "foreigner" in a religious community. Mr. French tells us that the Anglican church sends forth 5,000 missionaries to convert 240 millions of Hindus, and but 130 to convert 66 millions of Mohammedans. Figures are given to show that one-quarter of India is Islamic. This comparatively unsympathetic attitude toward their conversion is inducing "hardening" on the part of the Mohammedans.

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The writer appeals for a change in the method of conducting missions in relation to Islam in India. The method which lumps the Hindus and the Mohammedans as a common missionary task is doomed to disappointment. He is insistent in urging the claims of specialized missions. It is imperative that more attention be given to Arabic. Islam, he says, is wedded to Arabic in indissoluble bonds till death do them part. Arabic must be Christianized if we are to win Islam. Islam must be won if we are to win India. "Christian Arabic Prayers, Hymns, Liturgies, Sectionaries; the Five Hours of Prayer; the Call to Prayer; churches furnished more in mosque fashion and erected in Saracenic style; these are the methods which missions to Moslems need. We have to take over from Islam all that we can with the least possible dislocations."

RELIGIOUS EDUCATION

Mrs. Cora Wilson Stewart

Cora Wilson, a small girl of some ten years, looked out over the mountains of Kentucky with far-seeing expectancy in the serious brown eyes—expectancy of she knew not what. Her little figure, like the delicate oval face, was slender but well formed, while her long, quiet fingers tapered with the grace of a patrician-born. The fingers were quiet because she knew nothing to do, the serious brown eyes were expectant because, with almost mystical far-seeing, she awaited something.

With undefined intent the family moved one spring day from the mountain cabin down to the little village of Morehead. There a small school held up a torch of light which flickered and flared intermittently. But it was the gleam for which the child's serious eyes had been unconsciously looking. The purest of Anglo-Saxon blood warmed the little girl's small body, and her waiting mind held all the vigor and alertness of her forbears of a century ago, which the sleeping mentality of generations between had preserved in singular clearness and avidity amid the Appalachian fastnesses. The little girl simply devoured the books before her, and with the rapidly developing body, mind and soul expanded till her longing grew from an undefined personal expectancy to a full-visioned yearning for a state, a nation, freed from illiteracy!

She called first to the men and women about her of all ages from eighteen to ninety to gather at the little schoolhouse on moonlight evenings and learn the magic art of reading and writing. They responded eagerly, the old and the young, and so rapidly did the bent, white-haired men learn to read letters from far-away children and write responses with their own hands that enthusiasm soon resulted in other mountain schools in the county, enrolling 1,200 men and women the opening night, September 4, 1911; and in three years Rowan county's illiterates were reduced from thousands to six individuals, and these practically incompetents.

Then Mrs. Cora Wilson Stewart looked out over the state with its host of illiterates in the mountain solitudes, and through her efforts the Kentucky Illiteracy Commission was created by the legislature in 1914. As was fitting, Mrs. Stewart was made president of the commission, and with the slogan "No illiterates by 1920," the state has been aroused to determined action.

It was inevitable that the flaming Kentucky torch should project its light upon adjacent states, and Mrs. Cora Wilson Stewart became a name to conjure with. Speaking with rare convincingness and charm, she was called hither and thither to address state and national educational meetings, and as a result "moonlight schools" have been organized throughout seventeen states in the South and West.

The House Committee on Education at Washington called Mrs. Stewart before it

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in March of 1914, and not only spent the entire session listening to her account of the beginnings of her work in Rowan County, Kentucky, and its spread through the South and West, but arranged an extra meeting for the next day that she might continue her story. These sessions resulted in a bill being introduced in the House which provides for the investigation of illiteracy and calls for a co-operative effort in which the nation, the states, individuals, and associations shall join, to enrol illiterates of all ages in schools.

Thirteenth Convention of Religious Education Association

The thirteenth convention of the Religious Education Association met in Chicago during the last days of February. The subject which was in the forefront of discussion was "Religious Instruction and Public Education." The findings of the Association are significant and are as follows:

1. The Church and the State are to be regarded as distinct institutions, which as far as possible co-operate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education which shall include adequate facilities not only for general but for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public-school authorities without formal agreement between the state and churches as institutions.

4. The work of religious instruction and training should be done by such institutions as the home, the church, and the private school and not by the public school nor in official connection with the public school.

5. The work of religious education must depend for dignity, interest, and stimulus upon the recognition of its worth, not merely by public-school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends:

a) Upon the adoption of a schedule which shall include the systematic use of week days as well as Sundays for religious instruction and training.

b) Upon more adequate provision for training in the experience of public and private worship and for the use of worship as an educational force.

c) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training, which shall include all the educational work of the local church.

d) Upon the degree to which professional standard and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

e) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, the profound need for sympathetic co-operation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money consecrated to the children of the Kingdom.

f) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

CHURCH EFFICIENCY

Utah's Interdenominational Commission

An interdenominational commission has been appointed as a result of the federation of the Baptist, Congregational, Episcopal, Methodist, and Presbyterian churches of Utah. This united effort has been necessitated by the inefficiency of the denominational work which has heretofore been conducted in Utah. The attempt is being

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made to concentrate the work of the various denominations at four points. The *Congregationalist and Christian World*, March 2, says: "The plan does not contemplate the curtailing of denominational anatomy, nor encroachment upon the prerogative of the ecclesiastical bodies co-operating except as all may agree, but it is anticipated that denominational initiative shall be increased and the fullest economy and efficiency be gained by co-operation." The commission consists of two representatives from each religious body, in addition to the respective missionary secretaries. By this means it is thought a better apportionment of responsibility will be obtained.

Catholic Invokes Catholic to Stay the Frightfulness of War

Undoubtedly church efficiency is undergoing a severe testing in all the European countries. The shock of war has shattered church precedents in many instances. It looks as though national patriotism has driven a wedge through an ecclesiastical unity that heretofore was thought to reach beyond the confines of any one nation. While the greater powers of Europe are gripped in deadly combat, some of the weaker nations are being trampled out of existence in the most terrible fashion. Some time back Cardinal Mercier visited Rome in the hope that the prestige of the Pope might serve to eradicate some of the grosser evils of warfare in Belgium. As we well know, this hope was doomed to disappointment. When it dawned upon the Catholics of Belgium that they could expect no immediate relief through Rome, knowing that they could put no dependence in political measures, these Christian men grasped at a last straw. Cardinal Mercier and the episcopate of Belgium wrote a letter to the Catholic prelates of Germany in the hope that their fellow-churchmen in Germany would insist that justice be accorded them in Belgium. Surely this was a reasonable request for one Christian to make of another! The *New York Evening Post* recently furnished its readers with the translation of the complete text of this letter, and the *Literary Digest*, February 19, contains extensive extracts from it. The letter affirms the frightful cruelty of German soldiers to Belgian civilians; it swears that the shameless accusations of the imperial government of Germany are calumnies against the Belgian clergy and civilians; and it prays that the members of the German episcopate appoint delegates to an official tribunal of inquiry that the actual facts of the reign of terror may be uncovered. The Belgian letter asks that the Committee of inquiry be composed of German and Belgian representatives in equal numbers, and a representative from some neutral state. This request was never granted, for, as we are told by the *Literary Digest*, the Kaiser forbade his ecclesiastical subjects to read or hear the letter. Who does not note that this incident marks a state in the Roman Catholic church which is far removed from her dominant power of earlier days! Certainly the efficiency of the nations at war is being severely tested. Equally severe is the testing of the capacity of the church to serve humanity.

Anglican Clergymen and Nonconformist Ministers Meet in Prayer for Motherland

The echoes of the "Kikuyu" controversy have scarcely died away. Even so, the clergy of the Anglican church have participated in another "remarkable" religious service. The former was the resultant of the inevitable difficulties which accompany missionary isolation in Africa; the latter has been occasioned by the harrowing horrors of war. At the instigation of the Dean of Rochester a union meeting was held in Chatham Town Hall for prayer for God's blessing upon the motherland. At the meeting Anglican clergymen and Non-

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conformist ministers stood side by side on the platform. All denominational differences and distinctions were obliterated and forgotten. The service was conducted by the Dean of Rochester, and ministers representing different bodies shared in the service. The *Christian Work* observes:

> It is impossible to contemplate such a service as this without feeling convinced that a new spirit is taking possession of the hearts of the people of England, and that the war, terrible and hateful as it is, is working a tremendous change in the conditions and relationships of religious life in the British Isles.

"Tendency" of the Protestant Episcopal Church

What is discerned as a "tendency toward Rome" in the Protestant Episcopal church has been uncovered by the *Episcopal Recorder*. Howbeit, the Romeward trend seems to be nothing new. Therefore a healthy optimism declares that the apprehensions now felt are only vindication of the founders of the Reformed Episcopal church. The previous generation protested against encroachments and innovations which were headed toward "a kind of Catholicism foreign to its genius." It is not surprising, then, says the *Episcopal Recorder*, that some have balked at the recent developments. The same paper informs us that "a league has been formed to offset the attacks of innovators and those high churchmen whose object seems to be to introduce a Catholicism foreign to its genius, its institutions, and its laws." Recently a meeting of many of the clergy of the diocese of Pennsylvania met for the precise purpose of stemming this "tendency" which is rapidly gathering momentum. Later, in New York, a meeting was held by representatives from eight dioceses. At this meeting it was decided to take immediate steps toward the formation of a permanent organization for the purpose of maintaining the principles of New Testament Christianity. To the *Recorder* this protest simply means history repeating itself. This paper recommends, as one way adequately to meet the attacks of innovators," a complete revision of both Prayer Book and standards of the Protestant Episcopal Church, until they accord with the principles of New Testament Christianity. The Prayer Book is, we fear, far more frequently in the hands of the people than the New Testament, and so its teachings have largely overlaid the teachings of the New Testament."

Episcopal Church Adopts Pension System

According to the *Living Church*, February 19, the Episcopal church has inaugurated a pension system for the clergy and their families. Bishop Lawrence termed this plan to pension the clergy "the largest single enterprise ever undertaken in the history of the Episcopal church." In general the object of the pension system is to pay at least $600 a year to each retired clergyman, beginning at the age of sixty-eight. A thorough businesslike organization has been formed, with headquarters in New York City, and proposes to raise the $5,000,000 necessary to provide for the accrued liabilities. This pension system has been called into existence by the demand for efficiency on the part of the clergy. The *Living Church* says:

> The census of salaries shows the following principal facts: There are 4,420 clergy in the active service of the Episcopal church in the United States. In addition, there are about 1,400 clergymen who are engaged in educational, editorial, or other collateral work, or who are aged. The average salary of a clergyman is $1,200 a year. This is not all cash in all cases, as it may include the value of the rectory, when provided. More than 2,500 of these clergy, or about one-half of the total, receive less than $1,500 a year. Only 237, including over 100 bishops, receive $4,000 or over. More than 700 men are paid less than $1,000, and many of these are older clergy with very hard tasks. . . . . These meager salaries are paid to the clergymen serving what is often asserted to be the richest church membership in America.

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BOOK NOTICES

Comparative Religion: Its Adjuncts and Allies. By Louis Henry Jordan. Oxford: University Press, 1915. Pp. xxxii+574. 12s.

If the advent of comparative religion is to be dated as far back as 1850, it has been completely transformed as a department of research within the last fifteen years. But it is still more or less confused with several other great and rather well-defined disciplines such as anthropology, ethnology, sociology, archaeology, mythology, philology, psychology, and the history of religions. This confusion results from the fact that each one of these disciplines has something important to contribute to comparative religion. But the contribution in each case is incidental.

The purpose of Dr. Jordan's book is to give a more accurate definition of comparative religion than it has hitherto enjoyed. He seeks to accomplish his purpose by a process of elimination. He passes under review the leading books that have appeared in these sciences during the last four years, showing what material each one has for comparative religion. In addition to those reviewed, a number of titles of supplementary volumes are added at the close of each group of reviews. This makes up Part I, which he entitles "Avenues of Approach." Here as perhaps nowhere else the reader gets a clear impression of the many-sidedness of religion—ever an intensely human product. But, as we have said, each of these sciences is diligently seeking to discharge its own task.

But there is another large group of publications which contribute much more to comparative religion, also appearing during the last four years. To the discussion of these publications the author devotes two hundred pages, under the title "Transition." This makes Part II. The subjects are: the evolution of scientific method; apologetic treatises; translations of portions of sacred texts; transactions of congresses and learned societies; encyclopedias; periodical literature; and centers of subsidiary study. These volumes represent a decided advance beyond the preceding group. They embody, in truth, in varying degrees actual specimens of comparative religión. "In other words, they represent genuine products of that new science itself, at different stages in its historic development." Thus through the avenues of approach, and the transitional writings we are brought to Part III, which seeks more exactly to summarize the values to comparative religion of its adjuncts and allies. These values are two: (1) Its area is restricted. (2) Its legitimate scope is more exactly determined. Admitting that the subject is still in a transitional stage, we have here two preliminary and necessary steps toward ultimate exact definition.

While the book on one side is technical and bears a definite relation to the author's other writings, on another side it is complete in itself and should have a place in the library of every well-informed person.

Church and Nation. By William Tempel. New York: Macmillan, 1915. Pp. xiii+204. $1.00.

This little volume is a large and reshaping outlook on the world as it has appeared since the first of August, 1914. The six Paddock Lectures deal with "The Kingdom of Freedom"; "Church and State"; "Justice and Liberty in the State"; "Holiness and Catholicity in the Church"; "The Citizenship of Heaven"; and "God in History." There are also five appendixes which contain important supplementary matter.

The sixth lecture, on "God in History," is the goal reached through the preceding five lectures. The Hindu knew that God is spirit; the Roman knew that God is law; the Greek knew that God is beauty; but it remained for Israel to contribute the conception that God is at work in history, determinative and regulative for all the other faiths until the full revelation should come in the incarnation, and the world should know God as actually at work within men and at their side. This conception, wherein God himself came in the flesh, gives at once a dignity to this world of ours, to our bodies, and to all the material side of life.

Theology in Church and State. By Peter Taylor Forsyth. New York: Doran, 1915. Pp. xii+328. $1.25.

This book exemplifies a tendency. The tendency is to rethink most of the things that we had supposed were finally settled. The particular case before us is the Dissenter's view of the relations of Church and state. He had settled down pretty comfortably in the conclusion that "the state means fight and force; the church, heart, conscience, conviction. The state means external coercion while the church means psychological coercion." They are sharply separated. Not only so, but he had gone so far from all idea of establishment that in the Free churches the sense of the church was becoming extinct. This view was fundamentally sound, because it was a healthy revolt against the old institutional churches which had

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quenched the spirit too much by canonical order and tradition. But it nevertheless remains true that church unity is the condition of church freedom in the state, and church unity means the existence and rule in each church of the real church sense. This church sense is expressed in dogma—not in Harnack's meaning, but as "final revelation in germinal statement." Dogma differs from doctrine which is dogma expanded, and, as coming under human limitations, needs constant revision. There is, then, something common in all churches—and diligent, unbiased search should be made to discover it, clarify it, and appropriate it.

But when this is done the church will not be self-sufficient. If it for the moment thinks so, it will suffer from a great void. That void can be filled only by the state—the state, too, not as a separate institution, but as an institution organically connected with it. The church is the Kingdom of God in the making; the state is an agent of the Kingdom of God. The church exists to make men good; the state does not, but only to secure the conditions of goodness." The church is on a far higher—though parallel—plane than the state. The one is by the way of conscience and redemption, the other by the way of law and its evolution. The one serves the kingdom directly, the other indirectly. The church's rights in the state are not conferred but intrinsic; equally so the state's rights in relation to the church. In the last analysis they are ethically one. Both are divine agents for human perfection.

But Principal Forsyth also thinks of his subject in its larger aspect. The fact is that the best minds are today thinking in world-terms. The great war, changes in scientific conceptions, the bringing together of the ends of the earth, all together make it so. It is in the air. We have as never before the conception of "History as a unity, of humanity as a moral organism, with a corporate soul and and an evolutionary career." What the future is to be we do not know. We are sure that it is going to be different, and our knowledge of our little span of history leads us to hope that it is going to be far better. Whether our author has solved his problem or not, he will, being a nonconformist, set his readers thinking. We regret the absence of an index.

A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes. New York: Scribner, 1916. Pp. xiii+319. $3.00.

This latest addition to the "International Critical Commentaries" will be especially welcome to all students of the New Testament. Professor Ropes has performed his task well and his work should be standard for some time to come. Another volume dealing with the history and criticism of the text is promised. One might wish that this had come first and had been made the basis of the textual notes distributed through the commentary which in the main are restricted to the materials of Tischendorf's apparatus. But possibly the new materials will not yield any very important results for the interpretation of the Epistle.

The commentary is provided with a particularly valuable introduction. The Epistle is believed to be a pseudonymous production of some Christian Jew of Palestine writing in the last quarter of the first, or the first quarter of the second, century. But this author is not at all a "Judaizing" Christian. On the contrary, he is powerfully influenced by Hellenistic culture. This fact comes out with peculiar force when the literary style of the document is studied. It exhibits nearly all the characteristic traits of the popular moral address of Hellenistic times—the so-called Diatribe. No close literary dependence upon other extant contemporary Jewish or Christian writings is thought to be demonstrable; "we may conclude that the popular Hellenistic preachers and the written tracts, now lost, which corresponded to their sermons, have combined with the Greek Old Testament to form the writer's style and to give him his vocabulary." Nor is the influence of James upon other early Christian writings found to be nearly so extensive as has often been supposed. In fact, Professor Ropes makes out a strong case for utter ignorance of James even on the part of Hermas.

The commentary proper, constructed along the general lines of its predecessors in this series, contains many valuable special studies of obscure words and phrases. Both the Jewish and the Hellenistic environments of the author are called upon to yield illustrative materials for the interpretation of the Epistle, and the history of Christian opinion, especially from earlier times, is recorded in many instances. The commentary throughout is comprehensively informing, but is also often suggestive and interesting.

The Social Legislation of the Primitive Semites. By H. Schaeffer. New Haven: Yale University Press, 1915. Pp. xiv+245. $2.25.

This is a useful compendium of the more accessible information upon certain phases of Semitic social life. The title is too broad for the contents; for the book does not cover all social legislation. For example, there is no treatment of theft, murder, and the like; nor is there any consideration of sacrifice, feasts, etc. These are all social matters. On the other hand, the word "primitive" should have been left out of the title; for the legislation of Hammurabi, of the P document in the Old Testament, and of Mohammed can hardly be fitly called primitive. The only Semites dealt with are the

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Arabs, Babylonians, and Assyrians, and the Hebrews. The laws of these three groups are placed alongside of one another and briefly discussed; but there is no attempt at a full, comparative study. It is to be hoped that Dr. Schaeffer will follow up this good beginning by more intensive and detailed work upon some of the more important topics in this field, where there is need of many workers. The main subjects treated here are matriarchy, patriarchy, agnation, next of kin, slavery, usury, poor laws, sabbatical year and jubilee, taxation and tribute, and individual ownership of land. The book will prove a very acceptable source for ready reference upon all these themes.

The Students of Asia. By Sherwood Eddy. New York: Student Volunteer Movement, 1916. Pp. 223. $0.50.

Mr. Eddy here gives his usual dramatic and forceful presentation of needs and opportunities for Christian work in the Orient. The reader will gain a very clear idea of the tremendous impression which Christianity is making upon India, China, and Japan. The results of recent evangelistic campaigns led by Mr. Mott and Mr. Eddy, the work of Christian educators, of Christian missions, hospitals, and printing plants, and the large place that oriental Christian workers are occupying in this work of regeneration are told in vivid detail. Above all, one feels the splendid religious fervor of Mr. Eddy himself. It is such faith and earnestness and such optimism which will win the Orient to better living.

The Archaeology of the Holy Land. By P. S. P. Handcock. New York: Macmillan, 1916. Pp. 383. $3.00.

This books gathers up the results of the excavations in Palestine in the sphere of archaeology. It is based upon the reports of the excavators at Gezer, Taanach, Jericho, Megiddo, Samaria, Bethshemesh, Lachish, Tell-ej-judeideh, Tell-es-Safi, Tell-andahannah, and Tell-Zakariya. It brings together within easy access of the student the data from these various sites bearing upon such topics as caves and rock-cuttings, architecture, pottery, terra cotta, burial-customs, and worship. The whole is profusely and richly illustrated by a total of two folding-plans of Jericho, 26 half-tone plates (including a colored frontispiece), and 109 figures in the text. The work is objective in character, confining itself mainly to the description of objects and giving far less attention to the interpretation of the data described.

It furnishes a wealth of material for the student of archaeology. But the casual reader will come across much of interest. For example, he will learn that Jericho's main Canaanite wall is still standing at heights ranging from 13 to 27½ feet. He will find evidence that the civilization which the Hebrews inherited and shared was a composite of Egyptian, Babylonian, Mycenaean, Hittite, and local elements. He will recognize in the old Canaanite remains the forerunners of much that came to occupy a prominent place in the later Hebrew life. The volume is one that belongs in every biblical library and will commend itself to scholars by its caution and sanity.

The Boy Scout Movement: Applied by the Church. By N. E. Richardson and O. E. Loomis. New York: Scribner, 1915. Pp. 445. $1.50.

This little book furnishes pastors, parents, and all students of boy-life with a mass of practical suggestions as to the ways in which boys may be safely trained to play their best parts in the world. Not only are the characteristic features of the Scout movement clearly presented; but the psychology of boy-life and the opportunity of church and home to profit by a knowledge of these facts are also explained in detail.

From 80 per cent to 90 per cent of the Scout patrols are connected directly with church activities. The Scout masters are drawn chiefly from distinctly Christian circles. Everything possible is being done by Scout leaders to mark this as a thoroughly moral and religious movement of the sanest type. One cannot peruse this book without coming into a larger faith in the powers and possibilities of boys. Copious illustrations, constitutions, programs, menus, and detailed activities on land and sea add to the usefulness of the volume.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON THE PREACHING TASK OF THE MODERN MINISTER

Conducted by
THEODORE GERALD SOARES
Head of the Department of Practical Theology, University of Chicago

Part IV. The Development of Religion

Required reading: Walter, *Genetics;* Thomas, *Source Book for Social Origins;* Bousset, *What Is Religion?*

The need of modern folk is to see life whole, to believe in its worthfulness, and to will what is good. It is very hard to see life whole, because we meet it in so many aspects; and each of them has its own standards. The domestic, economic, philanthropic, political, racial, international, and what we especially designate as the religious aspects of human life, are so different: how can we be the same folk in all of them? And how can we be sure that the whole complex of life has real value? It seems such a set of happenings. Why should we sacrifice any immediate good that we can estimate to any larger good that may be merely imaginary? These are our perplexities, and they are quite as much moral as intellectual.

The preacher is not a philosopher, that he should resolve our problems and give us a self-consistent scheme of life. We turn not to the thousand pulpits of the land for that, but to a very few men of insight who may help us. But the preacher has found a practical solution for those problems in his own religious experience. Life has a wholeness to him, because he has felt its meaning. It has a worthfulness, because he experiences its great values. He has been called to devote himself not to little goods, but to the great good which he believes he sees about him and beyond him. It is his business to tell people of this practical, experiential achievement of life's significance, to insist that they must seek it for themselves, and to cheer them on in their endeavor.

The Christian preacher is inspired to do this, as we noted in our last discussion, by the glorious success which the men of the Bible attained in seeing life's wholeness, in appreciating its worthfulness, and in giving themselves to its best attainments. But the Christian preacher sometimes makes the mistake of supposing that he can succeed in the same way that these men did. Instead of discovering their secret, he imitates their methods. Instead of sharing their insight, he copies their technique. So often he repeats what was once really meaningful, and wonders why it is so little persuasive in the modern world.

The men of the Bible lived in God's world, and they knew it. It was a world which he had created, in which he had his throne, over which he ruled in ways that were perfectly clear, in which his mighty deeds were ever manifest. We

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call it a world of miracle, but we entirely misrepresent it when we do so. There is no modern conception of miracle that does justice to the biblical view. To those men God was always working. At some times he worked more mightily. Sometimes you could not see his hand, as when the Assyrian army conquered Israel. Sometimes you could see it clearly, as when the pestilence destroyed the people. No biblical writer could have written a book on *The Natural Law in the Spiritual World*, because he did not live in two worlds, but in one. To him the natural world was the spiritual world. His religion was part of the world process and utterly consonant with it. God was the creator, preserver, and wonder-worker of his world. To be sure, dull men were always thinking that God was not working unless something extraordinary happened. It was enough to condemn Jesus that they could say, "We know this man, whence he is." But Jesus himself said that the Heavenly Father feedeth the birds.

Men today are not so clear in the belief that they live in God's world. He does not seem to be here. The thunder is no longer the voice of God. The winds are not his messengers, but are reported in advance by the weather bureau. Where is God in such a matter-of-fact world? If we want to be simply imitators of the Bible men, we may find God in the miracles that are past, in the inspired book, in certain special occurrences called providences and answered prayers. But we have lost the religion of the Bible when we have resorted to such endeavors to find openings for God to come into a natural world. That old world was instinct with God. He inspired men who were living, not only the books of men who were dead. He did things every day, not only exceptional things sometimes. The religion that tries to explain the world by getting a vantage-point outside the world is not the Bible religion. The answer to any religion that thus stands aloof and offers its theology is invariably, "How then are you yourself to be explained?" Bible religion said, "I am to be explained in the same way that the world is to be explained. I am part of the whole. I have the same God that is everywhere." No religion may offer men an explanation and hold itself above explanation. Unity of life cannot be secured in that fashion. Religion must ever say, "I will explain the world as I explain myself. The meaning I find in myself I find everywhere." That was always the biblical attitude.

The modern man is therefore forced back to consider the question of origins. Whence comes this very religion in which we believe? Whence come all the human institutions of which religion is only one? Whence comes humanity itself? We cannot explain anything unless we are willing on the same terms to explain everything. That is only to say that we cannot explain anything unless we know it genetically.

A minister was recently asked by persons thrown into great moral perplexity by the war, "Where is God in this war?" He might easily have found a superficial answer that would serve a homiletic purpose, as Job's friends so easily explained the mystery of suffering. Indeed, one preacher has told us that the probable meaning of the war is a punishment upon the nations of Europe for the violation of the Sabbath. It is well for a preacher to look through a microscope and trace the method by which two cells are made out of one, the process of mitosis. Let him think back to the amoeba, carrying on its simple program of nutrition and reproduction. Then let him think very rapidly over a few hundred thousand

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years, and see the Red Cross following the carnage of battle. If we want to find where God is we must take a long look. Then when we have caught the meaning of the age-long process—not just a social process, but far longer than that, the biologic process—we have found the God of the cosmic whole. And, in the instant that we seem to lose religion in the vastness of life, we find it again in that we are part of that long process, and we dare to believe in its goodness. We have experienced faith, hope, love; truth, justice, honor; goodness, Christ, God. These experiences are data which are to be contributed to the understanding of the evolutionary process. The modern preacher is not afraid to see it all. He rejoices to see it all, and finds the basis of his spiritual message in the vision of it all. So he becomes a preacher not to a little part of life, but to all human interest in its great meaning.

The Christian poet who was one of the earliest of the spiritual interpreters of life to realize the larger meanings of scientific investigation expressed just this faith in the wholeness of the world in his far-reaching words:

> Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower—but *if* I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

To the inquiry then, "Where is God in this war?" as to all other inquiries of like character, the best answer with which to begin is a study of genetics. It is only the beginning, of course. When we say that the process in which we find ourselves is in the last analysis biologic (though indeed it would be presumptuous to say that there may not possibly be a further analysis), we do not mean at all that biology has the last word, but we do mean that biology ought to have the first word. If biologists would remember the former, and if theologians would remember the latter, there would be better understanding. The preacher, then, who wants to know what kind of world he is in must be a student of evolution. By this time it may be hoped that the consideration of the subject need not be hysterical. We do not need to save our religion by endeavors to harmonize it with science. Nor do we need to seek what has been called "Christian evolution." It is quite enough to endeavor to understand what biologists have been doing in their investigations into human origins. Darwin's great work of half a century ago has, of course, been built upon, and modifications of his views have inevitably been presented. Those modifications do not mean the abandonment of evolution, as religious enthusiasts every now and then declare. They simply mean that biological science, like every other science, is progressive. If our improved microscopes and laborious investigations had not carried us beyond Darwin, it would argue stagnation. And this suggests one of the chief reasons why the modern preacher should be a student of some form of science. Science is a great teacher of humility and reverence, albeit some scientists who rush into print upon subjects which they have not studied, theology, for example, may not be good witnesses to this fact. But the true scientist is seeking truth. He is not dictating to nature, nor assuming what nature ought to be or to do. He is ever a learner. His hypotheses are always tentative, advanced for the purpose of

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arriving at fact, subject to modification whenever the facts require it. The exception *tests* the rule, and the rule is not good until the exception is taken into account. He proceeds with his investigations upon the faith that if he patiently asks questions, and asks them aright, he will be answered. The stupendously daring hypothesis of evolution is not a presumption, but a faith. It cannot be proved. At the best, we can only see a few segments of the vast figure that we are attempting to understand, only a few stages in the vast process. But hypotheses which cover the great unseen ranges of life may be tested experimentally, at least to some degree, in brief periods, by laboratory methods. This indeed is the present task of the investigator in the field of evolution. Indeed, he has turned his attention to the origin of the individual rather than to the origin of species, and a mass of valuable data has been secured which is making clearer the essential nature of the biologic process.

As a satisfactory treatise upon the present conditions of knowledge and theory in the field of evolution we select Walter's *Genetics*. While accurately written, it does not presuppose scientific knowledge on the part of the reader, and so is well adapted to one who seeks a simple statement of the facts. The book will require study, however; a mere reading will not suffice. Only by working out with some care the Mendelian formulae and the various experiments of subsequent investigators will the full significance of the studies become clear. Then the basis of the criticism of Darwin's theory of natural selection will be understood, and it will be seen that a complete theory of evolution must be a long progressive attainment. A result of a careful reading of the book that will be most valuable to the preacher will be its exhibition of the reign of law in the world. The extraordinary mathematical accuracy by which the biologic process advances is significant evidence of the rationality of the order in which we live. Yet its apparently fortuitous character and seemingly chance results, so many of them wasteful, give us pause lest we apply our teleology too easily. It is necessary to take a long look. Then we see progress, and we may believe that it is no accident. Man has arrived, and what a world he has at his service! We dare by faith to find it purposeful, and to believe in the future from the study of the past. The study of evolution does not promote light-hearted optimism and flippant answer of life's dark problems, but it may inspire a deep faith in God, who is with us, working for great and worthy ends.

We must proceed from biology to anthropology, if we are to know genetically the meaning of our highest values. A brilliant succession of scholars has been working in this field. Thomas has brought together into a single volume, his *Source Book for Social Origins*, contributions from more than a score of these investigators. This has the advantage of giving to the reader the standpoint of various scholars in their own words, with the illuminating criticism and constructive discussion of the author himself. It might seem that we could have confined ourselves to a study of religious origins, and have left out, as aside from our purpose, the subjects of the mental life of the savage, his invention and technique, his art, his sex life and marriage, his social organization, and perhaps his magic. But that would be to fall into the very error which the modern preacher must strenuously avoid; namely, the isolation of religion as if it could be an interest in itself. It certainly was not an isolated interest to the savage. He achieved in

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his rude way a wholeness of life which was instinct with religion. His religion was determined by his mental capacity; it was intimately associated with his art; it certainly cannot be separated from that magic which governed so largely his actions and his outlook. It may be a question whether morality was always religious to the primitive mind; but there can be no doubt that the religion of today finds its genetic history in the whole ethical development, as well as in that range of interests more strictly called religious.

The study of social origins is of primary importance for the study of the social process. We church people are constantly in danger of supposing that the social order in which we are living today is something sacrosanct. A recent political speaker has actually quoted Macaulay's warning against a pure democracy—that it may not be well fitted to hold in check a starving population which had somehow got into mental confusion about property rights. To those who are denied a sense of humor, a study of social origins might be useful in meeting this most pressing social problem of our day. Where did our social institutions come from? Through a long development from primitive beginnings. We have reached some notable achievements that we must not lose. But we are very far from a real socialization, and, in not a few respects, we have lost the socialization that primitive men possessed, without having found anything to take its place. Genetic studies make us humble as well as grateful. We ought particularly to note the mental causes of the conservatism of primitive men, and to realize that the mental freedom which is so recent an achievement of the race is our opportunity for a social advancement, inspired by a religious passion, such as the world has never seen.

A profoundly significant view of present-day anthropological science is that the whole human race has proceeded from ancestors in whom there was developed a type of brain which has since remained relatively fixed, that the mental characteristics of all men are essentially the same, and that there is a very real unity of the human species. These conclusions accord with the data which we too may contribute, for though we are not scientific observers, and must offer our evidence with caution, we believe that we have found that those highest experiences which have come to us as disciples of Jesus are actually shared by peoples in every quarter of the globe. When with that is put the conception of the adaptation of the earth to man so that it is indeed fairly possible that the world should become a neighborhood, we see arising out of the scientific studies of our day a faith in the Kingdom of God. But we must not go beyond the facts. It is quite within the province of the anthropologist to say to us that religion is a primitive form of social control which may not be needed in a developed civilization. Are not our rites, ceremonies, sacred buildings, vestments, sacraments, nay all our religious images and symbols, but the refinements of crude barbaric beginnings? Are they not then literally superstitions? Well, the doctrine of evolution certainly teaches us that nothing is to be discarded simply on the grounds of its ancestry. The question of religion, as of everything else, is not only what it comes from, but what it is. He who knows by experience the meaning of religion as mediated through Jesus Christ has some data to put beside those of the anthropologist, and all of them will be needed to determine the meaning of religion. So marriage as a social institution of modern life, needing perhaps some large reorganization, is only to be

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understood in the light of its origin and development; yet the man and woman who have experienced the meaning of a true wedlock have also some data to contribute which cannot scientifically be ignored.

We are ready now to consider definitely the subject of the development of religion. Bousset has discussed it brilliantly in his book, *What Is Religion?* There are in general two different views of the nature of religion. The one regards it as a phase of social consciousness, the other as something imbedded in the very nature of humanity. The difficulty with the various definitions of religion of the former kind is that they do not take account of the differences between morality and religion. However important it may be that these should be intimately united in any religion that could make an appeal to modern men, it seems quite clear that they have not always been united; and unhappily even in Christianity there are too many people whose religion has at best a somewhat slim relation to social responsibility. The conception of religion as belonging to the very nature of man enables us to understand how it may take the various forms which it has assumed; how it may be a matter of group consciousness, or intensely individual, as in the private magic of the savage, or the vital personal experience of the saint.

Bousset's discussion has the great merit that he seems to be talking of the religion which we modern Christians actually experience. When he defines religion as a striving after life and a belief in gods (or Godhead), we see how that may be applied not only to the religion of the savage, but also to that of him who said, "My meat is to do the will of him that sent me," and to our own, as we long for richness of life, and believe that we may secure it in the fellowship of God and the service of men.

But if religion is grounded in universal need and faith, why are not all men religious? The modern preacher is supremely concerned with helping people to be religious. The one reason of his ministry is to bring people to religion. He faces as his continual challenge the fact that so many people are not religious. There can be no better way to understand this problem than the study of the history of religion. How did it arise, what course has it taken, how has it been lost? In the study of tribal religion we get its deep-seated basis in human need and striving. In national religions we see men reaching out to an apprehension of the divine leadership of human life. In the prophetic religion we face the wonderful fact of the appearance of creative personalities. Any theory of evolution must take account of the leap forward, perhaps corresponding to the *mutations* of the biologist, which is a recurring phenomenon of the whole human process. The religious spirit would say that through some men who are fitted for it God can speak more clearly than through others. Of course, he recognizes that these men have not all been in the particular historic process from which our Christianity has come. Prophetic religion is often short-lived, for it is very hard for the mass of men to follow the creative personalities. It is so much easier to do than to think, to act than to appreciate; therefore the religions of observance follow inevitably upon the religions of the prophets. Bousset has well presented this tendency, which appears all through the history of religion. Then in turn the observances do not satisfy, and there arises the yearning to be free from the burden of life; so appear the religions of redemption. At last came Jesus. He freed religion from

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nationality, delivered it from ceremonialism, met its yearning for redemption by his mighty faith in the forgiving God, and revealed the way of life. History is ever retrogression as well as advance. Christianity has not seldom gone back to what Jesus superseded. The modern preacher ought to be able to estimate this process, and to see the meaning of religion in the religion which Jesus himself experienced. So his gospel will not be sectarian, will not be concerned especially about names, certainly will not spend itself in proving other people wrong, even pagan people, but will be an exposition of life's richness as achieved by Jesus and as available to the humblest soul.

Questions for Discussion

1. Some have feared that an acceptance of evolution would take away from Jesus his unique place in religion. Is this necessary?

2. Is the distinction between revealed and natural religion a valid one?

3. If God is thought of as in the whole cosmic process, what is meant by revelation?

4. Where does a personal experience of religion belong in an understanding of the development of religion?

5. Is it correct to say that religion is instinctive?

6. How does an understanding of evolution modify one's preaching? In what ways may it strengthen the preacher's message?

7. How does a study of primitive life help us to understand modern social problems?

8. Consider the relation of the primitive initiation ceremony to modern adolescent religion.

Books for Further Reading

Coulter, *Fundamentals of Plant Breeding.*

Lock, *Variation, Heredity, and Evolution.*

Ames, *Psychology of Religious Experience.*

King, *The Development of Religion.*

Farnell, *The Evolution of Religion.*

Durkheim, *The Elementary Forms of Religion.*

Abbott, *The Theology of an Evolutionist.*

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THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. VIII

BY HERBERT L. WILLETT

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY VIII

PROPHETS OF THE EXILE AND THEIR MESSAGE OF EVANGELISM

One of the most important periods in the history of Israel was the Exile, which began with the destruction of Jerusalem in 586 B.C. and the removal of a large company of the people into Babylonia, and closed with the conquest of Babylon by Cyrus the Great in 538 B.C.

During this period, and indeed continuously thereafter, there were three groups of Israelites—those who remained in Judah, those who were taken to Babylonia, and those who took refuge in Egypt. The first group was the most numerous, and the second the most resourceful in ability and possessions. From these three groups developed the Judaism of later years.

The Exile brought to an end the political independence of Judah, and transferred the scene of its chief activities from Palestine to Babylonia. It also changed its character, point of view, and interests. The exiles were distributed in various parts of the region between the Tigris and Euphrates, in small communities, like the one at Tel-abib, on the Chebar Canal.

There was no longer a king, the temple was destroyed, and most of the functions of church and state were neglected. At first the people were greatly depressed, feeling that Jehovah had forsaken them. The problems they had to face included these: Is our God unable or unwilling to save us from our enemies? How can we worship him, removed as we are from the land where he abides? Why is it that those of us who have been most faithful to Jehovah have suffered more than the rest? Is there any future for our nation, or are we to disappear, as other peoples in the past?

In this period, at the beginning of which Jeremiah was still engaged in his prophetic task in Jerusalem, and later in Egypt, there were two prophetic voices lifted for the admonition and encouragement of the people in exile. The first of these was Ezekiel, and the second was the prophet whose message is contained in chaps. 40–55 of the Book of Isaiah, and who for convenience may be called the Second Isaiah, or the Isaiah of the Exile.

First day.—§ 182. *Vision and call of Ezekiel:* Ezek. 1:1–28. Read the passage, and note that the events it records happened in the thirtieth year (presumably of Ezekiel's age), and five years after the first siege of Jerusalem in

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597 B.C., when he, with other exiles, including the unfortunate Jehoiachin, was brought from Palestine to the banks of the Chebar, a river or canal in Babylonia. The chapter is taken up with the description of a mighty chariot, the different features of which are detailed minutely. Now glance through chap. 2, and chap. 3 as far as vs. 21, and notice that the divine being, seated upon the great chariot, and thus able to move from land to land, calls Ezekiel to be a prophet to the Jews in exile, and charges him with responsibility for their warning.

Second day.—§ 183. *Tokens of Jerusalem's fall:* Ezek. 3:22—4:17. Read the passage, and note that the prophet was given further instruction for his task, and told to make clear to the exiles of his district that it was useless for them to look for an early return to Jerusalem, for that city must fall as a punishment for its sins. Notice the three ways in which Ezekiel was to illustrate the approaching fate of the capital: by drawing a picture of the city besieged, by lying on his side like a captive for many days, betokening the lengthened years of the Exile, and by living upon famine fare. Now glance through chaps. 5–7, and notice that the theme is the same: Jerusalem cannot escape destruction, because of its sins. Is it probable that Ezekiel, as a priest, was familiar with the immorality, idolatry, and formal service of Jerusalem?

Third day.—§ 184. *The idolatries of Jerusalem:* Ezek. 8:1–18. Read the passage, and observe that it describes, in the form of an imaginary journey of the prophet back to Jerusalem, the various forms of idolatry practiced there. Such images as were set up for worship, and such pictures as were drawn on the walls even of the temple itself, might well be supposed to arouse the jealous anger of Jehovah. Note the references also to the worship of Tammuz, the Syrian Adonis, and the sun. Now glance through chaps. 9–11, and note the further hints of coming destruction for Jerusalem, of the exile of its people, but also of a later restoration. Notice also the fresh picture of the divine chariot, and of the dramatic departure of the glory of God from the doomed city. What was the purpose of these messages of Ezekiel to the people in Babylonia?

Fourth day.—§ 185. *A city in panic:* Ezek. 12:1–28. Read the passage, and recall the prophet's effort to persuade his fellow-exiles in Babylonia that their distant capital, Jerusalem, will soon fall into the hands of the Babylonians, and its people will join them in captivity. Note the prophet's illustration of the manner in which the people of the city, with their blinded king, will dig through the walls to escape with their goods, and the panic that is to befall the inhabitants very soon. Now glance through chaps. 13–16, and notice the denunciations of the prophets who deny that Jerusalem shall fall and of the women who practice divination. Not even the most notable worthies of Israel could save the city now. Note also the elaborate comparison of Jerusalem to an unfaithful wife. Is the influence of Hosea apparent in this figure of speech?

Fifth day.—§ 186. *The cedar and the eagles:* Ezek. 17:1–24. Read the passage, and observe that, under the device of a cedar tree and two eagles, the prophet discusses the relations of Judah to Nebuchadrezzar the king of Babylon, and Hophra the king of Egypt respectively. Now look through chaps. 18 and 19, and note that the prophet insists on the personal responsibility of each citizen and denies that trouble is the penalty of their fathers' sins; also that under the figure of two lions he refers to Israel and Judah, and of a vine, to the nation.

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Sixth day.—§ 187. *Israel's wayward life:* Ezek. 20:1–49. Read the passage, and note the prophet's refusal to satisfy the curiosity of certain elders who came to know the divine will regarding the national future: and at the same time his lengthy discourse to them regarding Israel's past conduct from the days of Egypt to the present. Note particularly the charge of neglect of the Sabbath. Now glance through chaps. 21–24, and note the sighing of the prophet over the coming fate of Jerusalem; his reference to the sharpened sword, and to the divination of arrows that would bring the king of Babylon against Jerusalem: his threat against Ammon; his description of the immoralities of Jerusalem; his picture of Samaria and Jerusalem as the two vile sisters; and his notation of the day on which the siege of Jerusalem, far distant from Tel-abib, actually began; and finally the prophet's loss of his wife and his tearless grief.

Seventh day.—§ 188. *The fate of Jerusalem's neighbors:* Ezek. 25:1–17. Read the passage, and note that it begins the second section of the book, which includes chaps. 25–32, and seems to be a series of oracles written by Ezekiel to make clear the fate which is presently to befall all the nations around Judah, through the conquering might of Nebuchadrezzar of Babylon. Notice that in this chapter Ammon, Moab, Edom, and Philistia are warned of coming disaster. Now glance through chaps. 26–32, and note the long descriptions of the fate that is presently to overtake Tyre, Zidon, and Egypt. How did these oracles bear upon Ezekiel's theme of the speedy fall of Jerusalem?

Eighth day.—§ 189. *The city's fall:* Ezek. 33:1–33. Read the chapter, and note that the prophet insists that he is a watchman for Israel, responsible for warnings of her danger, and that predictions of good or evil are conditioned upon the conduct of the people. Note particularly the news of the downfall of Jerusalem, brought by a messenger, twelve years after the first siege of the city when Ezekiel was taken into exile, or in 585 B.C. The despair that fell upon the Jews in Babylonia at this news it was now the prophet's task to lighten, and to this the remainder of the prophecy is devoted. Glance through chaps. 34–39, and note that the leaders or shepherds of the nation are held responsible for the evils of the time; the nations that have encroached upon the land of Judah are to be expelled; the nation is to be brought back; a national resurrection is to take place; and when in the future a barbarian host comes against the land, it shall be destroyed in battle and buried by Israel.

Ninth day.—§ 190. *The new Jerusalem:* Ezek. 40:1–49. Read the chapter, and note that it begins the last section of the book, which pictures the restored Jerusalem, which is to be rebuilt by the returning people. The date is given as 572 B.C., and the prophet is taken in imagination and shown the fair vision of Judah's new capital. Now read chaps. 41–48, and see how this idea is carried out by the prophet in an ideal community, holy, priestly, and beneficent. Notice particularly the reference to the holy river that is to flow from the house of God and sweeten the waste places of the land. Thus with high hope for the future, the book closes. Would it not have great influence in keeping hope alive during the Exile period?

Tenth day.—§ 191. *Voices of comfort:* Isa. 40:1–31. Read the chapter, and notice that the previous chapter belonged to the age of Hezekiah, whereas this one seems to be addressed to Israel in exile, troubled with the thought that God

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has forsaken them. See how the prophet cheers them by assuring them that God is preparing to lead his people back to their land; that though their leaders fall his word abides; that he is not to be likened to the idols of Babylon, and that those whom God strengthens shall not fail. Would it be appropriate to date this message in the later days of the Exile, about 545 B.C.?

Eleventh day.—§ 192. *The coming deliverer and the helpless idols:* Isa. 41:1–29. Read the chapter, and note that it opens with the startling announcement that a conqueror is coming from the East, at the summons of Jehovah. This is Cyrus of Persia, under whom Babylon, the tyrant holding Israel captive, shall fall. Against this power idols are a vain protection. Notice that Israel, called the servant of Jehovah, is encouraged with the assurance of divine help and the promise of return to the land. Notice the challenge to the gods of Babylon to predict the future, or show any proofs of their power. Cyrus is to come, and only Jehovah's prophet was able to predict it. What would be the effect of such a message upon the exiles?

Twelfth day.—§ 193. *The servant's task:* Isa. 42:1–25. Read the chapter, and see that the prophet says that the servant of Jehovah, the nation of Israel, is to perform his work of world-wide instruction and judgment in a quiet, unwarlike, but effective manner. Notice the emphasis upon God's arousal in behalf of the people; also that Israel has suffered severely, and seems unable to accomplish his task, but it is a part of the divine discipline. Would such a message give the exiles some idea of their importance to the program of God?

Thirteenth day.—§ 194. *The value of the servant:* Isa. 43:1–28. Read the chapter, and notice its appeal to the exiled Jews on the ground of the preciousness of the nation to God. They are to be protected and returned to their own land. Jehovah, who alone foresees the future, depends upon his people to be his witnesses and vindicate him. Wonders are to be wrought in bringing Israel home across the desert. Their sufferings are the result of their forgetfulness of Jehovah's tenderness.

Fourteenth day.—§ 195. *The folly of the idol-makers:* Isa. 44:1–28. Read the passage, and note that Jehovah is to refresh and strengthen the people, his servant. Notice carefully the ironical description of idol manufacture, and the prophet's comment on people who trust in such gods. In contrast with these creatures, Jehovah redeems his people, rules history, raises up Cyrus to be his instrument, and restores the cities of Judah.

Fifteenth day.—§ 196. *Immutable purposes of Jehovah:* Isa. 45:1–25. Read the chapter, and notice the insistence of the prophet upon the recurring themes of the divine call of Cyrus for the liberation of Israel, the unchangeable plans of Jehovah, and the value and redemption of Israel destined to be the leader among the nations.

Sixteenth day.—§ 197. *The powerless gods of Babylon:* Isa. 46:1–13. Read the passage, and notice the sarcastic reference to the gods that will have to be carried away to save them from the hands of the foe. In contrast with these idols, note the reference to Jehovah, the maker and protector of Israel, and the appeal of the prophet to history as an encouragement to the people to trust in their God.

Seventeenth day.—§ 198. *The fallen city of Babylon:* Isa. 47:1–15. Read the chapter, and note the taunting call to Babylon to come down from its seat

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of power and sit as a captive in the dust. Notice particularly the reference to the religious practices of the Babylonians as superstitions and forms of magic, futile to aid in the coming day of distress. The purpose of the passage is plainly the encouragement of the exiles to break the shackles of fear of their heathen rulers.

Eighteenth day.—§ 199. *The undeserving nation and its far-seeing God:* Isa. 48:1–22. Read the chapter, and note the appeal to the obstinate nation to believe the predictions now made regarding its speedy deliverance, because past prophecies have come true. For his own honor, not because of any worthiness of the people, Jehovah is thus prepared to deliver them. The mighty God, the creator, shall perform his pleasure on the Babylonians. If only Israel had been obedient, she would have avoided her present distress. Notice the call to Israel to leave Babylon for home, and to traverse the desert with rejoicing.

Nineteenth day.—§ 200. *The Servant's commission:* Isa. 49:1–26. Read the chapter, and note that the Servant, presumably personifying the discerning Israelites in exile, speaks of his call and his mission as an interpreter of God, and also of his consciousness of weakness and incompetence for his task. That task, he is assured, is to bring light to all the peoples as well as to restore the wavering of his own nation. Note that the people are promised the favor of God, and a secure return to their land. For the abundance of population the reclaimed land shall be too small. The nations shall assist the exiles to return home to Palestine.

Twentieth day.—§ 201. *The Nation and the Servant:* Isa. 50:1–11. Read the passage, and note the divine insistence that only the sins of the people prevent the completion of the national program. God is able and willing to save them. Then note the voice of the Servant, the religious and discerning part of the nation, making clear the divine instruction for his task. Notice finally the admonition of the prophet.

Twenty-first day.—§ 202. *Divine help for the exiles and Jerusalem:* Isa. 51: 1–23; 35:1–10. Read the chapter first cited, and note the encouragement given to the inner and obedient portion of the people in the name of God. Then notice the reference to the divine deliverance of Israel from Egypt in the past, and the promise of a return of the nation to Zion. Read Isa. 35:1–10, a fragment that appears to belong with chaps. 40–55, and notice the same thought of a return from Babylon to Jerusalem, and in part the very same words. Observe the charge to the exiles to be courageous and not fear their oppressors. Finally note the words of comfort to the city of Jerusalem, stricken by her enemies.

Twenty-second day.—§ 203. *Good tidings for Jerusalem:* Isa. 52:1–12. Read the passage, and mark the words of triumph and comfort for the exiles. Jerusalem and her people, spoiled alike by Egypt and Assyria, shall have a glorious future. Messengers appear upon the mountains around Jerusalem announcing the good news. The final call is to the exiles to leave the land of sorrow and return to their ancient home.

Twenty-third day.—§ 204. *The Servant's marvelous success:* Isa. 52:13—53:12. Read the passage, which should be treated as a unit. Notice that it deals in five sections or paragraphs with the Servant's achievement of his task. Remember that in the earlier chapters of this prophecy the Servant seemed to be

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the entire nation of Israel in the Exile. Later, especially in chap. 49, the Servant was rather the inner and better part of the people, who still kept faith with God. In the present passage, the thought advances a step farther, and either personifies the nation, or deals with the experience of an individual, who, while he represents Israel, is able to achieve the results which were impossible otherwise. Observe that the first paragraph (52:13–15) announces that the Servant shall astonish men as much by his success as formerly by his humiliation. The second section (53:1–3) records the skepticism of the beholders regarding the Servant's success, and his unpromising appearance. The third (vss. 4–6) affirms that though all supposed he was paying the penalty of his errors, in reality he was suffering for his unrepentant people. The fourth paragraph (vss. 7–9) makes clear the submissive spirit with which he endured his evil lot. And the fifth (vss. 10–12) points out the divine purpose that was accomplished in the Servant's sacrificial work, and the glorious reward he is to receive. In what sense are these words true of Jesus Christ? Is it necessary to keep in mind their national reference in order to apply them with any appropriateness to the Savior?

Twenty-fourth day.—§ 205. *Assurances to Zion:* Isa. 54:1–17. Read the chapter, and note that the prophet, speaking in behalf of God, promises the people that, though at times he seemed to forget them, such days shall not come again; but Jerusalem shall be rebuilt in glory, and the nation shall regain its prosperity. Keep in mind the effect of such promises to a people far from their homes in exile, and whose holy city is in ruins.

Twenty-fifth day.—§ 206. *The call to leadership:* Isa. 55:1–13. Read the chapter, and note that the prophet is addressing his countrymen, living in Babylonia, but losing their interest in their divine vocation as the interpreters of God. Babylon offered them great opportunities for trade, and as time went on the greater portion of them lost concern for their ancient faith and ideals. What if all had so given up their loyalty? The prophet seeks to recall them to their national purpose. God's word cannot be made void. But will they who have had the first right of world-leadership in things of the spirit fail of their high purpose? Note that these words are not addressed to the unbelieving world, but to the church, growing indifferent to her task, and content with a prosperity that cannot satisfy. Do you think these words might also apply appropriately to America as the prophet of God to the nations?

Twenty-sixth day.—§ 207. *Later words:* Isa. 56:1–12. Read the chapter, and notice that it belongs to the concluding section of the Book of Isaiah, and was probably written long after chaps. 40–55, when some of the exiles had returned, and had joined with the survivors of Judah in the rebuilding of the city and the nation. Now glance through chaps. 57–66, and note the references to conditions in Judah in post-exilic days; the allusion to the neighboring and hated Samaritans, with their worship on Mount Gerizim; the dangers of ceremonial religion; the depression of spirit caused by the gloomy outlook, since the brilliant hopes cherished formerly have been realized only in small part; encouragements to hope for better things; the perseverance of the revived people; the coming punishment of Edom for its hostility; the superstitions and magical practices that are abhorrent to the prophet's spirit; and the solemn words of warning at the end. It will be seen that this section of Isaiah has little in common with either chaps. 1–39, or chaps. 40–55.

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Twenty-seventh day.—The Prophet Ezekiel. The man who for twenty-five years was a pastor of those exiles who lived at Tel-abib on the Chebar Canal in Babylonia, was of priestly family, and probably in his thirtieth year (597 B.C.) was taken with the other members of the first deportation from Jerusalem to Babylonia. His call to prophethood came five years later. All the earlier years of his ministry were spent in attempting to persuade his fellow-exiles that the disaster that had befallen them was necessary, and that worse things were in store, for Jerusalem must fall. When the news of that dire event reached them he used every effort to revive their shattered hopes, and assure them of a national future. His sermons were picturesque and vigorous. He must have exerted a strong influence over the people.

Twenty-eighth day.—The Book of Ezekiel. The forty-eight chapters which contain the messages of this prophet during his ministry in Babylonia fall into three sections. The first (chaps. 1–24) includes the discourses which record the prophet's call and his efforts to convince the people of the necessity that Jerusalem as yet standing, must fall. The second (chaps. 25–32) contains the prophecies regarding the neighboring nations, which Ezekiel seems to have produced in the period of silence while he waited for news of the capture of Jerusalem. The third (chaps. 33–48) are messages of comfort and hope promising the exiles the restoration of their national life, and their return to Jerusalem. In our survey of this book it has been necessary to cover the material very rapidly, but some competent idea of its spirit and message may be gained even from this hasty reading. It was one of the messages that kept alive the national spirit in a time of great peril.

Twenty-ninth day.—The unknown prophet of hope. The author of Isa., chaps. 40–55, is unknown. It does not seem possible to assign this material to the author of chaps. 1–39. Probably the writer was one of the exiles, perhaps even a member of the community in which Ezekiel lived. If it be thought strange that his name should have remained unkown, it must be remembered that much of the literature of the Old Testament is anonymous, and further, that the confident prediction of the triumph of Cyrus and the overthrow of Babylon would constitute a highly treasonable utterance in the judgment of Babylonian authorities. But whoever this prophet may have been, he contributed some of the most priceless sections to the literature of prophecy.

Thirtieth day.—The Book of Consolation. The portion of the Book of Isaiah here reviewed has four leading themes, constantly repeated and intermingled. The first is the assurance of the divine favor, in spite of past and present troubles, and the certainty of national restoration. The second is the greatness of Jehovah, the God of Israel, in comparison with the gods of Babylon. To the development of this theme some of the finest portions of the work are devoted. The third is the announcement that Cyrus of Persia, already moving on the frontiers of Babylonia, is Jehovah's appointed leader to bring down the pride of Babylon and release Israel from captivity. And the fourth is the manifold theme of the Servant of Jehovah, the nation of Israel long since chosen for the task of world-wide instruction, but of late apparently weakened beyond all hope of achieving this great work. The prophet conceives it his duty, however, to arouse some portion of the people to their divine obligation, and with frank recognition of the Servant's lack of power, yet glowing hopes for the final success of his mission, he lifts the

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prophetic message to the highest levels of inspiration and confidence, picturing the wonder of the nations at the completion of the Servant's sacrificial labor.

Thirty-first day.—The value of the book. Not without reason has the judgment of mankind accorded this portion of Isaiah the most important place in the total volume of prophecy. It must have done much to revive the drooping soul of Israel in exile. It was the theme upon which both Christians and Jews dwelt with reverence and longing. And while in the former circles its meanings have been narrowed too frequently to the personal life of Jesus Christ, it is apparent that not without recognition of his service as the consummation of Hebrew history and the great sacrificial prophet of all time is this remarkable series of utterances to be understood. Jesus once said to the people of Judah, "Ye search the Scriptures, for in them ye think ye have eternal life, and those are they which bear witness of me."

SUGGESTIONS TO LEADERS OF CLASSES USING THE FOREGOING COURSE

BY GEORGIA L. CHAMBERLIN

INTRODUCTORY

In taking up the study for this month, we find that, although we are to discuss the work of two prophets widely dissimilar in temperament and methods of work, we have the same historical situation for each. It is impossible to appreciate the messages of these prophets to the people of Israel without picturing clearly and vividly the turbulent events which shaped the history and caused the rapid changes and development in the religious thinking of prophets and people.

The period opens with the first extensive deportation of the Jews to Babylon. It is marked twelve years later by the fall of Jerusalem and the coming of a still larger but perhaps less important proportion of the population of Jerusalem to Babylon, at the time of the fall and destruction of the former city, and later still by the rapid rise of Cyrus the Great and his imposing conquests, and the growing up in Babylonia of a new generation of Jews who were to carry on the future of the nation but who had not endured the sufferings of their forefathers nor been purged by their fire to loyalty for Jehovah and enthusiasm for the rebuilding of the city of Jerusalem. It is difficult to lead a group of people who have little or no knowledge of the ancient ruling empires of the world, such as Assyria, Babylonia, and Egypt, to realize the insignificance of little Judah and her fortunes as viewed by these greater nations. Yet it is only in the light of the world view of this period that we can appreciate the stupendous courage and idealism of the Hebrew prophets and understand their predictions of the future of the chosen people, and of the rebuilding of Jerusalem to become the source of truth and blessing to all the world. To cultivate this world view should be the aim of the leader.

PROGRAM I

Leader: The life of the Hebrews in exile and the religious problems which troubled them before the fall of Jerusalem.

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Members: 1. My conception of Ezekiel as a personality (four different members). 2. Ezekiel's images of God. 3. His symbolic representations of the fall of Jerusalem.

Discussion: Ezekiel's idea about responsibility for sin. How was it different from the ideas of earlier prophets, and why?

PROGRAM II

Leader: Additional complications in life and thought coming to the exile because of the fall of Jerusalem.

Members: 1. The fall of Jerusalem and the immediately succeeding days in Judah. 2. An imaginary description of the coming of the inhabitants of the fallen city to Babylon. 3. Ezekiel's messages of comfort. 4. Ezekiel's "new Jerusalem."

Discussion: What is the effect upon people of idealizing the future, and to what extent may we indulge in such idealizations?

PROGRAM III

Leader: The idea of God presented by the author of Isaiah, chaps. 40–56, and the influence that idea was calculated to have upon the exiles in their particular situation.

Members: 1. Cyrus the Great and his conquests. 2. The attractions of Babylon to the new generation of Jews, born in Babylonia. 3. The theory of the second Isaiah concerning the mission of the Jews. 4. The arguments which a prophet in this situation might use to persuade his people to return to Jerusalem.

Discussion: How does our idea of God differ from that of Isaiah, and from what sources did these additions come?

PROGRAM IV

A reading of Isa., chaps. 40–56, by different members under the following heads: 1. Isaiah's God, the creator and ruler of the universe. 2. The challenge to the idols and the foolishness of the idol-makers. 3. The journey home. 4. The servant's task. 5. The servant's success. 6. Good tidings of Jerusalem and the future glory.

Discussion: How much of the effect of the prophet's work is due to the literary beauty of his messages? To what degree is an idea impressed by force and beauty in its expression?

REVIEW QUESTIONS

1. What event ended the unified political life of the inhabitants of Judah?

2. To what country were the choicest people of the land carried away?

3. Where was Babylonia, and what suggestions have we as to the location of the Hebrew people in Babylon and their life there?

4. What were the chief characteristics of the religion of the Babylonians by which the Jews were surrounded?

5. What prophet, whose words have come down to us, spoke to the people in exile?

6. What did he say concerning the city of Jerusalem and how did he interpret her calamities?

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7. Name some of the characteristics of the imagery which he uses?

8. How long had the best of the people been in exile when the city of Jerusalem fell?

9. What effect did this event have upon the tone of Ezekiel's preaching to the exiles?

10. Why do we speak of the other great prophet of the exile as the "unknown" prophet?

11. What is the general purpose of his messages?

12. What theory does he bring forward as to the mission of Israel?

13. How does he interpret the rise of Cyrus the Great and the magnitude of his conquests?

14. What in his estimation is to become of Babylon, and why?

15. In what terms does he describe Jehovah, the God of Israel?

16. What step does he urge the people to take as soon as the way is open?

17. Why was urging necessary?

18. What qualities as a poet and orator had this prophet?

19. Which do you consider the most beautiful passage that you have read from his writings?

20. What relation have ideal pictures of the future, earthly or eternal, to our own life and conduct?

REFERENCE READING

General: Henry Preserved Smith, *Old Testament History;* Kent, *The History of the Hebrews, The Historical Bible;* Ottley, *Short History of the Hebrews;* Wade, *Old Testament History;* Smith, *The Prophet and His Problems;* Chamberlin, *The Hebrew Prophets.*

Special: Smith, *Isaiah*, Vol. II; Cornill, *Prophets of Israel*, pp. 131–44; Smith, *Old Testament History*, chap. xv; Kirkpatrick, *The Doctrine of the Prophets*, chaps. xii, xiii; Goodspeed, *Assyrian and Babylonian History*, Part IV, chap. i; Driver, *Introduction to the Literature of the Old Testament*, pp. 230–46; 278–98; 334–44; Schenck, *Oratory and Poetry of the Bible*, chap. vii; Fowler, *History of the Literature of Ancient Israel*, chaps. xvi–xviii; Century Bible, *Isaiah*, Vol. II; Cambridge Bible, Skinner, *Isaiah;* Hastings, *Dictionary of the Bible*, articles on "Babylonia," "Cyrus the Great," "Jerusalem," "Ezekiel," "Isaiah," "Chebar," "Israel" (see also Historical Chart).

[*The final study of this series will deal with the later books of prophecy, Haggai, Zechariah, Malachi, Joel, and Jonah, and their moral and religious messages.*]

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THE BIBLICAL WORLD

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SINGING AROUND THE GOLDEN CALF

Once upon a time a great leader came down from a mountain bearing under his arm a code of noble morality. He had left his people serious and intent upon service to their God. As he approached their camp he heard a commotion.

"It is the sound of war," cried the commander-in-chief of his armies.

The old leader listened. His ear was more discriminating.

"It is not the sound of those who conquer. It is not the sound of those who are overcome. It is the sound of singing which I hear," said he.

A few hours later Moses was convincing his people that a moment of spiritual and political crisis is not a moment for festivals, dances, and songs to strange gods.

Like so many of the passages of the Old Testament, these words of Moses are particularly applicable to our day. The church of Jesus Christ is indeed in a period of crisis. Its leaders may not have gone into the mountain of God, but too many of its members—including many an Aaron and Miriam—are dancing about the golden calf. And the dance of prosperity is deadly. The songs of prosperity are raucous.

Respectability is not holiness. Absence of war is not always peace. The silence of prophets is not invariably testimony to holiness. The song of a church that neither wins nor loses is a ragtime parody on the psalms of David.

Religion is a serious thing, and never more so than in a day like ours when an entire world is rejudging its spiritual beliefs. It need not be morose or pietistic, but it ought at least to be in deadly

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earnest. A church that has no revivals, religious leaders who care nothing about conversions, are spiritual liabilities.

Amusements may be necessary, but they are not means of grace. Entertaining children is not making them into children of God. A church devoted to sociability is not of necessity devoted to moral idealism. Afternoon teas in the interest of getting Christians acquainted and rewarding them for attendance at prayer meeting are not the birthplaces of apostles and martyrs.

You cannot warm religion into heroism on kitchenettes in church parlors.

Only the perverse will misunderstand these words as inveighing against community activity on the part of churches. Such service is legitimate and imperative wherever it is needed. Sociability is a duty of every church. But it is not the fundamental mission of the church. The real mission of the church is to bring God to man, to champion spirituality, to nerve men to combat temptation, to stir them to social service in the name of Christian love, to teach them that no idealism can be reconstructive that promises no sacrifice, and above all to bring them into saving fellowship with a God of Law as truly as of Love.

We want to see the church victorious, but a church defeated in its effort to champion the gospel and vanquish evil is better than a church that never wins nor loses, but, while its leaders seek to bring them the word of God Almighty, sings around a golden calf.

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THE PERSON OF JESUS CHRIST

ALFRED WILLIAMS ANTHONY, D.D.
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It is our purpose in the BIBLICAL WORLD *to publish every now and then a bringing-together article. We are so likely to take our religious truths in bits, in various doctrines and ranging studies, that we need to be given unity of view. The present article by* PROFESSOR ANTHONY *is one of these bringing-together articles.*

The person of Jesus Christ is pivotal. Around him centers all history. The very calendar confesses the fact. For more than ten centuries all events have been dated as either before, or after, him. His is the greatest figure in all time known to men. His personality, as no other, has influenced men.

Who was he? If men cannot define him, if they do not agree in their attempts, yet are they obliged to acknowledge him pre-eminent, supreme. He is not vanishing from their gaze. Let him who thinks rivers do not run to the sea say that Jesus is losing his hold upon men. The dominance of Jesus Christ in all lands, the world over, is greater this day than ever before; and the control of his ideals and of his principles in the affairs of men is more compelling.

If He Were Not?

What would the world be if Jesus were not? Most of the books in our libraries would never have been written. The literature of modern nations, in modern languages, began in monasteries, where disciples of Jesus dwelt, and commenced with themes concerning him and his gospel. From music would be taken most of the hymns, most of the oratorios, and most of the inspiration which has moved composer and musician to express their art. Painting and sculpture drew from him subjects and motives which refined, ennobled, and energized them. If he were not, from architecture would be taken cathedrals, temples, shrines, and monuments which have been dedicated to him and his followers Where would be the hospitals, asylums, orphanages, refuges, homes, shelters, dispensaries, charities, societies, associations, organizations which owe their spirit and their genius to his benevolence and grace? And where would be the heroes of all ages, the martyrs, the saints, the ministers, the missionaries, the disciples, the servants, the followers of him, who have explored lands, acquired languages, transformed customs, civilized races, and, with his truth and in his spirit, wrought the modern miracles of reformation, themselves sacrificing unto death?

Impoverished and destitute would the world be if he and his name were taken away.

Did He Actually Live?

Men have asked the question. Napoleon is said to have put it once to Herder, the German philosopher. Some may be asking it today: Did Jesus Christ ever really live?

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Within the last fifteen years that question has received a renewed and thorough investigation. Is it possible that the character of Jesus was the invention of a devout and speculative age? Might he be the idealized incarnation of ethical and religious virtues, evolved from the higher forms of Judaism, modified by, and mingled with, the essence of Greek and Roman culture? Are the Gospels true, not as a record of fact, but as an expression of human yearning, and the self-projection of religious enthusiasts upon the screen of history?

These questions, and others like them, have been put with all earnestness. It is not necessary to enter all the paths and processes by which they have been examined. Scholars have not been content to take the New Testament as an unsupported authority. They have investigated the literary remains of the first and second centuries with a care and precision probably unexampled in any other field of research. Not only have Christian writings been under the microscope, subjected to critical analysis; but secular writers, pagan writings have been no less patiently and exhaustively combed and conned. Inscriptions on tombs, monuments, milestones, lintels, and arches have been examined with minutest care. Institutions and laws relating to the home, business, slavery, goods and chattels, and almost every kind of human activity and human interest have been inquired into, and catechized for their testimony respecting the influence of Jesus, if any, upon them. Heaps of rubbish and refuse have been exhumed and raked over, for the purpose of discovering one single gleam of light which would reveal the existence of Jesus, or the influence of his life.

He Lived

The search has been thorough; and this is the substance of its conclusion: There did live in Palestine, in the land of Judea, within a few years of the beginning of the period of time which we now call the Christian era, a person, bearing the name of Jesus, called the Christ, who revolutionized, by the slow process of his personal influence and teaching, reaching through many followers and many generations, the decaying institutions of Judaism, and the material culture of Greece and Rome. This is the verdict of modern scholarship, with a clearer, more positive declaration than ever was spoken before.

How We Know Him

Jesus himself left no literary remains, no works, no essays, no treatises, no epistles, no memoranda, no diary, no autobiographic data of any kind what soever. So far as discoverable, the only reference to his writing at all is in a gloss attached to the Fourth Gospel, in which it is said that, in the presence of the woman taken in adultery, he wrote with his finger upon the sand.

But Jesus spoke—spoke words of vital interest and lasting influence. These utterances, so far as ascertained, were almost wholly in the form of wisdom utterances, brief, epigrammatic sayings, together with striking parables and illustrative incidents. He does not appear to have lectured, or preached, in what might be called the didactic

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or sermonic fashion. At least his reporters have not preserved for us the substance, or the form, of a scholastic pedagogue.

An Oral Gospel

The words of Jesus, spoken into the ears of humble folk, men who, for the most part, were fishermen and peasants of Galilee, were repeated by these men in conversation and discourse, particularly as, later in life, after their Master's death, they became scattered and went from place to place proclaiming his good message, and explaining his newly disclosed way of life. It was the natural process and the natural result for them to formulate, in some commonly accepted phrases, the substance of his teaching, as they remembered it and had occasion to repeat it to others. There grew up, then, through the itinerating ministries of the apostles, the substance of an evangelic message. This has been called the oral gospel. It undoubtedly existed. Its existence must be accepted almost as a necessity. It must have preceded any written form. It certainly preceded the composition of the epistles. It is the gospel referred to by the apostle Paul, when he says, "my gospel." This oral gospel may have existed in somewhat differing forms, in different places, where the influence, or the recent presence, of one apostle rather than another held sway and gave authority to one type of expression rather than another.

Recorded Sayings of Jesus

One form of this oral gospel undoubtedly must have been a collection of the sayings of Jesus, penned entire, or at least begun, by Matthew. There is an early reference to such a collection, made by Papias of the second century, as quoted by Eusebius of the fourth century, in these words: "Matthew put together the oracles [*Logia*] in the Hebrew language, and each one interpreted them as best he could." In 1897 there was discovered at Behnesa, one hundred and twenty miles south of Cairo, up the river Nile, a little papyrus fragment, which has been supposed to represent portions of eight of these sayings. Whether or not this identification be correct, there is little doubt in the minds of scholars that an early record of the sayings of Jesus, as distinguished from the narrative of his deeds, followed closely upon the formation of the oral gospel.

Written Biographies

In the preface to his Gospel, Luke speaks of "many" as having "taken in hand to set forth in order a declaration of those things which are most surely believed among us"; and indicates that these written records rested upon authority of eyewitnesses. Out then of what might be termed a mass of written records, which followed upon varying forms of oral narratives, originated more elaborate accounts, of which Luke's appears to be one, in which the attempt was made to weave together both sayings and deeds, with a proper historic background, so as to present a complete biography of Jesus.

Our Four Gospels

From these many early biographies of Jesus four have survived through the centuries and come down to us, the Gospels of Matthew, Mark, Luke, and John. Even a superficial examination

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shows that the Gospel of John is quite unlike the other three. The other three, covering very nearly the same period of time, detailing very nearly the same events, and in almost the same order, have received a common name, "Synoptic," which means "having the same view." These three Synoptic Gospels have indeed so many similarities that scholars are quite agreed that they must have originated from a common, or from common written sources; and, from a comparison of the text of the three Gospels, they are quite generally agreed that the Gospel of Mark must have preceded the other two, which means that the Gospel of Mark must lie at the basis of the other two, and must have been used as a groundwork for the structure of the other two, or at least that back of our Mark must have been another Gospel similar to the Mark which we have, which has been used by all three. The priority of Mark is almost universally conceded by scholars today. This does not mean that the other Gospels are discredited; but that, in some of the finer questions, respecting the sequence of events, or the exact wording of a phrase, Mark should be listened to first.

Tested by Criticism

For almost a century now the gospel narratives have been subjected to a most thoroughgoing criticism. At one time the church spoke in fearsome awe of a "Tübingen school of critics," which seemed to threaten the validity of the New Testament books, and to take from them nearly all claim of reliability and trustworthiness. But that critical movement worked for good. Manuscripts, previously hidden in remote libraries and buried under rubbish, were brought to light; incidents and allusions in literature and in inscriptions were re-examined and discovered to be full of significance; the laws of evidence, the natural action of the human mind, and historical tendencies were all subjected to a searching counter-criticism in the effort to ascertain the processes by which changes might have taken place, and thus, by reversing the processes, to discover the original forms and expressions back of modifications and changes. The sum-total of all this study and research has been to place the time of the composition of the Gospels in the latter half of the first century, and to vindicate their historic character.

The Personality of Jesus

The personality of Jesus is unique: he is incomparable; his poise and balance and proportion and restraint and influence and inspiration are so unique, so humanly sane, as to be beyond argument—as to be, indeed, self-evidencing. His personality stands forth, from his teaching and his deeds, as a compelling force. He holds sway over men, not simply because of this or that utterance, or this or that principle which he enunciated; but because of what he was, and what he still is—the incarnation of God among men. The human mind, even in its most critical moods, has been unable to dismiss him in his personal character and force from present and perpetual consideration. Even on the human side the world sees in him a sense of proportion, a sanity of judgment, an estimation of values, and an expression of sacrificial altruism, un-

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paralleled in history, undescribed elsewhere in literature.

The Religion of Jesus

The term religion may indicate either of two distinct, yet closely related, ideas. One pertains to the mind, has to do with opinions, takes shape in conviction and faith, and, when expressed in a clearly articulated system of belief, fortified by adequate rational considerations, is termed theology. The other pertains to concrete external acts, involves modes of action, rules of procedure, and principles of conduct.

One could not call Jesus a theologian, for he did not justify religious truth by formal proof; nor was he a teacher of ethics; laying down rules for daily conduct. He taught neither theology nor ethics, though giving data for both. His religion, his theology, and his ethics must be found in (1) what he did, (2) what he said, and (3) what appear as the principles of his life, as evinced in deeds and sayings.

The Principles of Jesus

The principles of Jesus are most important. They are the expression of his heart and life—his very spirit. To discover the principles of Jesus, we must take a wider view than of a single act, and must listen to more than one isolated utterance, for neither an act nor a saying can be rightly understood by itself; both must be viewed in relation to circumstances, and as a part of the whole life.

The example of Jesus fails us in two respects: (1) because we must do innumerable deeds which he never did; and (2) because he did many things which we cannot, or should not, do today. We cannot walk on the water, multiply loaves and fishes, heal the sick and crippled, and raise the dead to life; and yet we can live according to the same principles because we can relieve distress, we can set remedial agencies in operation, we can feel pity and compassion, and we can ourselves minister, even as he ministered, in complete forgetfulness of ourselves, and in loving sympathy with the unfortunate, however wretched and loathsome.

In our circumstances we are obliged to do many things which he never did, for which he gave us no external example. He never stood before a "mule," or loom, in a cotton or woolen mill; he never poured hot iron into molds at the glaring mouth of a foundry furnace; he never stoked fires in the depths of an ocean liner; he never held the control-handle on the front platform of an electric car, nor collected fares on a suburban line in rush hours; he never executed orders on 'change, nor dealt in stocks and bonds, wheat, hides, or lumber. And yet while we do things which he never did, we may follow him faithfully, and conform perfectly to his spiritual standards by exemplifying the principles which governed him. Ethical and spiritual conformity frequently are the closest when the outward expression varies most widely from the acts of Jesus.

Many men who undertake to do precisely that which Jesus did, and to practice only the things which he enjoined, have made a miserable failure of their discipleship. The centuries have been rendered un-Christian by inquisitions and bitterness, warfare, bigotry, and bloodshed, because, without discerning

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the universal and eternal principles with which Jesus wrought and taught, men saw only what he did, and heard only what he said, fragmentarily, a part at a time, without due respect unto the circumstances and conditions, and the modifications which were enjoined by other circumstances and conditions in the very acts and words of the Master himself. Did we do precisely what Jesus did, then should we need to go to Palestine, to become Jews and observe the Mosaic ritual, as did he. Verily there is a "letter" which killeth and a "spirit" which maketh alive!

Spiritualized Conduct

Jesus did not lay down rules. He would not be a divider of rights and equities among men. If he ever constructed an ethical system, that system has not been preserved for us; we must discover it in its scattered elements, embodied in his words and acts.

1. *The principle of consecutiveness.*—Jesus "came not to destroy, but to fulfil." His method was constructive. He inculcated natural, orderly progress —"first the blade, then the ear, then the full corn in the ear." This is the process of evolution. According to this method one must exercise patience toward immaturity and imperfection; by it censoriousness in judging is forbidden. This principle expresses itself in gentleness and tenderness toward the weak and the erring. While perfection is the goal set forth by Jesus, yet he welcomed those who sinned against both the ideal and the process, provided they were on the way.

2. *The importance of motive.*—To Jesus the character of a life consisted, not in the sum-total of acts, but in the motives behind those acts. He regarded the heart as the source of life, out of which all good and all evil proceed. As a man thinks, so is the man; what he means hallows or damns what he does. Yet mere motives, even right motives, do not suffice; motives must aim at expression through their appropriate acts; for Jesus did not approve the passive life of merely well-wishing. Light and salt, if unemployed, lose distinctiveness and merit; talents, unused, vanish; the judgment is pronounced, not upon good thinking merely, but upon good thinking when transmuted, by the alchemy of endeavor, into life.

3. *The supremacy of reality.*—In this sense Jesus demanded reality. The simplicity of childhood pleased him. Most severely of all did he condemn pretense and hypocrisy; he insisted upon sincerity. Fasting, seen of men, has no value; praying on the street corners, for public effect, is an offense. The inner recesses of the heart will at length be opened to the light; and hidden secrets be proclaimed abroad. "Be genuine; be true; be real," seems to be his cry.

4. *Fellowship with the invisible.*—Jesus laid stress on the invisible. He himself seemed never to be alone; his was a life of prayer, of fellowship and companionship with his father. He revealed his father as the father of men. Over and over again he taught them that they are not alone, that matter and flesh are not all, that they are spirits in constant relations with the Great Spirit; they need not worry; they are subjects of an infinite care; they may be trustful,

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hopeful; before them are treasures which cannot be taken away; they must serve him only who is invisible. His constant appeal was to the soul of a man and to the life of the spirit.

5. *The divine law of altruism.*—Jesus reproved selfishness and inculcated the law of love. He taught that selfishness is self-destructive; that the man who sought his own welfare, even though gaining the whole world, would lose all advantage and profit, would lose himself. He made it plain that all talents and all possessions, riches, honors, powers, and comforts must be tested by the law of service to others; they were not to be held simply for self; they must be of service to others. Ministry was the goal which he himself sought, and the goal which he set forth for others; whatever ministers to the highest welfare of man he justifies, while anything which impairs that highest welfare he condemns. In the spirit of this outgoing love for others he hallows all human institutions; the home, the neighborhood, the civil government, strangers and foreigners, religious institutions and religious services, he interprets and protects, with a view to increasing and preserving their usefulness unto man. Man is the greatest object of divine care, and must be the chief object of human solicitude. Outgoing love, whatever the concrete form of its expression, is the essential spirit of Jesus.

Two Inclusive Appeals

All the invitations of Jesus, all of his requirements, and all of his commandments can be reduced to two: (1) "Come!" (2) "Go!"

He called men to "come after" him, to "follow" him. To him the wicked and the most sinful were invited; none were turned away. He offered forgiveness; he furnished rest; he provided strength; he gave contentment and peace; he filled out and completed life; he made men one with himself, and one with the Father.

He bade men go forth into friendly, helpful relations with others. They must be reconciled with their brothers before they could fittingly worship. They must treat others as they themselves would like to be treated. They must visit the sick and imprisoned; they must clothe the naked and feed the hungry; they must aid the unfortunate and the wretched in every condition of misfortune and suffering. To "minister" unto others was the highest purpose of his own life, and the clearest wish of his heart for all his followers. To have the mind of Jesus is to share his fellowship, not simply as an attainment and a joy, but also in suffering, sacrifice, and service for the world, even "unto every creature."

The Living Christ

We may know the Christ in the history of his life, in the principles of his example and his teaching; but he is more than a historic personage. He was; and, also, we may speak of him in the present tense—he is. "Where two or three are met together in my name," said he, "there am I in the midst." "Even unto the end of the world" did he promise to be with those who went forth carrying his message as representatives of his grace. Crucified, dead, and buried, as the historic Jesus, he is still

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the risen, ascended, living, loving, and reigning Christ, to be known now in spiritual fellowship. "I live," exclaimed the apostle Paul, "yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

How Find Him Now?

May four little rules help?

1. Believe his word. Intellectual assent is sufficient for a beginning. One must hear about him; one must read about him; one should think about him. If one does not understand, or if one doubts, then one should investigate, study further, and go deeper. Let the mind lead, use the intelligence, crown life with thoughtfulness and eager inquiries.

2. Confide in him, trust him. Doubts are not bugbears, anxieties need not worry, investigation need not trouble or make afraid. The truth is safe, the truth will vindicate itself. Be calm. Others have doubted, others have found the light. Millions have walked with him, and are trusting him now. Will he leave you alone? Will just you perish?

3. Project yourself unto the truth, not as a hungry bird to be filled, but as an eager devotee, willing to follow where the truth may lead. Will you take the consequences of your investigation, of your believing, of your confiding? Will you follow? You must. Only he who follows, finds.

4. Use your will determinedly. What if people oppose, will you turn back? No. Supposing the light which you seek is delayed in coming, will you abandon the search? No. What if the truth finds you, and grips you, and requires surrender and sacrifice, will you falter? Then you lose all. No. Be manly, be divinely wilful, be determined, be strong. The Master is fond of those who turn not back.

Personal Transformations

There is a law of life which converts a doer into the character of his deed, a disciple into the likeness of his master. He who follows music persistently becomes a musician. By the pursuit of art do men become artists. Hammer and saw, wielded and driven, day in and day out, make men carpenters. And the repetition of deeds in daily routine causes men to act, when habits have been formed, really without thinking. Wrought into the filaments of the brain, become a part of the texture of muscle and nerve, are the deeds conquered by mind and will. So, too, the Christ, by the transforming processes of discipleship, becomes reincarnated in the person of his followers. As they, by following and imitating him, become like him, he dwells more and more in them. They live anew in him—he lives anew in them; and those transformations begin to be realized for which "the whole creation groaneth and travaileth in pain together until now."

Would you be like Jesus?

It is possible, *by the way of faithful discipleship*.

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AMERICA, ARABIC, AND ISLAM

M. SPRENGLING
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The daily newspaper reminds us that Mesopotamia and Egypt are by no means out of history. The Near East is again the place in which the course of history is to be decided. And yet how little we know about the great people who live between the Mediterranean and the Persian Gulf, and how much less do we know of their literature. Perhaps we may yet thank the present war for arousing human interest in peoples and lands which, as a college student once put it, we had thought of as "just something in the Bible."

Not long ago a charming young lady, who makes her home almost within the shadow of Harper Memorial Library, upon being introduced to the writer, inquired of him what he was supposed to do in the University. Scarcely had he uttered the words "Arabic" and "Islam" in his reply, when she classified him and his belongings together, once for all, by the exclamation: "Oh, that's highbrow stuff!" The young lady is most ingenuous and speaks ever with that unabashed frankness which students more often reserve for the moments when the teacher is out of earshot. Unless the writer is greatly mistaken, the epigrammatic statement with which his candid young friend pronounced judgment upon and dismissed him and his specialty in one and the same breath fairly represents the attitude of mind of a vast majority of Americans, young and old, in and out of our universities and divinity and commercial schools, when brought face to face with such formidable enemies as Arabic language and literature and the history and development of Islam. Why, even highly respected and much-revered seniors and colleagues of the Old Testament Department treat the teacher of Arabic and his subject as a mere "cognate." "If they do these things in the green tree, what shall be done in the dry?"

To most American readers and students, including those whose interests incline more or less strongly to things Semitic, Arabic, and the wider field of Mohammedanism, or better Islam, to which Arabic forms a fitting introduction, do certainly seem both dry and distant—abstruse and intricate linguistically and in their thought-processes, remote geographically and mentally from our life and its interests. A quarter (or semester) or two of Arabic must be taken, perhaps because the Department so ordains; at most, because it is of some assistance in lexicographical difficulties. Of Islamic history and thought, as much as may be acquired by light and pleasant summer reading suffices for their needs.

Quite characteristic in this respect was the writer's experience, not only with Americans, but also with a young British merchant of Birmingham, whom

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he met on the deck of a steamer in the Mediterranean. He discoursed most volubly on the weakness and foolishness of Islam, its fasts and feasts, its thought and practices, which he had just "observed" on a pleasure-tour of two or three weeks. When asked for the sources of his information and the basis of his profound and unchangeable conviction, he mentioned, of all persons in the world, Conan Doyle. For others, Sherlock Holmes or H. G. Wells might do as well. Allowing for what rhetorical element there may be in them, the examples just mentioned and the statements just quoted nevertheless do characterize not unfairly the general attitude of the American mind toward the study of Arabic and of Islam, past and present.

Arabic, Persian, Turkish language and literary products, and Mohammedan civilization do not therefore, seem to offer problems of absorbing interest to the American student. The problem seems to be rather for the hapless teacher of these things to secure that student. The departments of Arabic in American schools will require very few fingers of a second hand for their enumeration. And none of them is overcrowded with students. Nor can the blame for this be placed altogether on the students and the people. They might retort with not a little show of reason: "How can I, except someone shall guide me?" It would seem, then, that the dryness of the manner of presentation, the aloofness from the popular mind of the specialists in these fields, are largely to blame for this lack of interest in what should be their audience. And it is true that not many of our Arabists have done much to popularize their subject.

Nevertheless, even though he be the gift of Scotland to us, we do have our Duncan Black Macdonald. But his more popular writings, too (one of them published by the University of Chicago Press under the title of *The Religious Attitude and Life in Islam*), are more highly prized and more widely read, not only in England, but also in Germany, Holland, France, and Italy, and even in Russia and Spain, than in "his own country." So, perhaps, the American public, including the writer, cannot be wholly absolved from the charge that they have been too completely engrossed in the problems of the immediate place and moment, and have, in this case as in others, overlooked world-problems, which vitally concern them as well as the other great nations of this modern world.

In any case the fault does not lie in the subject. There is no lack of vital and attractive "problems for the student of Arabic literature and history." In fact, when the subject of this paper was presented to the writer in its original form[1] he felt overwhelmed by the generosity of the donor. He had been offered a world with no hedges visible to restrict his roamings. Conscious of the fact that he had not to exhaust the matter, but merely to broach it, he took the liberty of broadening the original formulation considerably to make it include the whole of Islam, instead of the Arabic fraction only, restricting it on the other

[1] This article grew out of a paper read before the Semitic Club of the University of Chicago, the subject originally assigned being, "The Problems for the Student of Arabic Literature and History."

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hand but very slightly by substituting the American for the student in general. The definite article before "Problems" was set aside, quietly and without compunction, to leave room for such reading and study as the seeds here sown may engender in those unfortunate, but presumably gentle, people who will succumb to the temptation to peruse these lines.

The problems that remain to be attacked by the student of Arabic and of Islam are so many and so manifold that an intelligent and intelligible presentation of them would require many folio volumes of printing-space and consume years of time for any proper formulation. And even then no guaranty of completeness could be given; for with new work, with new discovery, with every day's new history that is even now being written by the cannon and the spade, new problems are appearing over night.

Nor are these problems, so far as modern Americans are concerned, of a remote, merely scholarly and academic interest. For Islam is not a mere Arab religion, having to do with the Arabian deserts and Mecca and Medina, in less measure with Jerusalem, Damascus, and Cairo, in still less measure with Granada and Constantinople, and not at all with Boston, New York, Washington, and Chicago. Islam is a form of civilization, just as Christianity, and Judaism, and Buddhism, and other "isms" are.

Moreover, the Islamic form of civilization is connected with our own by ties infinitely closer and more numerous than, e. g., Brahminism and Buddhism, Taoism and Confucianism. Its roots draw nourishment from the same soil that nurtured our modern European life and thought, the magnificent ruins of the Graeco-Roman world. This does not mean immediate connection with the civilizations of Greece and Rome, as we know them from the classics. Far from it. The work of one modern scholar after another reveals the fact that Islam built upon foundations furnished by the Graeco-Roman world, indeed, with the modifications affected not only by this new compound itself, but by the new elements also—or had we better say compounds?—of Christianity, Judaism, and their pagan congener, neo-Platonism, whose leaven had acted for some centuries upon the old, disintegrating mass, before it came for reshaping under the hands of the Arabs. But again, Islam is not a mere offspring from these forebears of our own. It is planted besides, in larger measure and more immediately than our own modern Germanic and Latin worlds, in the ground prepared by our Indo-European relatives of Persia and Northern India. Out of these elements was constructed—or, perhaps better, out of them grew—the unique civilization of Islam, a new, true unity, with a character and life of its own.

Manifestly it is a not distant blood-relative of ours. And the marks and bonds of this relationship did not cease to exist with these origins. The intercourse between Europe (and latterly America also) and the Near East was ever more lively and extensive than is commonly known, from late antiquity through the Middle Ages to these modern times. The Gothic or lancet arch, chess, Arabic numerals, algebra, the compass and the admiral dependent on it, the manufacture of

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paper, the name of many a drug and spice and star, etc., give testimony, even though from lack of knowledge or because of too intimate acquaintance they fail to remind us daily, of the debt we incurred during the centuries when the high points of the world's civilization were to be found in Cordova, Cairo, Damascus, Bagdad, Naisabur, and Herat. On the other hand, imported European architects and architectural materials; silks from the once imperial factories of Constantinople, fezzes made in Austria, cottons and calicoes from Birmingham and Silesia; many a term like the *Sirât*, *strata*, "street," "path," of the opening chapter of the Koran; *babûr*, *waboor*, "vapor," steam in its mechanical uses; *ticket* with the broken plural *tackûit; barrel* (broken plural *barrameel*); *brugsch* (broken plural *barageesh*); "archaeologist";[1] many a point in military fortification, organization, and strategy, adopted and adapted—all these attest the fact that the Moslem, by no means an inept pupil, nor unwilling, has learned from the Rûmis and Frenjis of Europe, from the days of Mohammed, Omar, and the Ommayads, through the times of the Crusades, to the last lesson taught by the German lieutenant or the British ensign who was appointed instructor to the Turkish forces but yesterday.

But more even than this, every invention and improvement in steam and gasoline and electric navigation and locomotion, every new facility offered with and without wire in telegraphy and telephony, has made it more and more difficult to isolate our interests and limit them to the immediately present place and moment. The "present place and moment" of each one of us is—much more than we seem inclined to realize in an America often described to me by "insular" English friends as "provincial"—a world-moment, now more than ever before. In Europe this has found recognition in a great increase in Arabic and Islamic studies. Within the last ten years at least five great periodicals have been founded dealing almost exclusively with Islam: (1) the great French publication *Revue du monde musulman*, published since 1906–7; (2) the German *Der Islam*, 1910; (3) the English *Moslem World*, 1911; (4) the Russian *Mir Islama*, 1911 (discontinued); (5) the German *Welt des Islam*, 1913. Besides these, many a new grammar and chrestomathy of ancient and modern Arabic; many a new edition of Arabic, Persian, and Turkish poets, historians, philosophers, philologists; many a great serial publication, e.g., Caetani's *Annali dell' Islam* (Italian), the *Gibb Memorial Series* (English), Chauvin's *Bibliographie arabe* and the *Melanges* of the Oriental faculty of the University of St. Joseph at Beirout (French), the *Türkische Bibliothek* (German), the *Colleccion de estudios Arabes* (Spanish), the trilingual *Encyclopedia of Islam*, and an untold number of articles and essays, popular and scientific, betoken the new, vital interest which all of Europe, from Spain to Russia, from the southernmost tip of Italy to Helsingfors, Stockholm, and Glasgow, has acquired in Islam.

American connections with Islam are no less near and vital, not even less political than those of Europe. In

[1] Heard by Professor James H. Breasted.

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acquiring the Philippines, the United States has acquired those things so much criticized and belittled by its citizens when Europe holds them—colonies; and with the colonies subjects, a fairish proportion of whom profess Islam as their religion and exhibit Islamic elements in whatever degree of civilization they possess. And America is sending teachers, political advisers and adventurers, fiscal agents and financial reformers, not only to the Philippines, but also to Siam, Persia, Turkey, etc. American churches maintain a great number of missions and mission schools and colleges, some of them excellent, in hither Asia and the Asiatic corners of Europe and Africa. Commercial travelers, notably for Standard Oil products, may be met with on almost any Levantine passenger steamer, and Standard Oil's tin cans are largely replacing the old picturesque jars as containers for the Moslem's oil and water supply. A large Jewish population, besides scientific, general religious, and amateur touristic interests, all of them engendering social, mercantile, political relations, connects these United States every year more closely with Syria, Palestine, Armenia, Asia Minor, etc.

And yet, with notable exceptions, many, probably a large majority of the people sent over in whatever capacity to deal with those situations in which modern world-movements have involved this country, go in an ignorance so sublime as to breed contempt—contempt in the emissaries' hearts of "natives," whose motives and modes of life they do not understand; contempt of themselves in the hearts of these natives, who feel their civilization to be as vital and as great, sometimes even superior to that of these strangers, who with rude and barbarous hands would smear garish red paint over their fine traceries and arabesques. And the people who stay at home know, for the most part, neither this nor anything else, of whatever moment, that is doing or being done in Moslem lands.

It would seem, then, that *the real problem* of the American "student" of Arabic and Islam is not merely to secure a few pupils for his classroom, but rather to help rouse the American consciousness and conscience, that it may awake and take notice of these fallow fields crying for energetic and capable and unselfish civilizing labor, in the undertaking of which, if it be rightly and efficiently done, America will surely be nearly, if not quite, as much a gainer as a giver.

Nor need this task be considered a hopeless one in these American lands. The situation does seem dark; despite some unavoidable generalizations, it is hoped that it has not been greatly overdrawn; but the darkness of ignorance was almost as intense, not more than ten short years ago, with regard to China and Japan. The new interest which the American people in general and this university in particular have acquired in these countries, whose civilizations are historically much more foreign to us than that of Islam, is a hopeful indication of what may be done in a similar manner for Islam. After all, the American mind, that "Yankee ingenuity" and cleverness which the latest arrival from Greece and Armenia claims as his own when he steps upon this soil, coupled with the "bulldog" tenacity which

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Britain has given this people, and modified by an admixture of German thoroughness which will not in these nor in any other circumstances be despised—this composite, open, and anything but lethargic American mind, watchful, even if waiting, needs in most cases only to be shown its remissness to rouse it to action, in order that it may not be left behind and its share in the world's work be found lacking. Given the insight that Arabic and Islam do not represent something distant and wholly foreign, but a great civilization, intimately and vitally connected with our own in many and various ways, why should not this people discover within themselves interest and the impulse to go to work, so that men may no longer, as has happened, be sent to teach in mission colleges, with a Doctor's degree in physics, chemistry, or mathematics, but with not one word of Arabic, nor so much as the elements of a knowledge of Islam's glorious history and complex civilization.

And once a man or woman is ready to work in the Arabic or anywhere in the Moslem field, he or she need not look far for work that is worth a life's labor.

Considered merely as a language, Arabic is as highly developed, as cunningly devised, as fine an instrument of expression in its own way as any; it need not shrink from comparison with the Greek of Homer, Pindar, Herodotus, and Aristotle, or with the French of Molière, Maupassant, and Victor Hugo. As an aid to the study of other Semitic languages (Hebrew, Assyrian, Aramaic), on which attainable information is less explicit, it is at the lowest estimate invaluable. And this is not due merely to its almost endless vocabulary. Arabic is, both in literary and in spoken form, a living language, very much alive in many dialects and varieties in actual use, in print and in conversation, over a stretch of territory extending from the Philippines and the Malay Islands to the west coast of Africa, Malta, and Constantinople, and from Nubia and the Straits of Babelmandeb to Kazan in the heart of Russia. As these dialects can be and are being observed in the very process of growth, and as the influences to which their phonetic, inflectional, syntactic, and lexicographical changes and variations are due may often be plainly recognized, it is to them that we must look for the explanation of similar changes and variations in the more widely, but less well-known Hebrew, Phoenician, and Aramaic. Our information about its older stages, too, is fuller and better than anything we can obtain, not only about other Semitic, but about many, if not most, Indo-European tongues. Whether or not their work is founded upon learning transmitted to them from the Sanskrit scholars of India, the great Arabic grammarians Sibawaihi, Zamakhshari, and Ibn Yaʿish give us, e.g., phonetic information so far beyond anything done in Europe up to a short one hundred years ago, that the late Karl Vollers said: "At the beginning of our century he [i.e., Lumsden, Calcutta, 1813], of course, was unable to grasp the true sense of the phonetic processes intended by the Arabic scholars."[1]

Language-study, for whatever purpose it is undertaken, introduces the

[1] *Transactions of the Ninth International Congress of Orientalists*, London, 1893, II, 137.

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student to literature. And of literature there is in Arabic and Moslem lands no lack. Of great works on history there are a score or more, often in many volumes by Ibn Qutaiba, Baladhuri, Tabari, Masʿudi, Ibn Athir, and the well-known Abulfeda; full and excellent biographies of the Prophet, by Ibn Ishaq, Ibn Hisham, and Waqidi, of Saladdin, by Behā ed-dīn; of Tamerlane, by Ibu Arabshāh; poets and poems, that rank with the best produced in any century under any skies—Imrulqais, Shanfara, Taʿabbata Sharran, Abu Nuwas, Abu Firas, Abu-l-'Ala al-Ma-'arri, not to mention the Persian but Moslem Firdausi, Hafiz, Omar Chayyam; books of geography and travel by Kazwini, Hamdani, Ibn Jubair, and Ibn Batuta; the work of philosophical theologians like Gazali; collections of tales and proverbs and belletristic literature of various kinds by Jahiz, Maidani, Hariri, and others. These are but a score or so of names set down at random; the list might have been duplicated two or three times over by other names, nearly or quite as illustrious. In fact, almost endless is the gallant array to which the English reader will find himself well introduced by Nicholson's *Literary History of the Arabs* and Browne's similar volumes on Persia. And beautiful work he will find almost everywhere,[1] intensive and original, far and away ahead of anything Europe had or did at the time—limited, it is true, as what work is not, by the conditions and prevailing world-view of the place and time—but as energetic, thorough, patient, and clever—in short, as artistic or scientific—as anything the world has seen or is seeing even now.

Of many of these, editions are being brought out or remain to be brought out. In this work the Orient in its great centers, Cairo, Beyrout, Constantinople, Kazan, Mosul, Teheran, Lucknow, Calcutta, etc., is vying with the European workshops of Leyden, London, Paris, Vienna, and Leipzig. There are manuscripts of texts, published and unpublished, in America also—at Harvard, Yale, and a few at the Newberry Library in Chicago; and it is hoped that the University of Chicago, too, may be put into a position to secure a collection of its own, for the purchase of which these days, and more especially the months following the end of the great war now raging, would be a most opportune time.

What has already been brought out remains in large part to be studied. Detailed studies, especially comparative studies, both within Islam itself, and in comparison with the products of other great civilizations, are scarcely past their beginnings. We are almost as far now as we were when Flügel wrote, a half-century ago, from being able to write a real history of Arabic literature.

Or, if one's tastes be historical rather than linguistic and literary, if one's soul be stirred by great world-movements and great men who controlled them or were controlled by them, here is a magnificent field. Here is a world-movement whose effects were felt, and are in some measure still felt, from the westernmost tip of Europe to the easternmost point of the Philippines. And that makes it a movement which touches America nearly. In the Philippines, Spain in her westward drive met

[1] Look, for choice, at Shanfara's *Umayma*, Nicholson, p. 90.

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the eastward thrust of aging Islam, as she bore the brunt of the westward urge of the same great world-power in its youthful days. The task Spain found too much for her and relinquished, in those far-eastern isles, America has taken up, to do it as she may—or shall it be to relinquish it in turn? But whether she keeps political control of these dependencies or not, should no new American's soul henceforth be stirred to study this mighty force, whose arms reached out, and are still reaching forth, whether by warlike or peaceful conquest, over three great continents, and were estopped from seizing upon the land he now calls his own only by seas, which were unknown waters, when it was in its prime? And if he find the will to work here, he will find himself in no bad company; men like Caussin de Perceval, Stanley Lane-Poole, De. Goeje, Wellhausen, Nöldeke, have not disdained to test on it the mettle of their steel.

Yet the fringes of the veil of ignorance are scarcely lifting from this Asiatic mystery. The huge tomes of the *Annali dell' Islam*, which are being gathered together by the titanic labors of Leone Caetani, Prince of Teano, show quite as much that is still undone, as what is doing and done. There are connections to be traced at various stages and points with the worlds of Hellenism, Zoroastrianism, Buddhism, with Constantinople and the Italian cities—in fact, with all of Europe to northernmost Russia, Sweden, and Norway, with Abyssinia and the lower reaches of Africa, where even now Moslem travelers and tradesmen are vying in successful rivalry with Christian missionaries for control of "the dark continent." There is a galaxy of great figures and events, many of them limned thus far in barest outline only; there is not one of them but is still waiting for a finishing touch from a master hand. To mention a few of the high points only: there is Mohammed himself, a deep well from which many have drunk, but which is not yet exhausted; there is the great caliph Omar and his organizing talent and work; there are the much-defamed yet illustrious Omayyads, Mu'awiya and Abd el-Melik, with their faithful viziers Ziyad ibn Abihi and el-Hajjaj; there are the much-praised but infamous Abbassids, al-Mansor and Haroun al-Rashid, with their glorious but hapless Barmecide ministers of *Arabian Nights* fame; there are the first and greatest of Turkish sultans, Alp Arslan and Melikshah, and their celebrated Maecenas, Nizam al-Mulk; there are the great Mongol invasions of Jengiz Khan and Tamerlane, and the breaking of their waves on the pikes of the Mameluke Baibars of Egypt and the bodies of the Seljuk Turks of Konia on the one hand, and the much-abused Ottoman Turks on the other; there is the magnificently conceived and constructed, if barbaric, empire of a Suleiman the Magnificent. Why should not young Americans, as they mature, be as ready to look up the records of these as they are, in their larval stage, to look up the records of Amos Rusie, Christie Mathewson, and Hans Wagner, of Eckersall, Pudge Heffelfinger, and Charlie Brickley?

And should these peoples and their work be approached by one gifted with artistic temperament, he will find here no dearth of materials to satisfy his soul. Since they are found in many, perhaps

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in most American homes, oriental rugs and tapestries need be mentioned only in passing. Nor need Mohammedan work in metals, precious and otherwise, be dwelt upon in a brief article of this nature. Less well known in this country are the bookbindings of Herat, of which F. R. Martin, in the catalogue of the great exposition at Munich, 1910, says: "Nothing has been produced in Europe which could rival in delicacy of execution and elegance of drawing the bindings of these artists." And their covers oftentimes inclose miniatures and specimens of calligraphy which rank with the finest in the world. Or, take the tableware of these "mediaeval barbarians." The lusterware of Samarra, which later found new homes in Persia, Kairowan, and Moorish Spain, has not been successfully imitated, much less surpassed, to the present day.

But the days of these peoples were not passed merely in the execution with limitless patience of small things. The swift, sure, and rarely artistic skill which conjured up, out of the rock and mud and sand, the architectural dreams of the Omayyads, Abbassids, and Tulunids need not shun comparison with the speed and workmanship with which the public buildings of American cities and states are wont to be constructed. In this as in other things, the blazing fire of Islam consumed the fuel and precious metal of the ancient world to melt and mold it into a new, great art of its own. The hackneyed halls of Granada, which will come to many minds in this connection, are by no means the best examples of this art; they are of the lesser, weary and wearying of its exponents. Some of its greatest works are only just dawning upon the consciousness of the Western world; it is not ten years ago since Alois Musil first made public a full representation of the fairy-tale castle of the Ommayyads which he discovered at Kuseir Amra, on the edge of the Syrian Desert. And what is known to exist is not therefore extensively or well known. How much remains to be done cannot be better illustrated than by the fundamental disagreement of the greatest European experts on the derivation and development of many of the elements that go to make up the whole of Moslem architectural and plastic art. In the center of this debate there stands a building, of which many superficial views, photographs, and sketches have been made and which nevertheless, by the testimony of the great Strzygowski, has never been adequately studied or represented in any work yet made public —the Dome of the Rock, known as the Mosque of Omar, at Jerusalem. If there are many acres in this field open to occupation by American pioneers, here is an opportunity which it were shameful to neglect. There are, to the writer's knowledge, in the home of one of the best of young English architects, in Highgate, London, great, large-size studies in color, absolutely accurate in every detail, wrought through years of patient, painstaking, artistic labor, of this same Dome of the Rock. There is, in particular, one great half-section, at least six feet high, based upon measurements and observations, the accuracy of which was not excelled in the construction itself—a masterpiece, in which every shade and every line is correct. The Schick models, purchased by Harvard for no small sum, are a mere toy

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compared to these serious, thoroughly scientific, and no less artistic studies. Yet while Americans are ransacking Europe for expensive art treasures, here is an invaluable piece of work, which ought to be exhibited and made public in plates and volumes corresponding to its value, and which can be secured for a relatively moderate sum; and it goes begging.

For those whose eyes are not appreciative and whose hands are not skilled toward works of art, there are other treasures to fill the mind's eye. How many American philosophers know anything of Arabic philosophy? Yet these forgotten Arabs once taught Europe to know again its forgotten Aristotle. Nor are the *falahsifa*, with whose names the halls of the Schoolmen rang, an Avicenna, an Avempace, an Averrhoes, the only philosophers of the Arabs. They were among the Arabs themselves the less influential, and, from a modern point of view, not as good as others less known or quite unknown among us. Of these there is one who with a number of others approached philosophy with the point of view and from the workshops of natural science, Ibn al-Haitham, "the Eagle's Son." This man went to work experimentally, inductively, like any modern scientist; his resulting work on optics remained unapproached during the Middle Ages; and through his work, especially in this field, he had learned to doubt the finality of "axioms," and to understand something of the relation of the nerves to psychology and the part played by apperception in our mental processes. Another surprise is in store for the student when first he discovers that another unknown, at the turn of the tenth and eleventh centuries, Ibn Miskawayh, taught that most modern of "subjects," social ethics. And perhaps the greatest surprise of all will come to him when he learns that Moslem philosophy does not stop dead with the great Thomas Aquinas of Islam, al-Gazali, and his *Annihilation of Philosophy*. Rather, as Aquinas did for the theology of the Latin church, so did Gazali introduce philosophy into the orthodox, catholic theology of Islam; and there it has remained with him to the present, a leaven, perhaps, by which this slow mass, too, may again be quickened. But neither is philosophy itself, as a separate entity, extinct as yet in the Orient of the Moslems. Much of it, as there studied and taught, is mediaeval, indeed, and unprogressive, as neo-Platonic Aristotelianism was bound to be; yet even this school has ever produced and still produces sovereign and independent thinkers, who master fully the work of their greatest predecessors and are able, also, to add a mite of their own. And if these men do not set the world aflame, they are therefore no more to be despised than many a man who teaches at our universities and publishes textbooks and useful articles, even though he be not a Hume or a Kant. Besides these, however, there are appearing books of another type: one on logic at Kazan, which quotes Bacon, Descartes, Locke, Leibnitz, Kant, Hegel, Herbart, Mill, and Bain; an encyclopedic work at Cairo, which seeks to teach its countrymen, however unskilfully, the elements of European science and its methods; defenses of Islam, such as those to which Aurelio Palmieri has called attention, which seek to

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vindicate Islam and so cannot help introducing into it the spirit of progress.

In such things as these, and in the young men who come from those far lands to study at their universities, men like Snouck Hurgronje and Max Horten, who know their Islam and Arabic passing well, see tokens of a new awakening for the Moslem East. An interest in natural sciences from the new European viewpoint is manifest; the writer recalls with particular pleasure how a party of well-to-do men in the Young Turks' Club at fanatical Nablus (Shechem) not many years ago were ready to retain him on the spot, so that he might teach them and their sons European manners and methods. It was this very interest, chiefly, that changed the world-view and struck an aging world from under the feet of Europe, and forced it to build on the ruins that new one which we call the modern. If, then, America, too, should take an interest in this world's work from this angle and help to give to the great world of Islam this elixir of life to renew therewith its own civilization in the way which it finds best suited to itself, then this country will therewith be doing something of its plain, human duty, something which will redound not only to the fame but incidentally also to the lasting profit of America itself; and something which, it is to be hoped, may some day become known generally, as it is now appreciated in the Levant, as a characteristically American deed.

THE VALUE OF BIBLICAL ARCHAEOLOGY

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Archaeology is sometimes believed to be as dead as the bones it exhumes, but just at present it is extremely alive. DR. RICHARDSON *has already set forth the contradictory uses to which the science can be applied by extremists. Now he writes more constructively and positively. As a matter of fact, archaeology is a good servant but a poor master.*

In three earlier numbers of the *Biblical World*[1] I dealt with the abuse of biblical archaeology and raised a protest against the methods employed by both the ultra-conservatives and the ultra-liberals in dealing with archaeology in their theorizing. In this article I wish to deal with the "better way," and to show the value of archaeology for the Bible student. It is to be regretted that the extremists on both sides have tended to bring the whole study into disrepute, it being said of archaeology, as it is still said of the Bible, "You can make it prove anything."

Why do two opposing schools take the same archaeological facts and yet reach such vastly differing conclusions,

[1] August, 1915, February, March, 1916.

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each claiming that the "finds" support its theory, when their theories are as far apart as the poles? What proves to one side that the Israelites were never in Egypt is the "unassailable proof" to the other that they were, and that the biblical story is correct even to details. What proves to one that the Exodus journey must have been to the traditional Sinai in the Peninsula is to another a positive proof that Sinai was in Edom. What proves to one that the patriarchs were mythical, or personifications, or personified tribes, proves to another that they were individuals of flesh and blood. And so one could go on. There is some reason for such divergences, and it is necessary to find the reason; for it is disconcerting to the beginner in these studies to find Dr. Driver, a recognized leader in critical matters, writing: "The idea that the monuments furnish a refutation of the general critical position is a pure illusion,"[1] and then to turn round and find Canon Sayce writing: "Wherever archaeology has been able to test the negative conclusions of criticism, they have dissolved like a bubble in the air."[2] Here, evidently, there is something deeper than a difference of texts, something that is psychological in its nature.

It was a wonderful day for the world when, in 1811, Claudius James Rich attacked the mound of ancient Babylon and unearthed the inscribed bricks, and when he bought the cuneiform tablets from the natives and brought them to England. That was the beginning of that vast Assyriological collection of the British Museum. But, greater than that, it was the beginning of a lively interest in the remains of that ancient civilization. It was another wonderful day for the world when Paul Emil Botta turned to the mound of Khorsabad and found the palace of Sargon II (722–705 B.C.), for his discovery fired the French government to great undertakings in the fields of Assyriological research. Another wonderful day was when Austen Henry Layard began his first excavations in Assyria and discovered palace after palace, and those little clay tablets which were so soon to revolutionize our knowledge of the past, and, still more significant, the Black Obelisk of Shalmaneser III (860–825 B.C.) with its account of the tribute of Jehu—not to mention other discoveries.

But perhaps the most wonderful day of all was that day in 1872 when George Smith, working in the British Museum among the cuneiform tablets, found the Babylonian legend of the Deluge. Into the story of the excavations we cannot enter at this time, and we must refer the reader to the authorities.[3] One of the first motives in excavating the mounds of Babylonia and Assyria, Egypt, Palestine, and Asia Minor, was to discover confirmations for the biblical accounts. In all his writings Layard kept this before him and before the public. George Smith was attracted to Assyriology by the hope of finding confirmations. The

[1] *Introduction to the Literature of the Old Testament*, p. xviii.

[2] *Monumental Facts and Higher Critical Fancies*, p. 25.

[3] See Rogers' monumental work on *The History of Babylonia and Assyria* (6th ed.) for a very complete account.

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Egypt Exploration Fund was founded "to organize excavations in Egypt, with a view to the further elucidation of the History of Arts of Ancient Egypt, and to the illustration of the Old Testament narrative, in so far as it has to do with Egypt and the Egyptians." The Palestine Exploration Fund is "a Society for the accurate and systematic investigation of the archaeology, the topography, the geology and physical geography, the customs and manners of the Holy Land, for Biblical illustration." Delitzsch sums it all up when he writes: "To what end all this toil and trouble in distant, inhospitable, and danger-ridden lands? Why all this expense in ransacking to their utmost depths the rubbish heaps of forgotten centuries, where we know neither treasures of gold nor of silver exist? Why this zealous emulation on the part of the nations to secure the greatest possible number of mounds for excavation? And whence, too, that constantly increasing interest, that burning enthusiasm, born of generous sacrifice, now being bestowed on both sides the Atlantic on the excavations of Babylonia, and Assyria? One answer echoes to all these questions—one answer, which, if not absolutely adequate, is yet largely the reason and consummation of it all: *the Bible*."[1]

So many discoveries were made of the things connected with the Bible, and so strongly did many of the discoveries confirm the biblical record, that it became more and more a fixed and final belief that if we only excavated long enough every detail of the Bible narrative would be confirmed. We have only to think on the enthusiasm which swept over England and the continent in 1872, after George Smith on December 3 had read his paper before the Society of Biblical Archaeology. Preachers and laymen alike were convinced that even the very stones were crying out against the unbelievers. Did not even pagan Babylon arise to refute the scoffers at the biblical Flood story? The whole Bible is true, it was argued, because another nation had a similar story. The name of Hammurabi was discovered on some monuments, and scholars got to work at once and with some philological twisting "proved" that the "Amraphel" of Gen., chap. 14, was the name of Hammurabi. Again, the Bible was proved true because one of the kings named in it had been discovered. The ruins of Pithom were discovered, and it was noted that some of the bricks toward the top of the chamber walls were peculiar. At first it was stated that they were made without straw, a conclusion since refuted by the breaking and examination of the bricks. But the former theory had the field, and it was argued, and is still argued in spite of the refutation, that the Bible has again been vindicated, because bricks without straw were used by the Israelites. Did not the Exodus with its three millions of Israelites take place just as the Bible stated? The Word of God is able to withstand all the attacks of a blatant unbelief. What are those strange figures carved up there on the rocks throughout Asia Minor, figures with peculiar faces and dresses? And what are these hieroglyphics accompanying the figures? What language do they represent? After a period of

[1] *Babel and Bible*, p. 1.

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guesswork it was finally concluded that the figures are those of Hittites and that the hieroglyphics are Hittite. Are not Hittites mentioned in the Bible? They are, in a number of places. Then the Word of God has again been vindicated, it is indeed a tried and true Word, for the monuments have confirmed the story. And thus the conservative scholars went on, and still go on, having gradually developed the idea that all the monuments, when rightly interpreted, support their theory. It is needless to give a list of names in this connection, for every reader of the religious weeklies of a conservative nature is aware how this is stated as if it were axiomatic.

But disturbers arose, as they always do when we get most comfortable. Another school of archaeologists had carefully noted the discoveries made, and interpreted them. Was there a Babylonian story of the Creation and Deluge? Was there a Babylonian record of ten kings, or patriarchs? Has there been discovered a code of laws given by Hammurabi a thousand years before Moses, many details of which look very much like the "Mosaic" law? Have names with a "Jau" element in them been found in Babylonia, and did the owners live in the time of Hammurabi? Then the writers of the Old Testament must have derived their materials from Babylonia, and if so Israel can no longer be regarded as having a unique revelation. Was there a story of a long famine recorded in the tomb of an Egyptian noble of about the (traditional) time of Joseph? Did Merenptah fight against Israel in or near Palestine about the (traditional) date of the Exodus? Was there a people called Asher in the region of Galilee during the reign of Rameses II? Were there places in Canaan, at the time of Thotmes III, named Jacob-el and Joseph-el, and are these names an indication that Jacob and Joseph were clan or tribal deities? Then the Joseph story is a late story into which have been worked Egyptian elements. Israel could not have been in Egypt, in fact the monuments seem to be entirely against an Egyptian residence. Jacob and Joseph were only later regarded as father and son, for at first they were local deities in Canaan. Is it not possible that the whole tradition of Israel is radically wrong and needs to be rewritten? Have not inscriptions been discovered, written by Assyrian kings, in which there is the name Muzri, given to a district in Northern Arabia; and is it not highly probable that the scribes of Israel, having forgotten the earlier stories of their nation, and now being in definite contact with Egypt, rewrote their text and pointed it so that Muzri reads Mizraim thus bringing the whole tradition into an Egyptian setting instead of a North Arabian? Was there not a Hagarite tribe in Northern Arabia? If this is so, we can place the story of Hagar in its true light. She was simply the name of a tribe which for a time amalgamated with the Abraham tribe, but after a tribal quarrel separated from it. Did not the clan of Jerahmeel play a greater part in the early attempts to conquer Canaan along with Israel than we have hitherto thought, and does it not follow, if this is true, that it must have exerted a great influence on the life and religion of the newcomers? The children of Israel were in Canaan when

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Merenptah came up in his fifth year, for they had just come out of their captivity in Northern Arabia. This accounts for the lack of Egyptian influence in the thought of early Israel—they did not come into contact with Egypt until centuries after Merenptah. The Hittites! We have been enabled to trace out their sphere of influence and dominance, and we find that they were hundreds of miles away, north of Hebron at the (traditional) time of Abraham. The story of Abraham and the cave of Machpelah is a late account to support a certain tradition. And so we could go on, for the ultra-liberals have convinced themselves that all the monuments, when rightly interpreted, support their theory. Again, we have no need to give a list of names, for every reader of liberal works is aware how this is stated as if it were axiomatic. More than once we have been asked by beginners to tell them which side they should follow in archaeological writings and it has been difficult at times to know just what to advise; for sometimes both sides have many things the student should know, while at the same time they have many things he needs to omit.

The difference is due, in every case, we believe, to the views of the Bible held by the individual writers. Where a scholar believes that the whole of the Bible as we have it is the veritable Word of God, he cannot believe that it is mistaken in any point, whether in science, history, geography, or morals. When he so believes he feels that it is his great work to defend it against the impugners of the Word, and, finding such clear cases of confirmation (and often more cases of illustration than confirmation, though only too often these are not distinguished), he will grasp at these as a drowning man at a straw. There are, we are willing to admit, differing degrees of conservatism, and here we deal with the attitude of the ultra-conservatives. And, so on the other hand, with the ultra-liberal: only too often for him the Bible is simply one out of a number of so-called sacred books of the East. It is a garbled account of an insignificant horde which, coming out of slavery, either in Egypt or Northern Arabia, conquered Canaan, and which, after the conquest, had a very exalted idea of itself and its destiny. To refute the statements of the inhabitants of the conquered land, it invented a number of tales about its ancestors and the dealings of the national god with them. The land was their land by right because their national deity, who owned the land, had promised it to their fathers, etc.

The moderate conservatives have been brought to tone down their former extreme statements through the sheer weight of archaeological evidence (a fact worth remembering when they seek to remind criticism of its changes) for the time being, but they closely watch every discovery in the hope that they can go back to their whole theory and refute those who made them give up a part. It is from this side that we continually hear such statements as, "Archaeology is not yet an exact science"; "It is well to wait for further evidence"; "It is possible that the text does not mean what has been given out"; "Archaeology has not yet proved all the details of the story, but we can

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afford to wait, for we are convinced that it will, seeing that it has vindicated so many details in the past"; "The silence of the monuments of this time on our subject has no special significance, as they do not seem to have had special occasion to mention, etc."; "While archaeology does not prove, it does not disprove."

The moderate-liberal position seems to be the position we ought to occupy. Perhaps the moderate conservatives will argue that they are practically one with the moderate liberals, but it is not so. The moderate conservatives are too eager to return to their "whole" theory, while the moderate liberal is ever ready and eager for the larger truth, even though it involves the destruction of all the theories he holds dear; he believes that the past is not of necessity a standard, and that the greater Bible of God is still being written.

When there is, as it were, at the "back of the mind" the theory that all the Bible is marked off from all other literature in some peculiar sense, then a man is concerned about seeing all its statements proved correct, even in details. But when one believes that

> God sends His teachers unto every age,
> To every clime and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of truth
> Into the selfish rule of one sole race,

he is more concerned about the message of the Bible than about its historical details, recognizing that, though the vessel is of common clay, yet the water is still good and can give life to a spiritually thirsty race.

Have we not spent too much time upon the outward Bible and too much neglected the inner Word? Have we not been more concerned about the letter than the spirit? Where people are at all times anxious to prove that the record is correct, even in details, there is a danger that the great truths are lost sight of in the struggle, and the defender is in danger of sacrificing his integrity and lessening his spiritual life because of the method of argument he is often led to employ. Are we not to this day under the influence of antiquated ideas regarding the inspiration of the Bible? Why should it be so necessary to insist that the whole of the Bible is correct when it has to do with history, science, etc? Why all this titanic struggle to reconcile Gen., chaps. 1 and 2, with modern geology, biology, zoology, and to prove that "the geological theory of the flood of Noah as the last great change in land levels is being most exactly confirmed, not only by investigations in glacial history, but by examination of the records of that cataclysm that befell the antediluvian world which are still to be seen written upon the mountains and valleys of Europe and of central and western Asia"?[1] Even to this day we are shown photographs of the very "Asphalt Springs near Hit which furnished 'slime' (asphalt) used by the builders of Babel," Babel here evidently referring to the Babel of Gen., chap. 11, if we are to take the heading of the chapter for a guide;[2] and we are

[1] Kyle, *The Deciding Voice of the Monuments*, p. 63.

[2] Clay, *Light on the Old Testament from Babel*, p. 94.

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told that the Tower of Babel, mentioned in this chapter of Genesis, is the Zigurat Babili of Babylon. The time has come for intellectual seriousness in dealing with the Bible, for our intelligent young people are being raised in a vastly different environment from that of their parents—an environment in which the historical method is becoming predominant, and where the old-world legends are being scientifically compared. When they discover in the university classroom that science knows nothing of such a universal deluge as is implied in the Genesis story, and when they compare the legends of the ancients regarding the origins of peoples and civilizations, what is likely to be their attitude to the books containing such defenses? More than this, what will their attitude be toward the book which needs such defense? We are not at this point attacking writers, for that is not the "way of peace"; rather, we are asking for seriousness and intellectual honesty on the part of those who feel called upon to save the Bible from the hands of the critics.

[*To be concluded*]

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THE CHURCH IN THE COUNTRY

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About few things in the religious world is there at the present time more interest than about the country church. The needs of the country are so appalling, the attempt to meet them has been so imperfect and half-hearted, if not unintelligent, that it is a most encouraging sign that so many denominations, as well as the Young Men's Christian Association, and state universities, and a commission of the Federal Council of the Churches of Christ in America, should be thinking seriously of the matter. Theory and practice are both much needed. But the theorist ought to have had experience in the actual working of the country church, and the practical man ought to know something about the ideals of religion as well as about the machinery of community service.

We have had an amazing amount of ill-considered advice to ministers and theological seminaries in this field. From some of this advice one would think that the chief business of a minister is to be a sort of inexpensive expert on crops, hog cholera, and chicken-raising. On the other hand, there have been those who have insisted that he should keep himself aloof from such affairs and devote himself to the contemplation of God and the preparation of next Sunday's sermon.

DR. HOLT *is a theorist who has had experience. He is also possessed of good sense. In an earlier article in the* BIBLICAL WORLD *he called attention to the futility of making a church a mere community center instead of the center of a community's spiritual life. The two brief articles which are here printed will be followed in the course of the year by others in which he points out with equal pointedness some of the things which the man interested in rural religion must face.*

I. Baal, the God of Big Crops

In the building of a permanent agriculture, which is the more important, the fertility of the soil or the resourcefulness of the man who tills the soil? A friend of mine returned the other day and told me that there were acres and acres of fertile land in South America which might be had by the man who would live on them. "Why," I said, "did you not secure a homestead for yourself?" "Because," he replied, "I could not take my American society with me." A certain quality of social order seems to give value to land. Why is the American white man getting more from the soil in Kansas than the American Indian who held possession of these plains a century ago? The fertility of the soil was all in favor of the Indian. The white man contains in himself a certain resourcefulness of spirituality, morality, and intelligence which makes it possible for him to unlock the fertility of the soil. He is first of all a personal and social success. Sir Horace Plunkett, in discussing the backwardness of rural Ireland, names as its fundamental cause, not the lack of fertility in the soil, but

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the lack of morality in Irish manhood. He says, "The impartial observer will, I fear, find amongst a majority of our people a striking lack of self-reliance and moral courage, an entire lack of serious thought on public questions, a listlessness and apathy in regard to economic improvement which amounts to a form of fatalism, and in backward districts a survival of superstition which saps all strength of will and purpose." In other words, while recognizing a certain truth in economic determinism, we find a determinism contained in the moral and intellectual resources of a social order which takes precedence over the economic. In the building of a permanent society, if we guard the moral and intellectual fertility of the human stock we shall ultimately guard the fertility of the soil.

Most of us know that Western Palestine before it was conquered by the Hebrews was in the hands of a group of tribes who worshiped Baal. We know that through the Old Testament there runs the controversy between Baal and Jehovah, but few of us have stopped to think of the moral and intellectual controversy which lies back of the theological. The controversy takes on really human proportions when we find that Baal was the god of "big crops." It was Baal who gave fertility to the soil and abundance of increase to the flocks. Baal was favorable when the produce of the soil and the flock was abundant. In a religion which holds sway over a people we are dealing with the dominant enthusiasm of the community. A thorough-going Baal-worshiper was a man whose dominant enthusiasm was an enthusiasm for big acre yields. He was a man whose passion it was to buy more land, to raise more corn, to feed more sheep. In the securing of land it was perfectly right for him to ride roughshod over human interests as Jezebel and Ahab did in the case of Naboth. There was nothing in Baalism which gave any sanctity to human beings. The supreme will of the god was expressed in the fertility of the soil.

Now there came into this "land of Canaan," under the leadership of Joshua, a group of tribes who were worshipers of Jehovah. Partly because of the conditions of desert nomad life the economic had always been dependent on the social life. A nomadic tribe had to be a social success before it could be an economic success. But in addition to this, these tribes had been under the leadership of a great man by the name of Moses who made social justice the supreme manifestation of the will of Jehovah. They had never known agriculture and they believed that their future was dependent on the maintenance of certain qualities in their tribal social order. The thorough worshiper of Jehovah was a man whose passion was for social justice as interpreted in the moral principles laid down by Moses. Economic success was the reward of those who had attained a certain quality of rightness in social relationships.

Now the Hebrews learned agriculture from the Canaanites, and this meant a distinct advance in their civilization. Learning agriculture is another matter from taking over "agriculturalism." The problem for the followers of Jehovah was to learn agriculture without becoming worshipers of Baal. This, like

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many persons since their day, they did not succeed in doing. The worshipers of Jehovah learned agriculture at the cost of a most decided reduction in their moral ideals. Their enthusiasm for social justice was sacrificed to a thoroughgoing agricultural commercialism.

The drift toward Baalism was checked by a group of insurgent prophets who gradually but clearly drew the moral line between the two systems of thought and of life. The first of these was Elijah who suddenly appeared in the arena of Jewish life and threw down the gauntlet to the prophets of Baal. He challenges the people to cease their limping between two loyalties. If Jehovah be God let the people follow him. If Baal be God let them follow him. Briefly stated, the indictment which the succeeding prophets, Amos, Hosea, Isaiah, and Jeremiah, bring against the Baalistic civilization, is as follows:

Under the leadership of Baalistic tendencies human values have been subordinated to property values. Elijah convicts Ahab of committing murder to secure the patrimonial estate of a small farmer. Hebrew law guaranteed to him his estate in perpetuity. To take it was murder and robbery. Amos accuses the Northern Kingdom of panting after the dust of the earth on the head of the poor. Hosea accuses Israel of being a "trafficker" and of "loving to oppress." Isaiah charges that in their mad commercialism the people "are joining house to house and laying field to field." The welfare of Israel is being forgotten by certain individuals who have become land-mad and have lost all sense of human right.

The second charge which the prophets bring is that under Baalism the foundations of law and order have decayed. Hosea says that because the people have lost their enthusiasm for Jehovah there is naught but "swearing and breaking faith and killing and stealing and committing adultery." Baalism rested on the selfish motive of having and getting. On this basis you cannot build the superstructure of a law-abiding society. The man who keeps the law for economic reasons will develop economic reasons for breaking the law. A law-abiding society cannot be organized out of a people whose dominant enthusiasm is a desire for big crops. Law and respect for law emanate from Zion.

The third charge with which the prophets face the Baal-worshipers is that in thoughtless profligacy they are wasting the resources of the nation. The future generations of Israel mean nothing to a generation which is drunk with the wine of commercial prosperity. "Woe to them that are at ease in Zion—that lie upon beds of ivory and stretch themselves upon their couches and eat the lambs out of the flock and the calves out of the midst of the stall—but they are not grieved for the affliction of Joseph." Conservation cannot be built on the basis of enlightened economic interest. Why should anyone supremely interested in big crops deny himself for the sake of a future generation? When he does he has subordinated the economic to the social.

The last great charge is that the Baal-worshipers have betrayed the poor, especially the small farmer. Amos says, "Ye trample upon the poor and take exactions from him of wheat." That religion which purported to be supremely interested in good agriculture proved to

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be the farmer's worst enemy. The logic of this is not hard to see. When the whole community is playing the selfish game, it is the unprotected man—and this is generally the peasant—who loses. Baalism becomes the farmer's worst enemy. Every man for himself in the selfish game of get means that the devil gets the farmer.

What shall the rural church teach? It needs to be careful that it does not promote Baal-worship. To feed the flaming passion for big crops is not the task of the country church, and if it stoops to this it will ultimately become the farmer's worst enemy. On the other hand, was there ever a time when it was so apparent that to be an economic success the farmer must be a personal and social success; that the rural church can best serve better agriculture by helping the farmer to seek first the Kingdom of God in terms of personal and social righteousness; that the maintenance of the fertility of the spiritual, moral, and intellectual resources of the human stock is more important even than the fertility of the soil in the building of a permanent civilization?

II. The Churches at the Trade Centers

Some years ago a farmer who owned his seven or eight hundred acres of good land about six miles from a trade center said: "We farmers are helping build all the institutions at that trade center. As we have prospered that town has grown. It is a by-product of this farming country. We bear the same relation to them that a factory district does to a large city. Yet we do not exist for the churches of that trade center except as some of us are willing to drive into the town for church. We exist for them as individuals who support those churches. We do not exist for them as surrounding communities which need upbuilding." The writer, then a young man without experience in the varied motives by which modern Protestantism is built, went to the Presbyterian minister in the trade center and laid the case before him. "Why," it was suggested, "should the churches in this town not get along with one Sunday evening service and release some of these ministers for service in the surrounding districts? You have an obligation there which cannot be overlooked. From every one of these neighborhoods you get some strong members and yet you are not interested in building the communities from which they come. Gradually those members move into town to be nearer their churches, and tenants take their places on the farm. From an economic standpoint this is bad for the town. Your policy is detrimental to the fundamental welfare of the community." The Presbyterian minister was perfectly frank in his answer. "Each church in this town," he said, "is forced by competition to have a Sunday evening service. It is a matter of life and death with each of us. It would be good for the community to have a union evening service. So long as some refuse to enter, however, each church must have an evening service for its own people."

Country people move in. City people move out. The city has its industrial district on the inside and its residential

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district on the outside. Chicago has its Evanston, its LaGrange, its Oak Park. The country has its residential districts on the inside. The average farmer with a competence retires to his trade center to "enjoy life." At the county seats and trade centers of the great agricultural states you have the same congestion of educational, social, and religious advantages which you have in the havens of the fortunate which are built around the big cities. It is a great privilege to be pastor of a church in a residential suburb. You can always report gains in the yearbook. You have a comforting sense that "things" are coming your way. Upheld by the social shift which is working to the success of your church, you are considered a success by your people. You are in line for promotion. The minister of the church at whose expense your church is growing will have a different story to tell, but that is his misfortune, not yours. Likewise it is fine to be pastor of an ecclesiastical catch-basin in a county seat. The same deep satisfactions are yours which belong to the pastor in the city suburb. It is all fine if you are willing to participate without protest in a game which will sooner or later put Protestantism off the map. It is all fine if in reckless competition we are willing to "eat the lambs out of the flock and the calves out of the stall," and have no mind for "the afflictions of Joseph," the welfare of the total community.

Great city missionary societies are gradually linking the industrially successful of the city to those whose industrial success is yet in the making. The strength of the church in the residential district is kept under the burden of the church in the factory district. In the county-seat town and the residential trade center the problem has not been honestly faced. Only here and there are ministers in county-seat towns awakening to the size of their parishes. State missionary societies are to a certain extent helping, but they think only in terms of ecclesiastical groups and not in terms of natural social and economic groupings. Likewise the old circuit-rider system paid little if any attention to the natural economic grouping about a rural trade center. Right here it is a matter of interest to see the surprising unanimity with which the country around the trade center has availed itself of the service of the American Sunday School Union and has organized union Sunday schools entirely unrelated to the denominations at the trade center. A study of 235 counties in 8 western states showed that out of 7,503 points where there were religious services in the country, 2,343, were organized as union points and a very large number of these were within ten miles of trade centers. It is in fact becoming increasingly impossible to organize any other kind of religious service about the trade centers. This of course complicates the problem from the standpoint of denominational work.

It is high time for a right-about-face. On the churches at the trade center rests the responsibility of evangelizing the parishes of which they are the center. What can be done?

Let us recognize that nothing can be done except as building Protestantism by drift gives way to building Protestantism by intention. The rural dis-

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tricts cannot be saved to Protestantism under the cry of denominational slogans. The churches at the trade center must formulate a unified policy which includes the industrial parish for which they are responsible. Community building in the country must include a regard for those whose economic success is still in the making.

Moreover, there is a chance here for the Protestant churches to check the growing divorce between the farmer and the town which is enriching the mail-order house and impoverishing everyone else. In the unselfish interest in religion there is a chance to interpret this economic relationship in terms of service instead of exploitation. The trade center can have a larger interpretation of its welfare than it has hitherto had. Let us close with two illustrations.

In a certain trade center there is a small Catholic church and a parish school. In three different directions at a distance of approximately seven miles there are Catholic churches costing not less than $15,000 each, all connected with the trade center and served by two priests. The Catholics with perfect confidence say that some day they will build at the trade center its biggest church. The Protestants have rushed into the trade center and have multiplied Protestant churches beyond reason. They have neglected the industrial source of the community life. That church will live in the residential center which has learned to live at the industrial roots of the community. Can Protestantism do by co-operative intention what the Catholic church can do by overhead dictation?

Near another county seat the Protestants have organized their religious life under a religious commission. They have the commission form of government in religion for the purpose of local efficiency. Most of the people hold their party affiliations in the county-seat churches. A minister from the county seat serves the community and is paid $5.00 per Sunday for services. He for the time considers it to be his task to serve that community without regard to his denominational affiliations. The method has much of promise for the future. The religious organization unifies the community and does not divide it. It is related to the county-seat town in a normal way and it has its outreach into the denominational life. Where it is impossible to organize a denominational church something like this will have to come in the future.

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THE FAITH OF A MIDDLE-AGED MAN

REV. HENRY KINGMAN, D.D.
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Chapter VI. The Witness of the Life-Stream

It is natural that we should tend to become pragmatists as we grow older. We grow tired of argument, and insist on judging men and theories by the way they work. As young people we are insatiably eager for principles that could be logically established. We had the idea that only intellectual demonstration could be satisfactory as a ground for belief, and that philosophy alone could give us those sure convictions on which we might build a life. It was by delving among the roots of things that we were to satisfy ourselves of the truth. But as years go by our point of view insensibly yet almost inevitably changes. We have seen so much of principles that do not work, and of professions that do not count, that we find ourselves seeking the test of truth, not among the roots of things, but among their fruits. A logically impregnable philosophy of life and its issues is a most agreeable possession, if one can find it; but a philosophy which actually works out into victorious living is immeasurably better; and from the middle-age point of view it is more likely to be true.

And still more as regards men do we judge ruthlessly by net performance. Persuasive speech, soaring aspirations, humanitarian ideals of purest ray serene, the program and promise of disinterested reform along many lines, all come to be weighed, in the end, in the scales of actual yield for human service. Youthful or ardent reformers may claim that we who are older are stubborn or skeptical or worldly; it seems to us that we are merely reasonable. They claim that the great principles involved should receive our enthusiastic support; we feel that the principles should demonstrate their soundness by their visible contribution to human welfare. By their fruits we judge them, even when their professions soar to heaven.

Above all is this true of that supreme claim on human life, the call to the discipleship of Jesus. There may have been a time in our experience when we should have settled its validity by argument. But the more we see of life, if we observe it at close range and sympathetically, the more are we impressed by what we see in it of the living energy of the spirit of Jesus, working still for human happiness as it used to work in Palestine, only a thousand times reinforced and extended. Even when we have grown utterly weary of the arguments and assertions of the theologians, the sight of this great river of refreshing turns our thought backward to him who is its source with a new sense of faith and devotion that is beyond all argument and that can never leave us so long as we remain ourselves. We have come to understand the Founder of Christian-

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ity, not so much by what we were taught, and not wholly by what we read in the Gospels, but by what we see of his life reflected in the lives of men and women of today. To judge a leader by the working out of his claims and teachings through many centuries and in alien civilizations is a terrific test. Yet it is this test that so powerfully reinforces our present-day confidence in Jesus Christ.

It was impossible for the first friends of Jesus to estimate the power of his personality and teaching as can we, just as it was impossible for Bucer or Melanchthon to judge, as we of a later age can do, of their friend Luther's strength and weakness. Centuries needed to pass before it could be evident how the great reformer's timidity in later years crept up upon his early boldness, or how the elements of weakness in his teaching have limited the progress of the church that bears his name. The faith of Jesus, tested by its fitness for a very simple form of society among an oriental people, might yield a very different result when applied to the highly complex society and scientifically critical judgment of the Western world in the twentieth century. Yet the real basis of its worth must be found in such universal applicability to human need.

Surely, one who has watched for a whole generation the working of the gospel of Jesus amid the seething interests of our modern life should be able to arrive at some clear-cut conviction as to whether its present-day efficiency bears any satisfying witness to its divine origin. His observation, in any case, must react profoundly on his earlier faith, either to confirm or to destroy.

To very many of us it would seem that there is no escaping the conclusion that the divinest activities in the life of today are those of Jesus' creation and inspiration. One is reminded of that noble couplet, written of the mighty dead in a nation's past:

They passed, they passed, but cannot pass away,
For England feels them in her blood like wine.

The spirit of Jesus thrills in the noblest life-blood of this generation, moving it to endeavors worthy of the children of God. And though our civilization as a whole is still moved by suspicions and envies and hatreds, yet the eager impulse of hope and love born of God is strengthening every year—and its strength is rooted and builded up in the faith of Jesus Christ.

But here, straight across the path of our argument, lies the world-wide devastation of the great war—like a vast avalanche of misery that Christendom has deliberately brought down upon itself, at the close of the most prosperous and enlightened era of its existence. If the spirit of Jesus is living today, and even growing in its hold upon the hearts of men, how is it that this sum of all evils has come upon us?

It scarcely needs serious reflection to perceive how the aggressive militarism that gave it birth has reached its present deadly power, not under the fostering of any sort of Christian teaching or influence, but in direct hostility to it. There is need of plain speaking at this point, not in ill-will to any people, because the same anti-Christian element is present in every one of the great nations, but for the sake of the simple

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truth, which for many persons seems to be obscured.

This particular development has come out of an open estrangement from the teaching of Jesus. There is no true Christianity save that of actual fellowship of spirit with him who made love, mercy, and forgiveness the primary conditions of discipleship. And one needs only to consider for a moment the uncompromising demands of the Master, to recognize how essentially anti-Christian, rather than un-Christian, are the pride and arrogance and love of power that grow rank as tropical verdure in any class to which the pride of war is as the breath of its nostrils. It does not matter what race or people it is. The bulk of the German nation, for all that they are an enthusiastic unit in defense of the fatherland in danger, are as truly lovers of peace as are we in America. And, on the other hand, it is only too plainly evident that we of the United States have in our midst all the elements of a powerful caste who would gain their personal fortunes in promoting international ill-will and paving the way for wholesale human slaughter.

This is not the product of Christianity, nor the fruit of the influence of Jesus. The same spirit sent him to his death, and still today is secretly but bitterly hostile to his gospel of self-denying brotherhood and love. There are as many enemies to the spirit of Jesus in Christendom today as there were in Palestine of old, and there is nothing strange in the fact that they should still be strong enough to involve all Europe, against its better will and conscience, in the miseries of a strife that our Lord came to make impossible.

How unremittingly Jesus laid emphasis on the fact that it is mercy that God wants of men—not orthodox confessional worship, nor participation in the sacrament, nor even sacrificial gifts to him, but kindness to one another! And if we seek for the attestation of the living energy of Jesus among men today we shall find it on every battlefield of the almost endless front, where the Red Cross is seeking to undo something of the horror of cruelty that the sword has just achieved. We shall find it, too, in every detention and prison camp, where his messengers are striving to bring cheer and uplift to the millions of the captive. What we have seen of war and peace in our short lifetime has been enough, not to make us doubt the worth of Christianity, but to make us draw closer to the Jesus Christ who will yet bring war to naught, and to make us believe in his spirit and his message as the very revelation of God's will for men and nations.

It is not so much against the lurid background of war that the present influence of Jesus appears. The forces that he set in motion, and in which his spirit still lives and moves among us, are visible in every relation of human life. By no means are they always the official activities of his church, but their unfailing touchstone is that they are the direct outgrowth of fellowship with him. They are very far from being as widespread and effective as they ought to be, and as they would be were all Christian men disciples of Jesus in deed as well as name. Yet they serve to illuminate, from a thousand different angles, the personality of him who went about in Galilee doing good, so long ago. We estimate

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him justly through those in whom his spirit has free course today.

We look with amazement at his transforming influence upon peoples who are the most brutish of human creatures, least susceptible to any uplifting forces, because of inherited centuries of savagery and degradation. Here, e.g., are the tribes of West Coast Negroes in the hinterland of Old Calabar, well called the slum-dwellers among the Negro tribes. They were bloodthirsty, cruel, superstitious, and indescribably vicious and depraved. To them there came, not many years ago, the spirit of Christ incarnated in a young woman from a working home in Dundee, Mary Slessor—not a woman of genius nor an extraordinary person in any way, apart from her Christlike character, but one who had submitted herself wholeheartedly to the direction of the Master. She lived and walked among them for thirty years, reproducing imperfectly, yet as best she could, the ways and words of Jesus when he was among men. And with what result? The same sort of result that so astounded Darwin on the island of Tierra del Fuego. Her unfailing love actually broke down the old reign of terror, under which no man's life was safe. The unending tribal warfare came to an end. The immemorial customs of atrocious cruelty were gradually laid aside. And first by ones and twos, and later by tens and scores, they came to ask that they also might be counted as the disciples of him who brought joy and peace to men through righteousness.

In all this we are face to face with more than the benign but unaided influence of one good woman. We have to do with a redeeming energy that is divinely potent and merciful, that can forgive sin and cleanse the soul and recreate the affections, making a new creature in the face of almost incalculable odds. It is the communicated energy of Jesus, after nineteen hundred years. As one observes it closely and sympathetically, he is led to conclude that this transforming and almost miraculous energy of grace is not something that has filtered down from the Nazarene prophet through these many generations, but that it is a fresh and living force, potent and vital, because it is the directly imparted spirit and saving power of him who came to seek and to save the lost by love, and who said that he would be with his disciples to the end of time. It is new as today's sunlight, because it comes from the heart of God, and in its fresh and vivid power it is the witness that he is with us still.

We consider also the marvel—though it is a marvel so familiar in its general features as to be almost commonplace—of the fruitage of Jesus' life in the case of Miss Slessor herself. It is unmistakable that Jesus, when on earth, took peasant fishermen and, with their consent and co-operation, made them an intellectual and moral force that has not ceased until today. His fellowship made them great. And the ability to impart a divine fire that transmutes selfish men into the inspired messengers of God has not suffered through the ages. Mary Slessor was a drunkard's child. At the age of eleven she was forced to become the breadwinner of the family. At fourteen she was an expert weaver in the mills of Dundee. Thousands like her, from homes of bitter poverty

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and wretchedness, have gone the way of their environment and succumbed to the forces of evil that were too strong for them. But he who was a good friend to tempted girls in Galilee so long ago drew her to himself, and to a way of strength and safety that his companionship alone could have made possible for her. By the time she had reached young womanhood she was a trusted worker among the rough boys and girls of the Dundee slums. She longed for a life of service among those needier still, in the utter darkness of heathenism; and at twenty-eight she was sent out to the field of Calabar in West Africa.

She became a pioneer missionary among tribes not yet touched by the outermost fringe of civilization, whose character can be judged from the fact that their only imports were guns, rum, and chains. There she lived for the most part quite alone, always in frail health, and often racked with pain or helpless from prostrating illness. By sheer weight of character she made herself a name honored through all Nigeria, by government officials and traders as well as by the natives. She was "everybody's mother," and her name will be held in veneration over all that darkened region for many years to come. Her work has entered into the foundations of the Africa that is to be.

What are we to think of him who—if the clearest utterance of her own consciousness is to be trusted—wrought this work of power in and through Mary Slessor? We are all painfully familiar with the workings of untruth and feebleness and folly in human lives. We are surrounded on every hand by lives that are purposeless, apathetic, helpless to save themselves, and yet more helpless to bring anything of aid to others. That is the natural fruit of living by wrong principles—the degeneration and impoverishment of life. But here, all about us, we see this transcendent power of creative and transforming life, springing from belief in Jesus Christ and daily, conscious association with him. It replaces inertness and indifference with moral energy, and brings a divine beauty of human character where there had been the unloveliness of sullen resistance to the good.

Here, e.g., is a lad in college who is going wrong. What with his drinking and gambling and evil associations, he is living every day in defiance of his conscience, and has already grown morose and ill-tempered because of the inward division against himself. He is shirking his work and is in continual trouble with his professors. He has lost the power of close concentration upon any task, and is tormented with the knowledge that he is wasting his powers, and bringing sorrow to those who love him best. Yet partly in defiance, and still more in helplessness, he goes on his way downward, struggling pitifully from time to time to save himself before it is too late, but powerless to change.

Such a man is brought vividly face to face with the offered help of a living Jesus Christ; and after a fierce inward strife determines, as he says, "to give Jesus Christ a chance in his life." In that new strength he gives himself to God for better or for worse. And what a resurrection follows! We are not talking of religious theory or of any strange or rare experience, but of what

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every observant college man has had the chance to see. The evil habits fall away! The taste for forbidden things is somehow dried up at the source. The inward division ceases and the old moroseness and ill-humor give place to cheerfulness and a new spirit of good fellowship. The boy's power of work returns, and he finds his college duties easy and agreeable where he had thought them impossible. He is a man given back to society; and to the anxious father and mother at home he is a lost son restored. And so far as consciousness can analyze the situation, it is Jesus Christ who has done this. His power has been vital enough, when appealed to, to reach the lad in the crisis of his need, to pluck his feet out of the miry clay, and to set them on a rock.

This is what Jesus did once in Capernaum and Jericho. It is what he is doing today in every city and town of this new world. And what then shall we think of him, and of the worth of his claims, and of the truth of his gospel? Is he who brings truth and honor to its perfect flower only an outworn doctrine of men, himself untrue? As a matter of fact we measure his worth and truth by the reality of his present power to make a broken life worthy and true, and by that pragmatic measurement we find him infinitely good. Would we not cleave to such a Friend of men as that? Would we not trust his guidance in things of the spirit, without waiting for the final answer to all our doubts?

And if there are flaws in the pen-and-ink record of his life, there are no flaws in the testimony of this work before our eyes. It is no fruit of blundering or error that brings men accidentally to stumble into life abundant. We recognize it as part of a divine order of mercy and truth. And we believe from our hearts that he spoke truth when he said that he came to bring life to men, for here in our own lifetime we see the fulfilment of his words.

The element in our civilization of today that cheers us most of all, in spite of every appearance to the contrary, is the fast-growing spirit of brotherhood, that will not allow a conscientious man to look coldly or indifferently upon his neighbor's welfare. The demand for justice first of all, and then for something more than justice, in the relations between different classes and between capital and labor, is a part not only of awakening class-consciousness, but of an awakening response to the old, old teachings of Jesus. Millions of men in the past have read his story of the Good Samaritan with as honest a purpose to be true to his spirit as has any reformer of today; yet how incredibly slow were they to perceive some of its most obvious implications. But in our day the quickened interest in the personality of Jesus has led to a wider and more thoughtful study of his social teaching, and his spirit has gripped men's hearts and consciences in such wise that there is a new vision among them of what the Kingdom of God on earth should be, and a new dedication to its service. The moral awakening has of course spread far beyond the limits of the professed followers of Jesus, yet this rebirth of hope for society is, at its inmost heart, the fruit of a spiritual fellowship with this Elder Brother of all men. As men and women actually receive and assimilate the life-spirit of Jesus, and turn

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to him in loyal discipleship, they become helpers and saviors of society, because they have felt in their own souls the power and wonder of self-sacrificing love. This is what we have seen in our lifetime in thousand-fold repetition, until it is as impossible for us to doubt it as to doubt the procession of the equinoxes.

Last of all, in this fragmentary survey, one must give full weight to the fact that, even in this twentieth century, our human nature finds in a life of thoroughgoing Christian discipleship its own completest satisfaction. In a world of order and reason this affords a "tremendous presumption" that such a life is in harmony with an actually existing world of reality. If the inspiration of Jesus were somehow wearing out as a life-principle, if the motives centering in him were gradually growing pale and ineffective, leading men to weariness and disappointment as years multiply, it would justly raise doubt as to the abiding power of his spirit. But the opposite is the fact. It is a characteristic of middle age, under ordinary conditions, that the enthusiasms of early years tend to grow pale and ineffectual, if not altogether to die out. The generous flame of a natural faith in God and man with which we may have started out has been dimmed by so many shocks of hard experience that more and more we tend to protect ourselves from disappointment by trusting little and expecting less, and our high ideals of unselfish devotion are chilled into a commonplace acceptance of the present sorry scheme of things as more or less inevitable. How many there are whose once high faith in God's purpose and man's possibilities has died down into the "practical man's" tolerant indifference toward any urgent or aggressive Christian effort, and how many more whose lives grow poor and disappointing as they feel themselves losing touch with the sources of any passionate devotion to any cause, however great.

But it is the inseparable note of any genuine and living association with Jesus Christ that the springs of enthusiastic motive are kept fresh and living. One simply cannot share his spirit without being filled with a great purpose and a great expectation, that do not wear threadbare with the years. Other life-motives are conspicuously inadequate. The passion for money, which seems to be the prevailing ambition in our own land, for all its fascination most often leads anywhere but to contentment and strong peace of soul. The search for pleasure tragically soon becomes a heartbreaking weariness. Even the noblest ends can show no fruit of steadily deepening satisfaction such as the fellowship of Jesus bears. As A. C. Benson has recently said of Dante Gabriel Rossetti, who with his great open nature certainly "warmed both hands at the fire of life," "from the beginning of the world the persistent care for outward beauty has brought with it weariness and satiety of spirit." Could one find anywhere under heaven an honest and earnest disciple of Jesus to whom the multiplying years of endeavor to serve him have brought only satiety and weariness? To anyone who has known many followers of Jesus the anomaly is unthinkable. Human experience, with infinite repetition and variation, bears witness that

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he is still a spring of hope and life and joy to all who make him the Master of their lives.

All these things we have seen, year after year, for many years. Especially if fortune has been kind to us in throwing us with those whose chief interest in life is their unselfish devotion to the Kingdom of God, our whole horizon has been filled with the evidences of a redeeming energy, still working in our world in myriad ways of beneficence and power. This ever-widening stream of the most costly energy in life—the energy of love—leads back to Jesus Christ. Historically it leads back to him through weary centuries of alternating aspiration and disappointment; but experimentally it springs direct from him who is now, in our day, the revealer of God to men through living contact with our souls.

How then can we, who want the best in life, turn doubtfully away from Jesus Christ, because we cannot grasp the mystery of his infinite service to mankind? How can we do other than believe in him, even though our faith be so sharply hedged about with limitations that we fret ourselves against problems that we cannot answer? Judged by the present-day witness to his influence, he is still what he once claimed to be, the Friend of sinners and the great Minister to needy men. We need him, for ourselves and for the needy world that misunderstands him, beyond all expression. To let him go would be not only to lose the order and purpose from our lives, but to find ourselves abandoned to the harsh vicissitudes of later years, with only mocking voices all about us, proclaiming moral chaos where we had looked for law and love.

And so we believe in him. Not because of church or council or creed, not because we have been trained or bidden so to do; not even because we long for the comfort of such a faith, but because we cannot be our truest selves and not yield ourselves to his direction. Our faith is the fruit of our experience of ourselves and God; it is our response to the voice of God in our own souls. And on it we would build further trust in God and in his ways, as our eyes may be opened to their truth.

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CURRENT OPINION

We welcome the following kindly criticism from our good friend, Dr. Clark, whose contribution to the development of religious education we highly esteem.

The question of the healthiest religious development for boys and girls is one of great delicacy. Much investigation still remains to be done, and we must expect that there will be certain differences of opinion. We are glad to say that "speaking in meeting" is not made of prime importance, and we recognize, of course, the value of the practical activities of the junior and intermediate societies. Yet, while children and boys and girls should certainly be taught to pray and to express themselves naturally on religious subjects, our question would still be whether this is best done in a meeting that has a somewhat general or public character.

TOKYO, JAPAN
February 29, 1916

To the Editor of the "Biblical World":

In your issue of January, in a valuable article on "The Study of Religious Education," when speaking of the Christian Endeavor movement, the author writes: "Unfortunately junior societies were formed for children and Intermediate societies for boys and girls, each conducting prayer and testimony meetings in imitation of their elders."

May I be allowed to make one or two remarks on this statement? The average age of the Juniors is at least twelve, and of the intermediates fifteen to eighteen or nineteen—not so young as the author implies. That is a small matter. Their meetings, however, are not conducted "in imitation of their elders." The Juniors always have an older person for their Superintendent who leads them in their devotions, their scripture study, and their religious activities; and their own participation is of the simplest and most natural kind. Practical service and training is made of more importance than "speaking in meeting." The Intermediate or "High School Societies," as they are sometimes called, also have an older person for Superintendent, and the participation of the members in the meetings and their activities is always so far as I know appropriate to their years and experience.

These societies are rapidly multiplying in all lands, and I have never heard from any one who has studied them carefully, that they have promoted a priggish, precocious, or unnatural type of religion. I do not undervalue the work of the Boy Scouts, which the author of the article prefers to the Junior and Intermediate Endeavor Societies, but surely it is as well worth while for young Christians to learn to pray, to express themselves naturally on religious subjects, and to do actual service for others along Christian and philanthropic lines, as to learn to tie knots, to start a fire without matches, and to do the hundred other useful and helpful things that the Boy Scouts undertake.

I heartily believe in the work of the Boy Scouts, when kept free from militarism, but I see no reason to slur, by implication, organizations which the church certainly needs if she is to have trained workers in the future.

FRANCIS E. CLARK

The Value of the Fourth Gospel

The special importance of the Fourth Gospel, according to Rev. Buchanan Blake, B.D., of Glasgow, in a discussion of "The Teaching of Jesus in the Fourth Gospel," in the *Interpreter* for January, arises from two facts: first, that it was the last Gospel to be written, and secondly, that it was a spiritual Gospel. In this way it became the church's summing up of its belief concerning Christ. For this reason it should have obtained more attention as a contribution to Christian thought than has yet been given it.

To the writer of the Fourth Gospel Christ appears throughout his whole progress in that essential glory in which the faith of the church had learned to behold him. We have here what the church believed Jesus to be, and this representation

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of Christ has for us supreme worth. "It is a revelation to us of highest authority, a 'Word of Jesus' rather than words of Jesus." It is a gospel about Jesus based upon the gospel of Jesus, and reveals his heart in all its fulness.

The author of the Gospel adopts the method of the Old Testament writers, and speaks for God as a prophet. Jesus is represented as saying what the church hears him saying. Viewed in this light the gospels are not chronicles, nor biographies; they are interpretative and representative documents. The facts find their true value in interpretation. "The action has receded into the background, but the Personality of the Actor, His purpose and aim, have come to the foreground, and stand out in more distinct relief." The true historical has become the spiritual, that is, it has been set in fuller light and perceived more clearly, since ideas, not events, are the true realities.

The author of this last Gospel found that the messianic concept did not adequately set forth the glory of the church's Lord. The new era in which he lived demanded new categories, and new modes of representation. Since the best thought of the time used the terms Logos, Light, Life, and the like to express its highest thinking, he too would employ such terms to commend his Master to his own age. But all the time the meaning of these terms was transcended. Everything gathers round the person of Jesus. Men are not asked to have faith, and religious knowledge, but actually to believe in him. He is the self-evidencing person, the life and light of men. He is more than Messiah; He is the Savior of the world, the Son of God.

The Age of Salome

Professor Jean Psichari, in the *Revue de l'histoire des religions*, gives his attention to a consideration of "Salome et la Décollation de Saint Jean-Baptiste." M. Reinach has ventured the opinion that at the time of the death of John the Baptist, Salome could not have been more than fourteen years old. This reopens the question of Salome and her connection with the death of John.

Neither Mark, Matthew, nor Luke mentions Salome by name. This fact seems remarkable when we recall that the name was well known among the early Christians (Mark 15:40; 16:1). The narrative in Mark 6:14–29 has all the marks of an anecdote which circulated in an isolated community. It is one of those hearsays (*out-dires*), which passed from mouth to mouth with vague outlines and heightened touches, and without any great historical precision. The passage represents the increasing horror of the Christian community over the death of the forerunner of the Messiah. It does not report a fact; it conveys a judgment ("Il faut bien se garder de croire que c'est là un *fait* qu'il constate, c'est un *jugement* qu'il porte et des plus durs").

Josephus, the only professional historian of the time, does not know anything of the beheading of John (*Ant.* xviii. 5, 2). John is put to death for purely political and religious reasons in which women take no part. The account given in Mark (more briefly in Matthew and Luke) is made up of analogies, partly from the book of Esther (2:9), and partly from legend.

Who Sent Apollos to Corinth?

Professor Rendel Harris in the *Expositor* for March undertakes to say, in Paul's warnings to the Corinthians [(I Cor. 3:6; 4:15; 3:10) he is strongly tempted to read Ἀπολλὼς for ἄλλος in 3:10, as answering to 3:6,] have Apollos in mind. Thus the triad of the first epistle "Paul, Apollos, and Cephas" reduces itself to a pair, Paul and Apollos. Paul's warnings create an atmosphere of hesitancy and untrustworthiness regarding Apollos. He does not appear before us with a conversion to tell of, like

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St. Paul, but as the subject of an illumination mediated by the teaching of Aquila and Priscilla, another pair of primitive Christian apostles, whom St. Luke makes almost as shadowy as Apollos himself.

The source to Apollos' mission to Corinth is to be found in the Western text of the Acts (18:27), which reads:

"There were even certain Corinthians sojourning in Ephesus, who heard Apollos speak, and begged him to cross over with them to their own city; and when he had intimated his consent, the Ephesians wrote to the brethren in Corinth to receive the man, etc."

Combining this with the received text (18:27), it is likely that it was Aquila and Priscilla who wrote the "letters of commendation" (cf. II Cor. 3:1) which Apollos took with him to Corinth. (There is nothing in Greek usage to forbid the application of a masculine plural [here οἱ ἀδελφοί] to a male and female pair.) The Western text has simply misunderstood the meaning of the title "the brethren," and substituted the Ephesian Christians for it. So it was Aquila and Priscilla who sent Apollos to Corinth.

Isaiah and the War

In the March number of the *Expositor*, Rev. Professor J. E. McFadyen, D.D., of Glasgow, has an interesting article on the above title. He says: "Of all the facts of Isaiah's time, the most lurid was war. Always present as a specter and a possibility and very often as a grim reality, throughout the whole Old Testament the sword holds a pathetically prominent place. From many a page it flashes, made as lightning, sharpened for slaughter (Ezek. 21:20)."

The prophet describes war as a species of cannibalism, Where no man spareth his brother, but each eats the flesh of his neighbor (9:19 f.). But dreadful as war was, Isaiah welcomed it as the stern vindication of the moral order, which he had so passionately urged and they had so persistently defied. Upon the grim fact of war, as upon every fact, the prophet put a moral meaning. To him it was first a penalty, second a call—a penalty for sin, especially national pride and social injustice. It was a call to the nation to return to the moral law they had forsaken. His philosophy of war was: "If ye refuse and rebel, ye shall be made to taste the sword" (1:20). National pride was one of the greatest of sins. When a nation began to boast, then it was time for her pride to be punctured by the sword of the enemy. It is after all JHWH who brings war (9:9 f.).

Phoenicia is a symbol of the spirit of commercialism. She boasts of being mistress of the waves but JHWH hath purposed her humiliation. War may be a chastisement for social injustice. Chap. 5 summarizes the vices of contemporary society, and the woes incident thereto. These vices are the evil-smelling grapes, which the vine, Judah, brought forth even after JHWH had expended so much care, as the Great Vine-Dresser. This vineyard bore such wild grapes as the exploitation of the poor; devotion to drink and pleasure; skepticism and scorn of the moral order. He gives us a picture of the leaders themselves, brutally intoxicated, within the sacred precincts of the Temple. Blind drunk, He sobers them by summoning His armies from afar. He raises His banner and whistles to His foreign warrior-servants at the ends of the earth. Then he describes the terribleness of their coming. But deeper than the meaning of war as a penalty is its meaning as a call. Its divinely intended purpose is that the people should return unto Him that smote them and seek JHWH of Hosts.

The people did respond with a ritual response, but JHWH demanded a moral response.

The author of this article thinks war is calculated to sweep away deception, whether political or religious, and lay bare the moral foundations of human society.

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War, if it be terrible enough, if it leave a trail of fire and smoke and desolation, will do more to arouse an apathetic people than all the appeals of all the preachers.

Isaiah believes that JHWH is the Lord of history. His faith in Israel was in his belief that, chastised as she was and must be, she still held a place of transcendant importance in the purposes of God for the world.

The Desert of the Exodus

The *Methodist Review* for March has a very interesting archaeological study by the editor, Dr. William V. Kelley. It is a history of the surveys made of the desert through which the Israelites are supposed to have passed on their way from Egypt to Canaan, together with some other matters pertaining to that field.

The type of country described by the author of the Pentateuch, and later by Jeremiah, as the wilderness, of all things desolate and detestable, is the same old desert today; it is said that in all this desert through which the Hebrews are supposed to have passed, there is only one stream of living water. "The wearying monotony of senseless rounded hills and unmeaning valleys makes it one of the most inhospitable of all deserts."

It has been the subject of thorough study and careful investigation age after age down to our own day. Scientific exploration has been applied to almost every square mile of it, because of its biblical associations and its vital connection with early Hebrew history.

The last and greatest of all surveys that have been made was that of two British officers, Captain Newcombe and Lieutenant Greig, in 1913–14. Their work was in the Negeb and completed the survey of the entire Peninsula of Sinai. This information has been of great value to the British army during the present war, but that very fact has kept the society from the publication of the most valuable maps, although it did publish the archaeological information in a volume entitled *The Wilderness of Zion* (1915).

The rocks and stones so abundant in this region are fully described in this book. Limestone, diorite, flint, and sandstone are especially treated. An absence of trees is noted, though there is plenty of broom and some juniper and tamarisk, but all dwarfed and used only for fuel.

Violent and incessant rains fall in the winter and wash away what soil there is, and the succeeding summer parches everything. The climate is thoroughly bad. Some think it has changed since the Exodus, but there is no evidence that it has ever been otherwise.

There is a remarkable scarcity of monuments, even those of the Stone Age being extremely few, showing that man even in his rudest state could not endure here. Very few flint implements are to be found. Many have been found, but have proved to be of natural origin.

This desert enjoyed one short period of civilization, that of the Byzantine age. The emperors of that period had to maintain posts along the route from Syria and Mesopotamia to Egypt and Southern Arabia, so that military posts were established. Along with the soldiers of the emperors came the soldiers of the cross. This was particularly the age when the pious sought desert solitudes in order to win their own salvation and made the most forsaken places their hermitages. With great thrift, the Byzantine emperors sought to maintain their posts with as little outside cost as possible, and so they had these people dig cisterns, reservoirs, and dam up narrow canons, and so impound the winter rains; and with this a splendid system of irrigation and of cultivation was brought about which made the desert for a time blossom as the rose. When the emperors had to withdraw their armies for the conquest or defense of

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other fields, all this territory went back into the hands of the Arabs, and desolation reigned as before.

The remains of this period still astonish the traveler. There is a remarkable absence of tells south of Beersheba, which indicates that the desert of El Tih was without inhabitants prior to the Byzantine period.

What Is the New Birth?

"The New Birth and the Conversation with Nicodemus" is the subject of an article by Rev. R. E. Neighbor, of Indianapolis, in the *Review and Expositor* for April. Jesus was content merely to state the fact of the new birth. He did not argue it. The new birth is in its very nature an ultimate fact. It lies in the region of experience, and not in the region of the understanding. It therefore lies beyond our ability to explain. No one knows what life is even in its lower manifestations. Spiritual life also is a mystery. Its origin and nature lie beyond us. We can know nothing beyond the fact of its experience. The theologian is as helpless as the biologist. The teaching of Jesus in his conversation with Nicodemus is in true accord with modern science. The Christian life in its origin, progress, and consummation is nothing other than the life of God in the soul of man, and in that lies its mystery.

Helping Moslems to Understand "Begotten of God"

An interesting light is thrown upon the notion of divine sonship by a discussion of the phrase "begotten of God" by Duncan B. McDonald in the *Moslem World* for January. The Arabic *mawlud* may mean "born" or "begotten," i.e., it may refer to the mother or father, as may also γεννηθέντα, but it can only be used of actual birth. The problem is how to make plain to the Moslems that "begotten" is not to be understood in any physical sense in the phrase ἐκ θεοῦ ἐγεννήθησαν (John 1:13; 3:3–5; cf. I John 2:29; 3:9—4:7).

A peculiarity of the Moslem experience is that though the individual is brought into a truly religious attitude before God, and into an intimate relationship to him, yet this relation never becomes filial; it remains that of a creature, an *abd*. The same difficulty arises as to the nature of the sonship of Jesus. This is due to the fact that in the time of Mohammed the Meccans made their Allah the father of subordinate goddesses and actual sons. All this was an abomination to Mohammed, and to eradicate its possibility he denied any fatherhood to God even of the most spiritual or metaphorical kind. To him Jesus was a creature only.

The answer to the Moslem difficulty is to point out that this is not the only sense of the word. Individual believers are said to be begotten of God (Titus 3:5) in exactly the same terms as Christ (παλιγγενεσία). The Arabs have a phrase to express regeneration (*al mīlād aththānī*). By this experience men enter into an immediate and vital relation to God issuing in obedience. In this experience men are begotten anew, and from above. This is an event as real in the spiritual world as our first birth in the material. Individuals are said to be begotten of God in exactly the same terms as Christ, the one point of difference being that monogenes (μονογενής) "only born," or "only one" (Arabic *wahīd*), used normally of an only son or daughter both in the New Testament and LXX, is used theologically only of Christ. The expression "begotten" then need not be physical, but may indicate a relationship purely spiritual and denote a direct, creative working of God in the souls of men—a personal experience.

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THE CHURCH AND THE WORLD

MISSIONS

German Missions in India

The removal of all German missionaries from their fields in India created a very difficult and embarrassing situation for those responsible for missionary enterprises. But the spirit of Christian brotherhood has done much to redeem the situation, for in many instances the work of German missions has been added to the tasks of the representatives of other nationalities. The directors of the Leipzig mission, the largest German mission in India, which was at work in Madras Presidency, have legally made over all the property to the Church of Sweden Mission. And the London Missionary Society permitted one of its missionaries to go to Shiyali and take charge of the high school there. The Basel Mission, working on the west coast and in Bombay Presidency, is international, but since all the German missionaries have been interned, the Swiss and British have done their best to man the stations. Other instances of the efforts to keep open mission fields which have been interfered with by war precautions confirm our opinion that the missionaries in India are doing their utmost to measure up to the pressing demands of the present.

Y.M.C.A. Work among the Prisoners of War

Some time ago Dr. Mott issued a call for volunteers to do work among the prison camps of Europe. Since that time Rev. F. P. Haggard, formerly home secretary of the American Baptist Foreign Mission Society, has responded to the call. He will go as a representative of the International Committee of the Y.M.C.A. to take charge of the work in Russia among the German, Austrian, and Hungarian prisoners of war. We are informed that in Siberian Russia there are concentrated in prison camps over one million Teutonic soldiers. These soldiers have all their time on their hands and have shown themselves responsive to kindness and to truth. The Russian government has granted the International Committee of the Y.M.C.A. permission to work among the Teutonic prisoners of war on condition that Germany and Austria would give a similar permission. This condition has been accepted, and now a great field has been opened to the Y.M.C.A. It is believed that unselfish and devoted service under American leadership will do much to promote a healthy feeling when the war ends.

The Missionary Idea

The genius of Christianity is rich in resourceful ideas that impart vivifying energy to every truly great achievement. Among these ideas, there are some which stand out prominently by reason of their universality of application and their singular fruitfulness. Such is the missionary idea. The missionary idea is to bring Christian truth, with all its beneficent effects, to all men, and thus to unite them in the one great kingdom of God. In this sense it embraces mankind, without limitation of time or place, without distinction of caste, condition, or race. The missionary idea is not only all-embracing, it also towers above all other human endeavors by its characteristic disinterestedness. Its aim is neither self-conservation nor worldly achievement. It comes forth and proposes to sacrifice all that it can claim as its own in order to gain all men to the truth of Christ and to eternal happiness. It is on this account and by reason of the predominant

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force of the missionary idea that it has been styled the "Idealism of Christianity." Such a statement of the missionary idea, as may be found in the Roman Catholic *Ecclesiastical Review*, is well worthy of our attention.

Foreign Missions and Methodist Union

Under the title "Foreign Mission Problems and Methodist Union" Bishop E. R. Hendrix has written in the *Methodist Review* an exceedingly informing article on the relation that foreign missions have to the present-day movements towards church union. His view is given point because he writes at a time when his own church body is seriously considering the advisability of forming a closer union of the various branches of Methodism in America. He says that such a movement is in direct accord with the direction in which the foreign-mission movement is headed. Indeed, he is inclined to think that much of the enthusiasm for church union that is abroad in America today is a kind of reflex from the foreign-mission field. Such efforts as the consolidation of the missionary work of the Presbyterian church in China, for instance, have meant a great deal to the formative thought of religious leaders at home. It is becoming more and more clear that the 164 denominations in America and the 183 denominations in Great Britain represent a divided church as well as a condition which needs considerable adjustment. Protestant foreign missions alone represent 377 boards, 24,092 missionaries, and expend annually over thirty million dollars, without working together in love, or learning highly to esteem each other in love for their works' sake. However, the impact of dense masses of heathenism has helped to overcome to some degree this lamentable state of affairs. It is not surprising, then, that the foreign missionary welcomes heartily the proposed movement toward union in Methodism.

Missionary Conference in Cuba

Following the much-discussed congress at Panama a conference was held at Havana, Cuba. A considerable number of delegates to the Panama congress attended the Cuban conference, so that the official count showed that 120 delegates, from the United States and Cuba, had registered. Although the Roman Catholics count a large proportion of the population of Cuba among their following, it is apparent that Rome has very little influence on the political affairs of the country. But it has been admitted that there is a noticeable indifference to all religion, and this situation presents the missionary with his chief problem. At the conference this lack of desire for religion confronted the delegates as a serious problem. Nevertheless, questions of comity and overlapping were dealt with, and it is anticipated that duplications will be corrected in the future. The most important result of the conference was the appointment of a committee of conference for Cuba, to work with the large central committee provided for at the Panama congress.

RELIGIOUS EDUCATION

The Advance of Education in the Southern States

Experts who have been working under the direction of the General Education Board inform us that considerable progress is being made in secondary education in the southern states. The board supports professors of secondary education in 11 states and agents for negro education in 7 states. Eight new high schools were started in Florida last year; 11 in Virginia; 4 in Alabama; 8 in West Virginia. New high-school buildings were opened in Kentucky at a cost of $495,000; in Mississippi at

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a cost of $410,000; in Alabama at a cost of $303,750; in Arkansas at a cost of $355,000, and in Tennessee at a cost of $154,500. It is said that the negro rural schools of the South are showing perceptible improvement, and the industrial teachers provided by the Jeanes fund are adapting the education of the negro to his real needs. In other parts of the country it has been demonstrated that advance in secular education creates a demand for a corresponding improvement in religious education. It is to be expected, therefore, that those who are responsible for religious education in the southern states will take steps to promote the advance of religious education.

A Plea for the Catechetical Method

Dr. De Vries, writing on religious education in the *Living Church*, April 15, makes a plea for the restoration of the catechetical method of teaching. He acknowledges that the method is frowned on by some modern, scientific pedagogues, but he is not persuaded that this is sufficient reason for the abandonment of a practice which has produced such splendid results. The real reason, he says, for the decline of catechetical teaching is the incompetency of the clergy for this aspect of their work and the increasing pressure of their Sunday tasks. Accordingly, he urges that public catechizing may be made effective if the clergy will equip themselves for this aspect of religious teaching, and if, in addition, they will sufficiently prepare themselves for the particular lesson. Our writer tells of the catechetical foundations that were laid in Northern Italy by Charles Barromeo, and of the far-reaching influence they have had since then, and how widely the practice continues to the present. Similarly, in England: into the very life and effectiveness of the church and state of England today have entered public catechizing such as were given sixty or seventy years ago at Christ church, Westminster. If the catechetical method of instruction could be re-established as an aspect of religious education, Dr. De Vries thinks that a great source of help would be found. He expresses the desire that in "our great American cities one or two clergymen of special gifts and attainments would cast aside minor things and address themselves to the task of instruction in the church on Sunday afternoons."

Personal Oversight for Seminary Students

A writer in the *Living Church*, April 29, expresses his opinion that the average seminary student is in more urgent need of personal oversight than anything else. From the viewpoint of religious education it is of more importance that this need be met than that an adjustment be made in the student's studies or curriculum. This urgent need arises because the student passes through a period of transition which introduces him to grave intellectual and spiritual experiences. Some are troubled with certain difficulties of faith; others feel the wonderfully subtle and appealing claims of Rome, or else swing with the pendulum to the opposite extreme of materialistic rationalism; yet others are vexed with problems of conduct and the inner religious life. In the life of the seminary student the companionship of fellow-students and the instruction of teachers are both highly valued, but they do not meet the need indicated above. The fellow-student either does not know of the inner struggle of his companion, or else is not competent to give the assistance needed. On the other hand, the teacher of the seminary who might be able to give the student the direction he needs is usually unaware of the turmoil that takes place in the student's life. The writer asks that attention be given to the intellectual and spiritual struggles of seminary students, and he advocates a plan whereby intimate and sympathetic oversight of the students be had.

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CHURCH EFFICIENCY

Five-Year Programs

The five-year program that has been adopted by the Northern Baptist Convention has already made a stir among the churches. Truly it might be said that the wisdom of this program has even now been demonstrated by its effect upon the individual churches. But even so, the influence of this move on the part of the Baptists of the northern convention is not to be measured fully by the success of the undertaking itself. Consideration must be given to the incentive it has brought to other religious bodies. For instance, the *Canadian Baptist*, April 27, gives a detailed account of the five-year program that is about to be adopted by the Baptists of Western Canada. This program is formed on the plan of that of the northern convention, but, since the Baptists of Western Canada are numerically fewer, their program is not nearly so ambitious. Its chief concern, however, is with church membership, finances, missions, educations, and evangelism. Certainly the five-year program will prove its value in the proportion in which it is made a success among the Baptists of the northern convention; the larger worth of the program will be seen when we realize how many other religious bodies are being impelled by it to greater activity.

Movements in Methodism

The religious press is at the present time considerably interested in the questions faced by the General Conference of all the Methodist churches in the North, which met at Saratoga in May. This gathering convenes only once in four years and is the source of final authority in the Methodist church. One of the main issues was the contemplated unification of American Methodism. This means the bringing together in one organic body the Methodists of the North and the South, as well as the body known as the Methodist Protestant. The New England conference, recently held at Worcester, reaffirmed and made more nearly unanimous its attitude respecting amusements, that indulgence in card-playing, theater-going, and dancing should be determined by the individual conscience and not by a precise rule of the church. Furthermore, the annual conferences of Methodism have been voting on three proposed amendments to the constitution of the church, and the results of the balloting will be reported to the General Conference in May. The first proposal is for "bishops for races and languages," which is chiefly intended to make possible the election of a colored bishop to carry on the administration of colored conferences. The second would give retired ministers an honorary standing in the congregations which they attend as lay worshipers. The third would invest the bishops of the denomination with power to veto legislation of the General Conference which they consider in conflict with the church constitution. This last proposal has not proved at all popular, and the church is evidently not in the mood to enlarge the bishops' prerogatives. Also, there is a strong desire for some reorganization of the benevolent boards which will unify their appeal and bring all the related agencies in other lands into line.

Proposed Union of Free Churches in England

The National Free Church Council of England, which held its twenty-first annual meeting recently in Bradford, will, for years to come, be regarded as important, because of the official sanction which it gave to the ideal of a "United Free Church of England." For the past six years Rev.

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J. H. Shakespeare, one of the most eminent of English Baptist clergymen, has been an ardent exponent for such a union of the Nonconformist denominations. Rev. Harold E. Brierly, son of the famous essayist "J. B.," published in the *Christian World* a series of articles declaring that Nonconformity in England was steadily losing. During the winter the various denominations published their statistics for 1915, and these statistics showed with dismal uniformity a continued decline in their membership and Sunday-school attendance. In his inaugural address as president of the National Free Church Council of England for 1916, Mr. Shakespeare declared that the free churches are in the throes of a great trial, that denominationalism is not making an appeal to the nation at large, and that it is making less and less appeal even to the members of the churches themselves. It was admitted, however, that there is at present no hope of an organic union of denominations in England; but it is thought that a federal union, "on the model of the states of America," is possible as a step toward a final solution. The views of Mr. Shakespeare were supported by Dr. T. B. Meyer, who moved that the council should "record its strong approval of the principles and proposals outlined in the presidential address." This motion was heartily and unanimously indorsed.

Prohibition in Canada

War conditions in Canada have had a marked effect on the liquor traffic. On March 13 the Province of Manitoba passed the Manitoba Temperance Act, with a majority of 24,278. Since then the Ontario legislature has passed a bill which provides for the prohibition of liquor traffic from September 16, 1916, to June, 1919, at the close of which period the question will be submitted to the people. In the meantime the provinces of the Canadian West, excepting British Columbia, have adopted similar bills, and at the present time the legislature of British Columbia is preparing a prohibition bill. Similarly, Nova Scotia and Prince Edward Island are making moves in the same direction. It is asserted upon the authority of the *Toronto Globe* that before the end of the present year the Province of Quebec alone, of the provinces forming the Dominion of Canada, will retain the liquor-licensing power. The last two months have witnessed great conquests in the name of temperance. Four years ago the leader of the Liberal Opposition introduced a prohibitory bill, and it was laughed out of the House by the Conservative government. But the war has had a sobering effect upon those in office, and both parties are now agreed upon the necessity for the total suppression of the traffic.

Episcopal Church at Chappaqua

Rev. Dr. and Mrs. Frank M. Clendenin have deeded and transferred to the diocese of New York the beautiful church at Chappaqua, built in honor of their daughter Muriel, and which is also a votive offering for the union of Christendom. The church is situated in a lovely valley, has four acres of land, and is built of stone. It is said to be one of the most beautiful country churches in America. The edifice is an exact reproduction of an old church at Monken Hadley, twenty miles north of London, which was built in 1400. The present vicar of the original church has taken a kindly interest in the new building, and sent a window taken from the old English church to be incorporated in the building here. The dial upon the side of the church was given by a Roman Catholic priest. The icon for the door of the tabernacle on the altar was given by the late warder of the Russian cathedral, and was blessed by the Russian archbishop. Also there are gifts from Protestant friends as well as from those of the Anglican communion.

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BOOK NOTICES

Japanese Expansion and American Policies. By James Francis Abbott. New York: Macmillan, 1915. $1.50 net.

This is a much-needed book. It should be read by all leaders of public opinion and by all conscientious voters. Most of us are so completely occupied with our own little, narrow, selfish concerns that we do not see the vital connections of those concerns with the larger concerns of the whole world.

One of the points at which we are in great danger of being misled is in our relations with Japan. There are real problems. But, fortunately, we are able through numerous well-informed popular books by competent authorities, to get with comparative ease the material out of which to make up our own minds.

This book is one of the best. Its author was for some time instructor in the imperial Japanese naval academy. He is accordingly posted on the military side. His pages all show, too, wide and sympathetic knowledge of diplomatic history. Moreover, and what is very necessary, he is himself built on a large plan. So without being for or against Japan, or, indeed, for or against any of the nations involved in his discussion, without blinking any of the problems that arise, squarely facing facts that come up from all sides, he puts the whole case in a nutshell, clearly and concisely.

Most of us are very ignorant of oriental affairs and of our vital relations to them. But if we are going to do the best thing just for ourselves—putting it on the lowest ground—it is as clear as noonday that we must begin somewhere to be intelligent. Now, Mr. Abbott's book is a good introduction to the whole oriental situation. Japan is central. In tracing the growth of Japan in her numerous and varied relations, he passes in review most of the pivotal points in which China, Korea, Russia, Europe, England, and America are concerned. He deals with facts and lets facts do the talking. If motives are in evidence, it is because they were first in the facts, and a scientific treatment of the facts brings them into the light. Thus the reader comes to the end of the volume with a broadened and clarified sense of justice, and with the appalling consciousness that unless justice can prevail the outlook is dark enough.

Let us not, then, for a moment, in our smug complacency, suppose that a clash in the Far East is not going to affect us in the Far West. No man any longer can live to himself alone. Professor Abbott suggests many thoughtful, feasible, just, first steps towards the avoidance of the clash, and these suggestions deserve careful attention.

The Book of the Prophet Isaiah, Chaps I–XXXIX. In the Revised Version, with Introduction and Notes. (The Cambridge Bible for Schools and Colleges.) By J. Skinner. Cambridge: University Press, 1915. Pp. lxxxv+314. 3s.

The first edition of this commentary appeared in 1896 and has been several times reprinted. The present edition has been completely reset and largely rewritten. The most marked change is from the text of the Authorized Version to that of the Revised Version. This carries with it the total disregard of the poetic form of the prophetic literature which characterizes the Revised Version. The Introduction to the book has undergone a thorough overhauling, the history of Isaiah's times is rewritten, and a new section is added on Egypt's relations with Palestine. New judgments and points of view continually present themselves. A much more definite position is taken to the effect that Azri-Yahu of Ya'udi was not Azariah of Judah. A more sympathetic attitude toward the political program of Ahaz is manifest. Sô, king of Egypt, is identified with Sibir of Muṣri rather than with Shabako. The date of Hezekiah's accession is changed from 727 to 720 B.C. An exposition and criticism of the theory that Sennacherib twice invaded Judah is now added. The Immanuel prophecy in Isa., chap. 7, is reinterpreted and its explanation found in the view that Isaiah and his hearers alike had in mind the common oriental expectation of a coming messiah. Isaiah expected the fulfilment of that hope in connection with the Syro-Ephraimitish war. On the whole, this edition evinces a much more historical point of view and spirit than its predecessor. It is now second to none as a popular, yet reliable, interpretation of Isa., chaps. 1–39.

Personal Religion. By Charles Herbert Rust. Boston: Gorham Press, 1915. Pp. 279. $1.25.

Mr. Rust reflects, in these addresses, his fundamental interest in an honest and warm-hearted ministry of evangelism. He believes that it is possible for a Christian, today, to face the facts of life fairly and yet maintain a faith in God and truth which will be truly contagious and uplifting. The message of this book would be immeasurably strengthened if the author were to carry his study of New Testament sources farther, and if he felt that he could dispense with the remnants of a conservative theology which serve only to obscure the meaning of our great Christian convictions.

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The Literary Primacy of the Bible. By George P. Eckman. New York: Methodist Book Concern, 1915. Pp. 209. $1.00.

This clearly printed volume contains the second series of the Mendenhall Lectures delivered at De Pauw University. They are six in number. The first gives the title to the book. Then follow chapters on poetry and oratory, fiction and humor of the Bible. The last three chapters survey the Bible as the most persistent force in literature, as ethical, as spiritual, and as inspired literature. The divisions between the lectures are kept fairly clear, although it is not easy to make the exact distinctions that the titles indicate. The most uncertainty is between i and iv. The author has brought together from a wide range the testimony of men concerning the worth of the Bible. His consistent purpose is to lead his hearers and readers to go directly to the Bible and make it, rather than books about it, their object of study. He quotes with evident approval the significant words of Professor Richard G. Moulton, "There is yet one thing left to do with the Bible: simply to read it." We hardly agree in the judgment (p. 127) that Moffatt's translation of the New Testament is in some parts "almost a vulgarization of the Scriptures." The treatment of inspiration is clear and sensible on pp. 183, 186. There are so many quotations that an index ought to have been provided. These lectures are especially valuable just now when the American Bible Society is celebrating its anniversary. It will serve its purpose best if it encourages a more general study and reading of the Bible itself.

The Elementary Forms of the Religious Life. By Émile Durkheim. (Trans. by J. W. Swain.) New York: Macmillan, 1915. Pp. xi+456. $4.00.

Students of primitive religion will welcome this translation of an important work. The author's purpose is not so much that of the philosopher as to analyze the simplest religion known, in order to determine the elementary forms of religious life. These elementary forms he finds particularly among the Australians, but he draws much illustrative and parallel material from a knowledge of other religions. Durkheim has another, but, as he regards it, a secondary subject of research, namely, the genesis of fundamental notions of thought which he believes to be religious. But the word "religious" with Durkheim is a synonym of "social." A religion is a unified system of beliefs and practices relating to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite into one single moral community called a church, all those who adhere to them. He would not base such beliefs and practices on fear, but on a sort of rational optimism. Founded on reality, it enables men to move out into a larger sense of their social relations, with the confidence that society has laid the foundation of religion. Religion to him is therefore not strictly idealistic, but realistic, for there is no other religion than that which actually exists. But the ideal is not altogether lacking. The sacred is that which is added and above. Thus idealism is involved in religion. The ideal world depends on beliefs which it can touch, and is thus naturally productive of social life. The ideal society is not outside of real society, but a part of it. Religion therefore is not an affair of the individual as such, but of the collective life.

Professor Durkheim looks to totemism for elementary experience or belief, and examines this matter in very great detail, but alongside of this belief he also finds the idea of a soul. He does not hold that the more personal one is, the more individual one is. We grow more personal as we are freed from our senses. Such a fact evidently reduces the individual to a secondary position.

In pursuing his general plan, Professor Durkheim has brought together a very large amount of material gathered from literature dealing with primitive people. That it is a book of first importance will be plain from what has been said. But that the author's generalization is altogether satisfactory may be doubted. The readers of the volume need the warning of Professor Farnell in his little treatise on *The Evolution of Religion*, not to misjudge highly complicated religions by their primitive forbears.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

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Conducted by
THEODORE GERALD SOARES
Head of the Department of Practical Theology, University of Chicago

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Required Reading: Herrmann, *Communion with God;* Harnack, *What Is Christianity?* Brown, *Unity and Missions.*

Herrmann presents religion as God giving himself to men, pre-eminently, as God giving himself in Jesus. He finds the meaning of Christianity as communion with God, mediated by Jesus. The supreme religious fact has thus appeared in the course of human history. We actually have Jesus. So, while the whole biologic and social process is a development of extraordinary complexity, often baffling in the uncertainty of its meaning, we find it to be a process that has produced Jesus. He is illuminative of its meaning. We are inspired with hope and confidence in this dark and difficult world because we can live in the fellowship of God, who has given himself to us in Jesus.

Herrmann is thoroughly conscious of the objection that may be brought against his thesis on the ground that historical reports are at the best only probable. But he meets the objection with valid argument. The ground work of our Christian faith is not that Jesus actually did such and such things that are to be accounted redemptive work, and must surely be accepted as facts. It is not that he said thus and so, and that the very words are surely authentic and to be accepted as authoritative teaching. It might well be objected to such statements that the facts and the words cannot surely be proved. But it is not the Jesus of minute criticism in whom we believe. It is the Jesus of the gospels. The modern Christian is not concerned with seeking historical evidence about Jesus. He has seen in the gospels the revelation of a religious spirit. Jesus is there for any earnest reader to discover. The miracles may be explained in this way or in that, apocalyptic sayings may be genuine or not; but the great achieving human life, lived with God and with men, makes its own appeal to the soul. The influence of Jesus in the radiant, self-denying life revealed in the New Testament is testimony that Jesus was what the gospels so clearly present him to be.

The fact of supreme importance is that Jesus does actually mediate God to us now. We read the story, we enter into his experience, we meditate upon its meaning, and we actually find God coming nearer to us: selfishness is condemned, easy acceptance of conventional virtue is ashamed, cynicism is rebuked, pessimism

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vanishes, fear is abolished, faith, hope, love are evoked, human service is inspired, prayer becomes inevitable; in the homely phrase, one "gets religion."

As an experience of God in the human soul, religion may well be thought of as a gift. The evangelical words that speak of God's grace, of the bestowment of salvation, of the peace passing understanding, are fully justified. The religious man always feels himself to be a recipient. Moreover, he feels himself to be an individual recipient. As Bousset well pointed out in *What Is Religion?*, the religious experience in its highest developments becomes individual. Race religion is not enough. When religion is most vital and most certain, it is intensely personal. The earnest religious soul cries, "My God!" There is nothing clearer in the New Testament than this individual sense of communion with God. Whenever in its history Christianity has been most vital, this individual experience has been most clear. Not that the Christian feels himself to be alone; it is of the essence of his faith that he is conscious of sharing it with his brethren. Indeed, he nourishes his own faith upon the faith of others. He is urged into the fellowship of the Christian community. It always seems to him that he knows the God of Jesus just as every disciple of Jesus must know him. It is thus at the same time an individual faith and a communal faith, an individual experience and a communal experience. It is a personal religion and a church religion. God has given himself to the individual in Jesus, and he has given himself to the whole company of believers in Jesus. There is thus personal communion with God and social communion with God. It is all felt to be a gift from above.

What, then, is the achievement of religion? If religion is a gift, how can it be achieved? It is to be noted that the religious experience is not an isolated experience. It does not exist by itself apart from all the complex of social, intellectual, moral experiences that are the result of inheritance and of environment. The religious spirit in seeking a harmony of all these experiences under the dominance of the sense of religious values is engaged in the task of working out his own religious total. He has a certain world-view which is part of his culture. His communion with God leads him to an endeavor to interpret or evaluate his world-view in accord with his own religious experience, and with the experience of his fellows in the faith, and with the experience of those who have given classic utterance to the faith, especially in the sacred books. This is the process of making his theology. Evidently much of it is a cultural achievement. The results cannot be the same with different men and in different societies.

The modern preacher is sure of the value of his own religious experience. It is the worthfulness of that experience that has made him a preacher and given him his message. He feels the urgency of bringing people into the joy and freedom and wealth of religious living. But he cannot give his religion with all its thought-system to another. He must not forget that very much of what seems to him to be his gospel is really the theology that he has won for himself (if so be he has won it and not accepted it). He must not, then, carry over the urgency of his longing to bring people into the fellowship of God through Jesus into an urgency to get them to agree with his views on religious matters. It is his task to mediate to them the experience of communion with God and to urge them to the understanding of truth for themselves, in which task preacher and congregation shall be workers together in freedom.

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Again, however true the great conception of religious experience as a regeneration may be, the metaphor must not be pressed too far, for no man can be entirely born anew. He is in a certain social process, a certain social development. His morality is the morality of his group. If he is in earnest about living a religious life, he will be concerned to bring his conduct into harmony with the values which his religious insight has revealed to him. This may result in a great moral advance beyond that of his group. There may sometimes be a complete break with the customs of the past. But generally a man will not tear himself up by the roots, and generally it is better that he should not. Indeed, Christian history reveals the fact that men and societies have wrought out their own Christian ethics by the process of modification, revaluation, readjustment of the ethic already achieved in their own social culture. Morality is not an absolute. The manumission of all slaves in the Roman Empire would have disorganized society and done more harm than good. Paul sent Onesimus back to his Christian master. But the despised slaves became the brethren of their masters in the churches. All of us are entangled with prejudices and inherited customs. How shall we know what is social duty? It is a great quest. The preacher is to feel and to preach the blessedness of hungering and thirsting after righteousness and to set out with his people on the earnest search for personal and social righteousness. He must not dare to confuse his own peculiar ethical opinions with the religious experience of longing to do right.

Ethical religion is an achievement. What is Christian duty in the industrial and commercial nations, in the relations of races, in the caste system of India, with regard to the veneration of the dead in China and Japan? The answer to these questions is not given immediately in communion with God. The religious attitude constitutes the right condition for seeking the answer. But the continuous search for the way of duty must be made. And different peoples will reach different results. We cannot give our morality to others, and we must not demand that they accept it.

Again, religion must express itself and must grow by expression. What shall a man do to whom God has given himself in Jesus? If the religious experience were an absolutely new fact of human life, there would be some inevitable emotional expression. But of course it is not new. Fitting forms of religious expression have come to us from the practices of a thousand generations: prayer of many kinds, praise and song of many kinds, sacred places and times, words hallowed with usage, books in which other religious souls have written as they felt. Every people has these according to its heritage. Which are the best places for religion: temples, cathedrals, mosques, tents, bare meeting-houses? One person thinks that there must be beauty with holiness, another sees the danger of confusing aesthetic appreciation with religious feeling. One religious person must have song and prayer familiar through long ages and most deprecates a religious service that is not reverent. Another must have novelty and lightsomeness, and his particular fear is that the service shall be dull. Monotonous chants are religious to some peoples, rich harmonies appeal to others, tambourines are necessary to others. To some, sacraments are essential to the religious life; to others, sacraments are trivial. Some can only worship under the guidance of duly appointed ministrants; others are willing to accept any guide who knows the way to the

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holy places of religion, and judge him by his fitness to lead them; still others are happiest when worship is most unconventional, individual, and spontaneous.

Perhaps there are higher and lower forms of religious expression. It is the task of the religious educator to test that matter with all the skill he may have. But no one may say that worship must have this particular form or that. The preacher is seeking to help people to communion with God through Jesus, but he must not prescribe the outward practices of that communion. Worship must be free, religious expression must be an achievement. Most of us will find it naturally in the ways of our fathers and of our own people. But if we do not, no one must seek to bind us. And we must beware lest forms once helpful as wings to devotion may lose their power and become burdens to be carried. A vital Christian worship is not an achievement to be attained once and for all, but an ever-new achievement of vital piety. When we seek to mediate our religious values to another people who have not our faith, then least of all must we identify the divine communion with the forms which it has assumed in our own land or in our own church. Why should Chinamen have Gothic churches with spires and stained windows? Why should they sing Western songs to Western tunes? Why should they say our prayers? True worship is not a gift, but an achievement.

Once more, the religious fellowship will inevitably seek organization. The individual religious spirits will be drawn together to share the common faith, hope, and love, and the assembly will take institutional form. What shall that form be? We shall not get it experientially, either directly or through the mediation of the spiritual experience of others. It will inevitably grow out of our social culture. Ecclesiastical polity, church order and procedure, are not given, but are wrought out. They are not revelations; they are economies. The modern preacher holds them as such, offers them to people as convenient means of religious activity, but binds them not at all upon the conscience of his hearers. Nay, he bids them examine all such and see if the church be adequately organized for its task in the modern world. When the preacher goes abroad with his gospel, he must not drag an occidental organization with him. Who knows of what type organized life and religious fellowship in India or in Africa ought to be? May not some of our customs be entirely unsuited to such different peoples? Are they ready for some of our extreme democratic methods of handling church affairs? It has become generally recognized that they do not need our denominations. Perhaps the genius of their life may not run to committees, boards, conventions, synods, courts, and ecclesiastical politics. The organized life of a Christian community is a thing to be achieved.

Every point in the above discussion is abundantly proved historically. We read Harnack's *What Is Christianity?* in order that we may see how the religious experience of Jesus has given rise to organized Christianity, which has expressed itself in so many different theologies, moralities, liturgies, polities. The history of Christianity is the history of the constant endeavor to achieve religion. The great Christians always "got religion" from Jesus. But then they had to work it out from an experience into a life: a thought life, a conduct life, a worship life, a church life. Harnack shows us how this was done in each case according to the racial spirit. There was first a Jewish Christianity, and there was great question whether there could be a Christianity that was not Jewish. Then there

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was a Greek Christianity, and the dominant intellectualism of Greece gave that Christianity its form. This has become static in the Greek churches of today. Then there was a Latin Christianity, which made of the church another Roman Empire, and that empire is still the ruler of men today. Its weakness is in the fact that the imperial spirit does not belong to modern life. Then there was a Christianity which Harnack regards as fashioned by the German spirit, when the new freedom of Northern Europe found that it must have new forms of thought and life. Harnack might have gone farther and found in the Anglican church a distinctly English spirit, and in the great free churches of England and Scotland, with their extraordinary enlargement in North America, have seen a modern spirit different from all of these, which may perhaps be designated as the democratic spirit.

It is noteworthy in Harnack's discussion that he distinguishes the creative epoch, when religious experience was vital and the spirit of the age wrought out the new religion suited to its character, from the succeeding times, in which religion became merely an inheritance which the generations did not need to achieve. It is still our danger today. Harnack points it out clearly for the Lutheran state churches. It is no less a danger of all the churches. We must come anew to Jesus and to the communion with God which he mediates, and then find for our own day the theology, the morality, the worship, the church, that is needed. Every people must do this. And if Christianity is to go to Asia and Africa, the peoples of those lands must be suffered to do it also for themselves.

The problem is a particularly interesting one as it affects Christian missions. Brown has presented certain phases of the subject in *Unity and Missions*. He is particularly concerned with denominationalism, and makes a clear plea for organic Christian unity. It is a good survey of the economic waste, the triviality, the unreality of the present denominational situation in England and America. It is utterly unanswerable in its application to the foreign-mission problem. The stupidity of offering Western denominational differences to Orientals and Africans needs no serious consideration to become apparent. Dr. Brown touches also the deeper question of the achieved morality and religion of the non-Christian peoples. The subject demands the most thorough and sympathetic examination. If the Oriental says, "I cannot accept your creed, but I can accept your Christ," it is evident that we are called upon for some very careful analysis. We fall back on Herrmann's historic fact of Jesus, with the conception of Christianity as communion with God mediated by Jesus. He is not a German or an English or an American Jesus. Or, rather, he is such, and also a Chinese and Japanese and Indian and African Jesus. We cannot give the Oriental our religion, for the simple reason that it is ours, wrought out in our thought life and social *milieu*. We can help him, if we are wise enough and restrained enough, in his own task of achieving a Christian religion for himself. Christianity has not gone very far in any land as long as it is regarded as "the foreigners' religion." The Japanese do not look upon scientific medicine as foreign, although they are perfectly aware that they learned it from the West. But they have made it their own, and are pursuing independent investigations that are making it increasingly their own. They do not regard their representative government as foreign, although they have taken over the parliamentary system of the West. They retain the symbolism

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of the emperor as the incarnation of the Japanese idea. Their government seems better to them than ours, with our caricatures, our scurrilities, and our familiar patronage of our chief magistrate. So must their Christian religion and their Christian morality grow out of their own culture and historic traditions, inspired by the spiritual power and moral passion of Jesus. We have made Jesus so Western that we have forgotten that he was Asiatic. The missionary must be willing for him to be Asiatic again. Dr. Brown most pertinently states that in Eastern lands he was often surprised to discover how small certain matters appeared which in America had seemed very important, and how greatly significant appeared new issues which he had scarcely considered before. If the report is true that an emancipated Chinese woman recently said, "I am a new woman. I play bridge all day and I dance all night," it would seem desirable that the process of emancipation should proceed slowly. We have done little for any people when we have destroyed the old moral sanctions, unless we are very sure that new moral sanctions have been attained which will be really effective. Is it not still true that Jesus has come not to destroy, but to fulfil?

The modern preacher in America must preach often upon missions. He ought to preach very interestingly and intelligently on both home and foreign missions, for there is no more important matter in the activities of the church. He will always find a few enthusiasts prepared to follow him. But there is a vast skepticism in the church about missions. Many have a superficial contempt for all "inferior peoples," and think that any effort to mediate to them the values of our culture must be useless. Many others have an equally superficial idea that every people has the religion and morality which is suited to it, with which it is both impertinent and futile for us to meddle. We need a large social sympathy, that we may appreciate the achievements and the possibilities of other folk. The missionary enterprise must be laid deep in a respect for the culture and the virtues of peoples whose lives are different from our own, whether they be the foreigners who come to our shores or the peoples of distant lands with whom we are coming into such close contact in these days. Indeed, this goes far beyond what is more narrowly described as missions, and embraces all our social and evangelistic activities. Jesus' life and teachings point us to the service of men, because they are worth serving. The great social enterprise of the church is grounded in the fact that humanity is good enough to demand our largest interest and sacrifice. But, on the other hand, one religion is not as good as another. The morality of no people is good enough. It is not an arrogance, but sober sense, to recognize that some great human values have been achieved in Christianity which are higher than those which some other people have achieved in the same sphere. As Dr. Brown has pointed out, the problem of sex morality, fearful as it is in Christian lands, is more serious in other lands, because we have at least our strong Christian sense of sexual purity. Fear of the gods, and servile effort to avert their wrath and to curry favor, are still found over vast regions of the earth. Jesus has set us free, revealing in himself the God of righteousness and love with whom we have fellowship, and from whom we receive peace and joy. Dr. Brown presents the matter aright in his question, "What have we to offer?" We may gladly grant that this must be supplemented with the question, "What have we to learn?" But as surely as scientific medicine must displace magical

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treatments the world over, so surely must the world learn communion with God through Jesus.

The preacher, then, must make people responsible for their own religion. Too much has he been an apologist for a deposit of faith. He has grudgingly permitted some departures from accepted thought and custom. He has identified religion with his own conceptions and practices. But the gospel is a confidence that men can be trusted to find in Jesus the way and the truth and the life. Our fellowship with one another is not that we may settle truth and duty by majorities, but that we may inspire one another to earnest effort. Our fellowship shall save us from idiosyncrasy or self-assertive peculiarity. It shall help us toward the great common human experience and religious experience. The fellowship of thought and worship and activity shall bring to us the great common elements of religious life. But freedom shall be conserved and promoted.

We go back to Herrmann's book to note this spiritual freedom. And this may appear in what is a limitation of the book. The religious experience is "described on the basis of Luther's statements." One is conscious of the effort of the writer to interpret Luther. It is the interest of a Lutheran, which those of us who are not Lutherans do not share. It makes very little difference to us whether we agree with Luther or not. But Luther represents a great religious experience. Unfortunately, his words have become standard for the conservative Lutheran, and unduly important even for the progressive Lutheran. To others they have simply their inherent worth. And the great Reformer does inspire us. We have no interest whatever in making people Lutherans, but we do desire the Christian experience which was so gloriously manifest in Luther. Thus the attitude of the non-Lutheran towards Herrmann's discussion, interested preeminently in communion with God, and only incidentally in the Reformer's ideas about it, is typical of the attitude of Christian freedom which the modern preacher must assume for his own religious achievement, for that of his congregation, and for that of all peoples whose evangelization he seeks to promote.

Topics for Discussion

1. To what extent is religion an achievement in our own experience?
2. In what sense would we say that our own personal morality is an achievement?
3. Consider how far modern Christianity has the static character of which Harnack speaks. What is the cause of it?
4. How far is confessional unity essential to organic Christian unity?
5. Would the religious experience described by Herrmann be a sufficient basis for organic Christian unity?
6. What is involved in understanding the religion of a foreign people?
7. Have we anything to learn from the morality and religion of other peoples?
8. What is it reasonable to suppose that the Christianity of the future will be?

Books for Further Reading

Sabatier, *Outlines of a Philosophy of Religion.*

Smith, G. B., *Social Idealism and the Changing Theology.*

Faunce, *What Does Christianity Mean?*

Cairns, *Christianity and the Modern World.*

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THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. IX

BY HERBERT L. WILLETT

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY IX

THE RESTORED JUDAH; LESSONS OF UPRIGHTNESS, DEVOTION, AND RELIANCE UPON JEHOVAH

In the year 538 B.C. the formal period of the Exile came to its close with the conquest of Babylonia by Cyrus the Great. This event, predicted by the unknown prophet of Isa., chaps. 40–55, made it possible for those of the exiles who wished to return to Palestine to depart. Few of them, however, were interested in the opportunity. The generation that knew Jerusalem was beyond the age to make the long journey back. Judah was largely in the hands of the unfriendly neighboring people. It was not easy to think of leaving the rich and comfortable East for the ruined fatherland. It was a heroic adventure, and few were ready to undertake it.

A company was gathered under a certain Sheshbazzar, and the sacred vessels from the old temple which had been preserved were taken along. Soon afterward another group led by Zerubbabel and Joshua followed. Probably the pilgrims were few in numbers, though a census report of later years made the total number of the returned several thousands. The altar was set up on the old site of the temple, and the Feast of Tabernacles was kept. Later still the foundations of the new temple were laid. But so few were the people, so slight was the co-operation between the native Jews of the land and the returned exiles and so depressing were the circumstances, that nearly twenty years passed before any serious efforts were made to build the temple, and meantime the city remained in much the same forlorn condition as when it was left dismantled by Nebuchadnezzar in 586 B.C. At length the energy and patriotism of two prophets, apparently natives of Judah and not members of the exile group, brought to the mind of the little community the duty of continuing and completing the erection of the house of God. These prophets were Haggai and Zechariah.

First day.—§ 208. *Haggai's summons to Judah:* Hag. 1:1–15; Ezra, chaps. 1–3. Read the Haggai passage, and notice that it is dated in September of 520 B.C., in the time when Darius of Persia was endeavoring to establish his power over the kingdom of which Cyrus had been the first ruler. Notice that the prophet's message is addressed to the two heads of the community, and the claim

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is made that the poverty of the people is due to the neglect of the temple-building project. Observe that as a result of the prophet's words, a fresh start is made on that building. Now read Ezra, chaps. 1–3, the story of the earliest return from Babylonia, and the unsuccessful effort then made to build the temple.

Second day.—§ 209. *Three later oracles of Haggai:* Hag. 2:1–23; Ezra 5:1, 2. Read the Haggai passage, and note that it contains three other messages of the same prophet. The first of these is dated in October of 520 B.C., and is intended to encourage those who thought the temple small as compared with that of Solomon. Jehovah would yet shake into the lap of Judah the wealth of the nations. Notice that the next oracle dates from December of the same year, and insists that the ill-success of Judah thus far has been due to its religious uncleanness; but that henceforth it shall prosper, since the work on the temple has actually begun. Note that the last of the three oracles, on the same day as the previous one, promises further divine help, and the favor of God to the governor, Zerubbabel. Now read Ezra 5:1, 2 and note its reference to the successful efforts of the two prophets, Haggai and Zechariah, to promote the enterprise of temple erection.

Third day.—§ 210. *Admonition and vision:* Zech. 1:1–21. Read the passage, and note that the first portion is dated in November of 520 B.C., and contains an exhortation not to fall into the sins of the fathers to whom the earlier prophets spoke. Then notice that the remainder of the chapter is devoted to two visions, which, together with six others, whose description runs as far as 6:8, are dated together in January 519 B.C. The first is a vision of angel riders, who have visited all parts of the earth, and report, much to the chagrin of the prophet and the angel who talked with him, that the nations are at peace, i.e., that the Persian Empire is likely to achieve complete control. Judah had hoped for independence. Yet the prophet seeks to reassure his people of the divine favor in spite of unpropitious signs. The second vision pictures Judah's foes as four horns, which are to be broken down. What was the value of such oracles?

Fourth day.—§ 211. *The man with the measuring line:* Zech. 2:1–13. Read the passage, which contains the third vision of the series, and note its purpose to reassure the people of Jerusalem regarding the city's lack of walls. Notice that the man (angel) who is about to measure the city for a new set of walls is told that it is unnecessary, for Jehovah is its protection, and no wall could be great enough for the future multitude of its people. Observe that the remainder of the chapter seems to be an appeal to the Jews yet dwelling in Babylonia to come to Judah and assist in re-establishing Zion.

Fifth day.—§ 212. *Priest and prince:* Zech. 3:1–10. Read, and recall that Joshua was the representative of the priestly function in Judah, and Zerubbabel of the government. Note that in the vision Joshua is seen in unbecoming garments in a court of justice, accused by the Satan, the prosecutor or maligner of the nation. Jehovah intervenes in behalf of his servant, and he is reinstated in his rightful place. The admonition to faithfulness is given by the angel of the Lord, and the promise made that the branch, i.e., the prince, Zerubbabel, shall also be honored. Thus the assurance is given that God watches over his people through their appointed heads.

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Sixth day.—§ 213. *The candlestick of gold:* Zech. 4:1–14; Exod. 25:31–40. Read the Zechariah passage, and, in connection with it, Exod. 25:31–40, the description of the golden candlestick in the tabernacle. Now note that in the passage in Zechariah the seven lamps represent the divine presence in the sacred community, and the trees that supply the oil are the heads of the state and church, Zerubbabel and Joshua. Would it thus seem to be the purpose of the prophet to inspire a greater degree of loyalty toward their leaders on the part of the people?

Seventh day.—§ 214. *The cleansing of the land:* Zech. 5:1–11. Read the passage, and note that it describes two more visions, the sixth and seventh of the series. In the first a great roll or banner is displayed, denouncing curses upon such as steal or swear falsely. In the second, a woman personifying the spirit of dishonesty and injustice is put into a measure, a weight is placed upon her, and she is carried away to her proper place, the land of Shinar or Babylon. Would it seem that by these figures the prophet is trying to make clear the need of commercial honor in the little community, and the necessity of getting rid of fraud?

Eighth day.—§ 215. *The horses and the crown:* Zech. 6:1–15. Read the chapter, and note that the first eight verses contain the eighth and final vision of the series that began in 1:7, and all of which belonged to one day. This one seems to imply the divine purpose and activity in all the world. These chariots of the four winds carry the government and discipline of Jehovah to all nations. Probably special reference to Babylon is intended in the mention of the northern land. Note that in the second part of the chapter reference seems to be made to the coming of certain Jews from Babylon with a gift of silver and gold, which is made into a crown or crowns for the head or the heads of the community. The passage is obscure. Was the effort made to set up Judah as an independent province under Zerubbabel? Was it unsuccessful? Is this the reason why Zerubbabel disappears from the record?

Ninth day.—§ 216. *The fasts and the divine command:* Zech. 7:1–14. Read the passage, and note that it raises the question as to whether the fasts commemorative of the tragic days in the siege of Jerusalem ought to be observed still. What is the prophet's answer? Notice also that the second part of the chapter gives a fresh expression to the divine desire for true judgment, mercy, and compassion in the attitude of the people toward each other. The fathers have been warned of this in the past, but have not heeded the admonition. Their national tragedies are due to this fact. For this reason the land has been desolate so long.

Tenth day.—§ 217. *Messages of comfort:* Zech. 8:1–23. Read the chapter, and note that its tone is one of encouragement to the people of Jerusalem, who must have found conditions very disheartening in the period of the two prophets Haggai and Zechariah. Note the promise of children and old people to the town, whose people were chiefly the middle-aged who had made the return journey from the land of exile. Notice also the repeated promises that all unfavorable conditions shall be changed for the better, coupled with exhortations to good conduct. Even the fast days are to be observed with gladness and feasting. In the days to come all the nations shall crave the privilege of joining with them in the blessing of God.

Eleventh day.—§ 218. *The King of Peace:* Zech. 9:1–17, chaps. 10, 11. Read the passage first cited and note that it appears to have no relation to the

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eight chapters that precede it, but to belong to a later, but indefinite, period. Now read chaps. 10 and 11, and notice that they seem to belong to the same section of the book. The time is probably somewhere late in the Old Testament period. There is no reigning king. The shepherds, or national leaders, are untrustworthy. Jehovah alone can bring victory over the nations that are hostile, or bring them to repentance. At times there is a hope that the ancient relations between North and South may be re-established. Later this seems to fade. The one bright picture is that of the ideal messianic king, who is to come riding on the animal of peace, and destroying the weapons of war, bringing peace in all the world.

Twelfth day.—§ 219. *The future of Jerusalem:* Zech. 12:1–14; chaps. 13, 14. Read the first passage, and note that it is the prophecy of a time when Jerusalem, penitent for its sin, and mourning because of its unfaithfulness to Jehovah, shall be invincible against the nations that seek its overthrow. Now read chaps. 13 and 14, and note that they have the same late and apocalyptic tone. Notice the vivid description of the conflict in 14:1–5, and the picture of the days of happiness to follow, in the later portion of the chapter. The general indefiniteness and the apocalyptic character of chaps. 9–11 and chaps. 12–14 lead to the conclusion that they are late, independent, and anonymous additions to the Book of Zechariah. Their value is found in their insistence upon the future glory of Judah, in spite of the evils of the unknown periods from which they come.

Thirteenth day.—§ 220. *Unworthy offerings:* Mal. 1:1–14. Read this chapter, and notice that vss. 2–5 seem to refer to some recent disaster to Edom, the hated nation, south of the Dead Sea. The prophet denies its boast that it shall ever revive again. But note that the chief theme of the chapter is the dishonor done to Jehovah in bringing to the temple offerings that are imperfect. The prophet challenges the people to bring such gifts to their Persian governor. How would he regard such treatment? How dare they then bring blemished offerings to the temple? Notice that the date is sometime after the completion of the temple, perhaps about 425 B.C.

Fourteenth day.—§ 221. *Priests and people:* Mal. 2:1–17. Read the chapter, and note that the first part is an indictment of the priesthood for slackness in their work of instruction and leadership. This continues the thought of chap. 1, that the temple services are neglected, and that religion is made a matter of slight regard. The second part of the passage denounces the growing custom of marrying non-Jewish wives, with the attendant evil of the divorce of the Jewish women, to whom the first and exclusive right of marriage is due. This would seem to imply that the drastic reforms of Ezra have already taken place, but are in danger of being forgotten.

Fifteenth day.—§ 222. *The coming messenger:* Mal. 3:1—4:6; Matt. 17: 9–13. Read the passage, and note the divine promise (or threat) that "my messenger" (in Hebrew *malachi;* does the book, otherwise anonymous, derive its name from this word?) is soon to come for judgment and correction. Who are the people threatened in this passage? Notice the charge that they have robbed God by withholding the tithes from the sanctuary. What are they commanded to do? Observe the reference to the popular complaint of the weariness

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and uselessness of the service of God. Also note the allusion to the inner group of the faithful, in whom God delights. Observe that the last chapter in the Old Testament opens with an announcement of the Day of Jehovah, a day of punishment and of reward, and closes with the prediction of the Coming of Elijah, the divine messenger of preparation, before the day of Jehovah shall come. Read Matt. 17: 9–13 for Jesus' comment on this text.

Sixteenth day.—§ 223. *The locust plague:* Joel 1:1–20. Read this vivid passage, and note that it is a description of the havoc wrought by uncounted swarms of locusts, one of the most destructive plagues from which Palestine suffers occasionally. All vegetation is consumed, and all classes of people suffer. The people are bidden to supplicate God for deliverance, and the priests to call a sacrificial feast. All nature is in distress.

Seventeenth day.—§ 224. *The terrible army of invasion:* Joel 2:1–17. Read the passage, and note that it continues to describe the locust plague as if it were the invasion of a mighty army. Nothing can withstand its approach. Then God bids the people turn to him for deliverance, and proclaim a solemn fast, to secure his protection. It is apparent that the prophet, living in some later period of Old Testament history, perhaps about 350 B.C., takes advantage of a terrible calamity to call upon the people for true repentance.

Eighteenth day.—§ 225. *The divine promise of better days:* Joel 2:18–32; Acts 2:14–21. Read the passage, and notice that the solemn fast proclaimed in vss. 15–17 seems to have wrought its purpose, and Jehovah now promises relief and prosperity. The locusts are to be blown away east and west; the rains are to come; the destroyed vegetation is to be revived; and the people shall again have abundance, and rejoice in their God. Then notice particularly the promise of the outpouring of the spirit of God upon the entire nation, young and old alike; and mighty signs shall announce the coming Day of Jehovah, from whose terror only those who call upon his name shall escape. Read Acts 2:14–21 for Peter's claim that this passage was fulfilled on the Day of Pentecost.

Nineteenth day.—§ 226. *The triumph of Zion:* Joel 3:1–21. Read the chapter, and note that it announces a great world-battle in the Valley of Jehoshaphat, outside of Jerusalem, where the nations, gathered for the overthrow of the holy people, shall themselves be overthrown. Amid terrible portents Jehovah shall show himself the destroyer of his foes and the refuge of his people. The future of the nation shall be prosperous and glorious. Does not Joel seem to lay strong emphasis upon the national idea, and to manifest a spirit of fierce animosity against the neighboring nations? Is it probable that the "all flesh" of 2:28 refers to any others than Jews?

Twentieth day.—§ 227. *The disobedient prophet:* Jonah 1:1–17. Read the chapter, and note that it tells the story of a prophet who, bidden to go and preach a message of repentance to the hated city of Nineveh, seeks to escape by taking ship in the opposite direction. Notice that the sympathy of the writer of the book is rather with the considerate heathen sailors than with the disobedient Hebrew prophet. Notice that the point of vs. 17 is the author's means of getting Jonah, chastened and humbled, back on land to undertake the mission which he evaded at first.

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Twenty-first day.—§ 228. *Out of the depths:* Jonah 2:1–10; Pss. 18, 116, 120, 142. Read the poem, and consider whether it describes one in Jonah's situation, or a shipwrecked man. Also read Pss. 18, 116, 120, 142, and notice that the poem appears to be made up of fragments of these and other psalms, rather than to be the utterance of a specific occasion. Would you regard the swallowing up of Jonah and his return to land illustrative of the fate of Israel in exile, and of their later deliverance?

Twenty-second day.—§ 229. *The marvelous repentance of Nineveh:* Jonah 3:1–10. Read the passage, and notice that the prophet now goes obediently on his mission to the Assyrian city. Notice the astonishing results of the preaching, both people and beasts joining in the fasting and putting on of sackcloth. Is this probable as a historical narrative, or is it, more likely, a parable of widespread repentance, placed in the distant past when Nineveh was an existing city? Is there any other record of a Hebrew prophet bringing a great heathen capital to repentance? What is the probable purpose of the story?

Twenty-third day.—§ 230. *The petulant prophet and the merciful God:* Jonah 4:1–11. Read the passage, and note Jonah's displeasure at the success of his appeal. Why is he angry? What is his complaint against God? Where does the prophet take refuge, and why does he stay near Nineveh? What brings comfort to Jonah? What brings that comfort to an end? How does Jonah's anger regarding the gourd contrast with his unconcern about the city? How does the latter contrast with the divine pity and sympathy? Would the Book of Jonah be an effective protest against the narrowness and race prejudice of the Book of Joel? Is the Book of Jonah a fitting close to the prophetic literature of the Old Testament?

Twenty-fourth day. The Book of Haggai. Read again the two chapters of this book and notice the dates of the four oracles, in the year 520 B.C. Consider the fact that for nearly eighteen years nothing had been done by the returned exiles in Jerusalem to build the temple. Was it not time someone should awaken the people to their forgotten task? Notice how different is the tone of this prophet from that of the great prophets of the classic period, who are chiefly concerned with ethical and social duties. Haggai feels the supreme importance of restoring the temple and its ritual. Was this the greatest need of the times?

Twenty-fifth day. The Book of Zechariah. Read again chaps. 1–8, and note the date, as contemporary with Haggai. Notice also the pictorial, figurative character of the work, the number of angels and other apocalyptic features. Also notice the prophet's effort, by symbols, visions, and other devices, to reassure the people, much depressed by the poverty and seeming failure of Jerusalem. Notice also that both Haggai and Zechariah do all in their power to uphold the authority and vindicate the position of Zerubbabel and Joshua, the two leading men in the little community. Recall chaps. 9–11 and 12–14, and that these seem to be later and still more apocalyptic additions to the book, whose relation to chaps. 1–8 it is not possible to discover.

Twenty-sixth day. The Book of Malachi. Reread the book, and note that it seems to come from an age when the temple was completed, but when the city was still very poor, and the services of religion much neglected. It calls both priests and people sharply to account, particularly for unworthy gifts to the

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sanctuary, and marriages with heathen women. It also announces the near approach of the Day of the Lord, so often mentioned by the prophets. It is a trumpet-call to remembrance of liturgical duties as a means of safety.

Twenty-seventh day. The Book of Joel. Read again the book, and note that, as in former works of prophecy, an event of dire significance is made the text of a religious message. The event is a locust plague of unusual severity. On the basis of this visitation the people are summoned to repentance and fasting. As a result of this supposed action, relief is promised, and the favor of God is made sure. The book is intensely Jewish. The blessings of God are for Israel alone. The other nations are to be destroyed. It represents the type of particularism which grew from the ground of Ezekiel's message, and issued in the Pharisaism of Jesus' day. The date of the book may be set down conjecturally as about 350 B.C.

Twenty-eighth day. The Book of Jonah. Of about the same date as Joel, this little volume, probably the latest of the prophetic books, is a ringing protest against the narrowness and conservatism of later Judaism and a plea for the world-wide sympathy of Israel toward its neighbors. The plea is made in the form of a tradition connected with the ancient prophet Jonah, who lived in the reign of Jeroboam II. The prophet hardly plays a heroic part, but his prejudice is placed in striking contrast with the divine sympathy for even a heathen city. It will be remembered that Jesus used the repentance of Nineveh as a contrast with the unbelief of his own people.

Twenty-ninth day. The social teachings of the later prophets. It will be noted that the chief interest of this latest group of prophets is religious, even ecclesiastical, rather than social. Their concern is for the political fortunes of Jerusalem. They feel that only by the rebuilding and conservation of the temple can the community find favor with God. This is particularly the thesis of the first three. Only incidentally do matters of social justice find a place in their program.

Thirtieth day. Moral ideals of the later prophets. With these men the moralities were largely blended with religious consideration. If they denounced, as does Zechariah, cheating, and false swearing, and fraud in weights and measures, it is chiefly because the community is holy to Jehovah, and such conduct will forfeit his regard. If the people are forbidden to intermarry with the heathen, it is not so much that such conduct is unethical, far less that it is unusual in Israel, but rather that it is abhorrent to the holy God, who wished his people to be separate from all nations.

Thirty-first day. Religious teachings of the later prophets. As already noted, the chief points of emphasis in these prophetic works of the late period are religious, and they are closely connected with ritual and ceremony. The temple is essential to the life and prosperity of the community. The sacrifices and tithes must not be neglected. The priests must remember their vocation, and keep themselves ceremonially fit. Only in Jonah do we catch a vision of a world-wide message of good-will, based on the character of God and his relation to all men. This makes that beautiful book a fitting close to the prophetic literature of the Old Testament.

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SUGGESTIONS TO LEADERS OF CLASSES USING THE FOREGOING COURSE

BY GEORGIA L. CHAMBERLIN

INTRODUCTORY

It is easy to see in glancing through the titles which represent the material for this closing month's study that we are dealing with a long period in which many changes came to the Hebrew people. Starting with 538 B.C., our writers carry us over approximately two hundred years. Beginning in the most exclusive Hebrew spirit, this period brings to view liberalism and conservatism fighting for supremacy in state and church, ending in the wonderful but doubtless quite unacceptable hint of the world-wide interest of Jehovah not alone in Hebrews, but in all peoples which might acknowledge his sovereign power, as illustrated in the story of Nineveh and Jonah.

The general background is throughout the same, a struggling community, harassed by outsiders, striving to keep itself aloof, yet dependent for its very existence upon the inhabitants of the surrounding country, seeking above all else in its noblest moments to be "holy unto Jehovah," yet carrying heavy burdens of poverty, danger, and discouragement—a nation looking to Jehovah for help, but growing day by day weaker, and alternately crying out first with hope and then with despair.

If the members of your group can see this picture in all its sordid as well as its glorious aspects, the background for the work of the prophets of this period will be complete. But what about the prophets themselves? Their old foe, idolatry, was no more among the Hebrews. Their ancient enemies, Assyria and Babylonia, were gone. A way had been found to the favor of Jehovah, in obedience to the written law, which gave to every act of life an ecclesiastical significance, and related it to the priests. Centuries were to elapse before the prophetic spirit in John the Baptist and Jesus himself should free itself and speak out on behalf of a spiritual rather than a ceremonial and formal religion. The struggle was on between the ancient God of the Hebrews and the new God, the Creator and Ruler of the universe.

Picture clearly this moral and spiritual condition, as well as the political and social problems of the time, if you would help your class to enjoy and appreciate these prophets.

PROGRAM I

1. The statement concerning the times as suggested above [*Leader*].
2. The Jerusalem which the Jews returning from Babylon found.
3. The new temple and the problem of its building.
4. A summary of Haggai's message.
5. The eight visions of Zechariah and their meaning (by eight members of of the class; direct discussion impersonating Zechariah).

Discussion: Were the Jews who came to Jerusalem or the ones who stayed behind most to be envied at this time?

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PROGRAM II

1. Ezra's expedition and reform.
2. The new law book.
3. Nehemiah as governor and reformer.
4. The Book of Ruth as a possible literary product of this period, when mixed marriages were assailed (a dramatization if desired).

Discussion: Was Ezra or were the people right in regard to the mixed marriages?

PROGRAM III

1. Conditions seventy-five years later [*Leader*].
2. The abuses attacked by Malachi.
3. The warnings and prayers of Joel, and the situation which lay back of his message.
4. A reading by three persons of the story of Jonah, omitting the psalm: (1) 1:1–16; (2) 1:17; (3) chaps. 3–4.

Discussion: Jonah preached a God who cared for all nations. What did Jesus add to this?

PROGRAM IV

This meeting, being the last of the series, will be varied according to the wishes of the group and local conditions. Perhaps one of the following plans may be followed:

1. A series of written answers to the question, "What has this course done for me?" to be handed in, read by the leader, and discussed by members of the group.
2. A division of the members into small groups, with a prophet assigned to each, each group presenting the reason why that prophet was great, and a final discussion as to which was greatest of all, and why.
3. A pageant of the prophets, taking Sargent's frieze as a suggestion, and letting each person impersonate a prophet, giving in quotation a typical, brief message which is also applicable to our modern life. Such a pageant might easily be given in an open service of the Sunday school or at some church function, or as a feature of a social occasion.
4. Time may be given to answering and discussing the questions on the entire course, writing out answers if desired.
5. A discussion of prophets in modern life; what they stand for, and how the people regard them.

At this meeting the members should be reminded of the possibility of securing certificates for their work by sending their answered questions to the office of the Institute. Duplicate question sheets can be secured the last of June. Certificates will be awarded to each individual applying, as fast as the papers are returned.

REVIEW QUESTIONS

1. What is the date of the conquest of Babylonia by Cyrus and the relief of the Jews in exile?
2. What conditions did the Jews returning to Jerusalem find there?
3. Tell what you can about the building of the new temple.
4. What part did the prophets take in it, and who were they?

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5. Describe and explain the significance of three of Zechariah's visions.

6. What part of the Book of Zechariah belongs to this period, and what part to a later period?

7. Against what evils did Malachi speak?

8. What is the meaning of the word Malachi? and what significance has it as the title of the book of this name?

9. How does the prophecy of Joel illustrate the habit of the prophets in regard to making use of current conditions?

10. Was this a sincere interpretation of the times, on their part, or an oratorical device?

11. What is the spiritual message of the writer of the Book of Jonah?

12. How many miracles does this book record?

13. Would the story be effective today in preaching against race prejudice?

14. What need have we of a sermon on this theme today?

15. What do you think about ritual as an instrument of worship? Under what conditions might it assist or retard sincere worship?

16. What have you gained from your study of the prophets?

17. Which of them do you think is the most interesting and why?

18. Give a paraphrase of any one of the great passages from the prophets which you admire most.

19. What would you consider a definition of a modern prophet?

20. Can you point to any such? If so, who is he?

REFERENCE READING

Two short courses are planned for the next school year. The first of these will be a course on the Gospel of John, commencing in September and continuing until January. The subject of the second will be announced later.

General: Henry Preserved Smith, *Old Testament History;* Kent, *The History of the Hebrews, The Historical Bible;* Ottley, *Short History of the Hebrews;* Wade, *Old Testament History;* Smith, *The Prophet and His Problems;* Chamberlin, *The Hebrew Prophets.*

Special: Cornill, *Prophets of Israel*, pp. 125–79; Kirkpatrick, *The Doctrine of the Prophets*, chaps. xiv–xvii; Driver, *Introduction to the Literature of the Old Testament*, pp. 230–46; 278–98; 321–25; 343–55; Fowler, *History of the Literature of Ancient Israel*, chaps. xix–xxii; Hastings, *Dictionary of the Bible*, articles on each of the books; Bennett, *The Post-Exilic Prophets*, Part I, chaps. vi–x; Part II, chaps. i–xi; Smith, *Book of the Twelve Prophets*, chaps. xv–xxx.

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GENERAL INDEX

PAGE

Abuse of Biblical Archaeology, The....94, 174
America, Arabic, and Islam..... 371
American Institute of Sacred Literature, The.....54, 124, 200, 272, 344, 414
ANTHONY, ALFRED WILLIAMS, The Person of Jesus Christ..... 363
Attitude of the Modern Theologian toward Jesus Christ, The..... 25

Baal, the God of Big Crops..... 388
Book of the Month, The..... 195
BOSTICK, WILLIAM F., Jesus and Socrates 248
BUCKHAM, JOHN WRIGHT, Good-Will *versus* Non-Resistance..... 33
Buddhism, A Christian's Appreciation of. 15

Christian's Appreciation of Buddhism, A. 15
Church and the World, The 42, 114, 189, 260, 335, 407
Churches at the Trade Center, The..... 391
Church in the Country, The..... 388
CROSS, GEORGE, The Attitude of the Modern Theologian Toward Jesus Christ 25
Current Opinion....36, 108, 183, 253, 329, 402

Downtown Church, The..... 156
DRAKE, DURANT, Natural Selection in Religious Evolution..... 231

Editorials:
The Glory of the Ministry..... 1
Has the Church Failed?..... 73
Suppose the Good Samaritan Had Arrived Earlier..... 145
Picturing Our Faith..... 217
The Good Sense of Jesus..... 289
Singing Around the Golden Calf 361
Ethical Teaching of Jesus, The, IV..... 54

Faith of a Middle-Aged Man, The 147, 219, 317, 394
FIELD, ELLIOT, The Wish That Prays.... 291

GARDNER, JOHN, The Downtown Church 156
Good-Will *versus* Non-Resistance..... 33
GRANT, WARREN P., Scientific Management and Sunday-School Superintendence..... 161

HOLT, ARTHUR E., The Church in the Country 388
HOYT, ARTHUR S., The Modern Pulpit.... 244

If Religion Is Life, What Is the "Sabbath"?..... 86

Jesus and Socrates..... 248

KINGMAN, HENRY, The Faith of a Middle-Aged Man.....147, 219, 317, 394
KNAPP, MARGARET L., Paul the Deaf.... 311

MATHEWS, SHAILER, Theological Seminaries as Schools of Religious Efficiency 75
Modern Pulpit, The..... 244

Natural Selection in Religious Evolution.. 231

PAGE

"New" American Religion, The..... 99
NEWTON, JOSEPH FORT, The Supremacy of the Bible..... 167

Paul the Deaf..... 311
Person of Jesus Christ, The..... 363
Place of Doubt in Religious Belief, The... 151
Preaching Task of the Modern Minister, The.....124, 200, 272, 344, 414
PRICE, IRA M., Some Methods of Old Testament Exegetes before Modern Times..... 237
PRICE, IRA M., Some Methods and Problems of the Modern Old Testament Exegetes..... 298

REID, GILBERT, A Christian's Appreciation of Buddhism..... 15
Religious and Social Ideals of Israel, The 63, 133, 207, 279, 351, 421
Religious Education, The Study of..... 3
RICHARDSON, GEORGE H., The Abuse of Biblical Archaeology.....94, 174
RICHARDSON, GEORGE H., The Value of Biblical Archaeology..... 381

Scientific Management and Sunday-School Superintendence..... 161
SEELYE, LAURENS H., If Religion is Life, What is the "Sabbath"?..... 86
SMITH, J. M. P., Atlas of the Historical Geography of the Holy Land..... 195
SNOWDEN, JAMES H., The Place of Doubt in Religious Belief..... 151
SOARES, THEODORE GERALD, The Preaching Task of the Modern Minister 124, 200, 272, 344, 414
SOARES, THEODORE GERALD, The Study of Religious Education..... 3
Some Methods and Problems of the Modern Old Testament Exegetes..... 298
Some Methods of Old Testament Exegetes before Modern Times..... 237
SPRENGLING, M., America, Arabic, and Islam..... 371
STRAYER, PAUL MOORE, What Are the Christian Fundamentals?..... 305
Study of Religious Education, The..... 3
Supremacy of the Bible, The..... 167

TALBOT, EDITH A. The "New" American Religion..... 99
Theological Seminaries as Schools of Religious Efficiency..... 75

Value of Biblical Archaeology, The..... 381
VOTAW, CLYDE WEBER, The Ethical Teaching of Jesus, IV..... 54

What Are the Christian Fundamentals?.. 305
WILLETT, HERBERT L., The Religious and Social Ideals of Israel 63, 133, 207, 279, 351, 421
Wish That Prays, The..... 291

Digitized by Google

Book Reviews

PAGE

Abbott, Japanese Expansion and American Policies..... 412
Anderson, Science and Prayer and Other Papers..... 197
Archibald, Biblical Nature Studies..... 121

Badé, The Old Testament in the Light of Today..... 50
Brown, Rising Churches in Non-Christian Lands..... 198

Connell, The Endless Quest..... 53
Cope, Religious Education in the Family.. 122

Dickie and Ferris, The Christian Faith (Haering)..... 122
Dorion, The Redemption of the South End: A Study in City Evangelization.. 53
Durkheim, The Elementary Forms of the Religious Life..... 413

Eckman, The Literary Primacy of the Bible..... 413
Eddy, The Students of Asia..... 343

Flewelling, Personalism and the Problems of Philosophy..... 199
Fonck, The Parables of the Gospel..... 267
Forsyth, Theology in Church and State... 341

Gardner, The Ephesian Gospel..... 51
Gibbon, The Veil and the Vision..... 270
Grose, Religion and the Mind..... 413

Handcock, The Archaeology of the Holy Land..... 343
Hastings, Encyclopaedia of Religion and Ethics, Vol. VII, "Hymns–Liberty".. 121
Hastings, The Christian Doctrine of Prayer..... 51
Hill, The Sword of the Lord..... 52
Hodges, Henry Codman Potter..... 270
Holt, The Freudian Wish and Its Place in Ethics..... 123

Jefferson, Christianity and International Peace..... 268
Jordan, Comparative Religion: Its Adjuncts and Allies..... 341

PAGE

Kern, Vision and Power..... 269

Leete, The Church in the City..... 198

More, The Limitations of Science..... 198

Peritz, Old Testament History..... 51
Plummer, The Gospel According to St. Mark (Cambridge Bible)..... 121
Poole, The Papal Chancery..... 271
Powell, What Is a Christian?..... 267

Randall, Humanity at the Cross Roads... 268
Rawlinson, Dogma, Fact, and Experience 267
Richardson and Loomis, The Boy Scout Movement: Applied by the Church... 343
Robertson, Practical and Social Aspects of Christianity..... 52
Ropes, A Critical and Exegetical Commentary on the Epistle of St. James... 342
Rust, Personal Religion..... 412

Schaeffer, The Social Legislation of the Primitive Semites..... 342
Sears, The Drama of the Spiritual Life.. 50
Shannon, The New Personality..... 52
Sitterly, Jerusalem to Rome..... 121
Skinner, The Book of the Prophet Isaiah, chaps. i–xxxix (Cambridge Bible)..... 412
Smith and Bartholomew, Atlas of the Historical Geography of the Holy Land 195
Soares, The Social Institutions and Ideals of the Bible..... 50
Stearns, A Hebrew Primer..... 267
Steiner, Introducing the American Spirit.. 269
Strickland, Foundations of Christian Belief..... 123
Swete, The Holy Catholic Church. The Communion of the Saints..... 271

Temple, Church and Nation..... 341
Trask, The Mighty and the Lowly..... 270

Wilkins, Was John Wycliffe a Negligent Pluralist? Also John de Trevisa; His Life and Works..... 269
Wilson, Bahaism and Its Claims..... 197

Book Notices

Meyer, Kirche, Volk und Staat..... 199
Seeberg, Ewiges Leben..... 199
Ward, Social Evangelism..... 123

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The Biblical World for July

Islam, an Appreciation, by REV. GILBERT REID, *of the International Institute of China. This is a companion article to Dr. Reid's "A Christian's Appreciation of Buddhism," which appeared in the Biblical World for January 1916. It is particularly appropriate in view of current history.*

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Editorial: The Glory of the Ministry

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Vol. XLVII CONTENTS FOR JANUARY 1916 No. 1

EDITORIAL: THE GLORY OF THE MINISTRY - - - - - - - - - 1

THE STUDY OF RELIGIOUS EDUCATION - THEODORE GERALD SOARES, PH.D., D.D. 3

A CHRISTIAN'S APPRECIATION OF BUDDHISM - - - GILBERT REID, D.D. 15

THE ATTITUDE OF THE MODERN THEOLOGIAN TOWARD JESUS CHRIST
GEORGE CROSS, PH.D., D.D. 25

GOOD-WILL *VERSUS* NON-RESISTANCE - - - JOHN WRIGHT BUCKHAM, D.D. 33

CURRENT OPINION - - - - - - - - - - - - - - - - 36

THE CHURCH AND THE WORLD:
MISSIONS - - - - - - - - - - - - - - - - - 42
RELIGIOUS EDUCATION - - - - - - - - - - - - - - 44
CHURCH EFFICIENCY - - - - - - - - - - - - - - 46

BOOK NOTICES - - - - - - - - - - - - - - - - - 50

AMERICAN INSTITUTE OF SACRED LITERATURE:
THE ETHICAL TEACHING OF JESUS. IV - - - - - - CLYDE WEBER VOTAW 54
THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. IV - - HERBERT L. WILLETT 63

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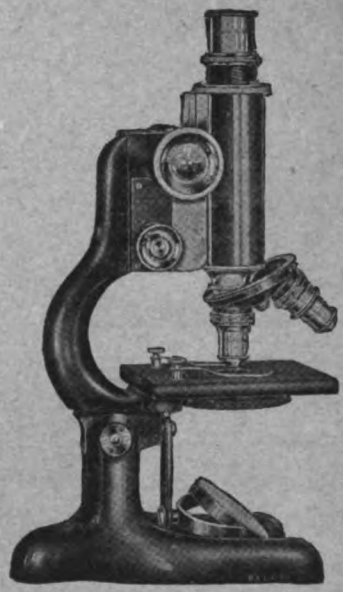

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Editorial: Singing around the Golden Calf

The Person of Jesus Christ — *Alfred Williams Anthony*

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Vol. XLVII

CONTENTS FOR JUNE 1916

No. 6

EDITORIAL: SINGING AROUND THE GOLDEN CALF - - - - - - - - 361

THE PERSON OF JESUS CHRIST - - - - ALFRED WILLIAMS ANTHONY, D.D. 363

AMERICA, ARABIC, AND ISLAM - - - - - - - - - M. SPRENGLING 371

THE VALUE OF BIBLICAL ARCHAEOLOGY - - - G. H. RICHARDSON, PH.D. 381

THE CHURCH IN THE COUNTRY - - - - - - - ARTHUR E. HOLT, PH.D. 388

THE FAITH OF A MIDDLE-AGED MAN. VI - - - - HENRY KINGMAN, D.D. 394

CURRENT OPINION - - - - - - - - - - - - - - - - - - 402

THE CHURCH AND THE WORLD:
MISSIONS - 407
RELIGIOUS EDUCATION - - - - - - - - - - - - - - - 408
CHURCH EFFICIENCY - - - - - - - - - - - - - - - - 410

BOOK NOTICES - - - - - - - - - - - - - - - - - - - 412

AMERICAN INSTITUTE OF SACRED LITERATURE:
THE PREACHING TASK OF THE MODERN MINISTER. V - THEODORE GERALD SOARES 414
THE RELIGIOUS AND SOCIAL IDEALS OF ISRAEL. IX - - HERBERT L. WILLETT 421

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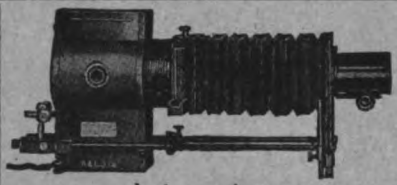

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